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OF THE

BERNICE PAUAHI BISHOP MUSEUM

OF

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1918–1919

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FORNANDER COLLECTION

OF

HAWAIIAN ANTIQUITIES AND FOLK-LORE

THE HAWAIIANS' ACCOUNT OF THE FORMATION OF THEIR ISLANDS AND ORIGIN OF THEIR RACE, WITH THE TRADITIONS OF THEIR MIGRATIONS, ETC., AS GATHERED FROM ORIGINAL SOURCES

BY

ABRAHAM FORNANDER
Author of "An Account of the Polynesian Race"

WITH TRANSLATIONS EDITED AND ILLUSTRATED WITH NOTES BY
THOMAS G. THRUM

SECOND SERIES

Memoirs of the Bernice Pauahi Bishop Museum
Volume V

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PREFACE.

IN THIS second series of the Fornander Collection of Hawaiian Folk-lore, with the exception of a few transpositions, as mentioned in the preceding volume, the order of the author has been observed in the main, by grouping together, first, the more important legends and traditions of the race, of universal acceptance throughout the whole group, followed by the briefer folk-tales of more local character.

A few of similar names occur in the collection, indicating, in some cases, different versions of the same story, a number of the more popular legends having several versions.

The closing part of this volume, to embrace the series of Lahainaluna School compositions of myth and traditional character, it is hoped will be found to possess educational value and interest.

No liberties have been taken with the original text, the plan, as outlined, being to present the various stories and papers as written, regardless of historic or other discrepancies, variance in such matters being treated in the notes thereto.

THOS. G. THRUM, EDITOR.

Legend of Kawelo.

CHAPTER I.

Birth and Early Life of Kawelo.—His Change to Oahu and Fame Attained There.

MAIHUNA was the father and Malaiakalani was the mother of Kawelo, who was born in Hanamaulu,[1] Kauai. There were five children in the family. The first was Kawelomahamahaia; the second was Kaweloleikoo. These two were males; after these two came Kaenakuokalani, a female; next to her was Kaweloleimakua and the last child was Kamalama. Kaweloleimakua, or Kawelo is the subject of this story.

The parents of Malaiakalani [the mother] were people who were well versed in the art of foretelling the future of a child, by feeling of its limbs, and by looking over the child, they could tell whether it would grow up to be brave and strong, or whether it would some day rule as king. At the birth of the two older brothers of Kawelo, these old people examined them, but found nothing wonderful about them. This examination was followed by the two on Kawelo, upon his birth. After the examination the old people called the parents of Kawelo and said to them: "Where are you two? This child of yours is going to be a soldier; he is going to be a very powerful man and shall some day rule as king." Because of these wonderful traits, the old people took Kawelo and attended to his bringing up themselves. It was after this that Kamalama, the younger brother of Kawelo was born.

Shortly after the birth of Kamalama, the grandparents of Kawelo moved over to Wailua, where they took up their residence, taking their grandchild Kawelo along with them. At this time, while Kawelo was being brought up, Aikanaka, the son of the king of Kauai was born, and also Kauahoa of Hanalei. All these three were born and brought up together.[2]

Kawelo as a child was a very great eater; he could not satisfy his hunger on anything less than all the food of one *umu* to a meal. Kawelo ate so much that his grandparents began to get tired of keeping him in food, so at last they began to search for something to entice Kawelo away from the house and in that way get him to forget to eat. One day they went up to the woods and hewed out a canoe. After it was brought down to the sea shore it was rigged up and given to Kawelo. As soon as Kawelo got the canoe he paddled it up and down the Wailua river, and after this it became an object of great interest to him every day.

When Kauahoa saw Kawelo with his canoe day after day enjoying himself, he got it into his mind to make himself something to enjoy himself with; so he made

---

[1] *Hanamaulu,* an important part of the Lihue section.

[2] These three were related, and destined to affect each other seriously in after years.

He Moolelo no Kawelo.

MOKUNA I.

Ka Hanau ana a me ka Wa Koliuliu o ko Kawelo Noho ana.—Kona Hele ana i Oahu a me ka Loaa ana o ka Hanohano Malaila.

OMAIHUNA ka makuakane, o Malaiakalani ka makuahine, o Hanamaulu i Kauai ka aina hanau o Kawelo. Elima ka nui o ko Kawelo mau hanauna; o ka mua, o Kawelomahamahaia; o kona muli, o Kaweloleikoo; he mau keiki kane laua, mahope hanau o Kaenakuokalani, he wahine ia. O kona muli mai o Kaweloleimakua, a o kona muli iho o Kamalama, o ka mea nona keia moolelo o Kaweloleimakua, oia o Kawelo.

O na makua o Malaiakalani, he mau mea akamai laua i ka haha a me ka nana i ka wa uuku o ke keiki, aole e nalo ia laua ke ano a me ka hana a ke keiki ke nui ae, ke koa a me ka ikaika, ke keiki ku i ka moku. Pela ka hana a ua mau makua nei, i na kaikuaana o Kawelo, a hiki ia Kawelo, haha no laua a hai aku i kona ano a me kana hana, i na makua o Kawelo: "E, auhea olua, o keia keiki a olua, he keiki koa, he keiki ikaika, he keiki e ku ana i ka moku." Nolaila lawe ae la laua ia Kawelo a hanai iho la. Mahope o laila, hanau o Kamalama ko Kawelo kaikaina ponoi.

Mahope o laila, hoi ae la na kupuna o Kawelo i Wailua e noho ai, me ka laua moopuna o Kawelo. I keia wa e hanai ia nei o Kawelo, hanau o Aikanaka he keiki alii, a hanau no hoi o Kauahoa no Hanalei ia, akolu lakou ia wa hookahi i hanai ia ai.

He keiki ikaika loa o Kawelo ma ka ai ana, hookahi umu hookahi ai ana, pela aku, a pela aku, a ana na kupuna o Kawelo, i ke kahumu ai na Kawelo, nolaila, imi iho la laua i mea e walea ai o Kawelo. Pii aku la laua i ke kalai waa, a hoi mai la, kapili a paa, haawi aku la ia Kawelo, hoehoe iho la o Kawelo i uka i kai o Wailua, a lilo iho la ia i mea nanea ia ia i na la a pau loa.

Ma keia hana a Kawelo, ike mai la o Kauahoa i ka Kawelo mea nanea, he waa, hana iho la ia i lupe hoolele nana, a hoolele ae la, a ike o Kawelo i keia mea,

himself a kite, and after it was completed he flew it up. When Kawelo saw the kite he took a liking to it and so went home to his grandparents and requested them to make him a kite.[3] The grandparents thereupon made Kawelo a kite and after it was completed he took it out and flew it up. When Kauahoa saw Kawelo with a kite he came with his and they flew them together. While they were flying their kites, Kawelo's kite became entangled with Kauahoa's kite which caused Kauahoa's to break away and it was carried by the wind till it landed at Koloa, to the west. The name of the place where the kite landed is known as Kahooleinapea to this day, because of the fall of Kauahoa's kite there.

After Kauahoa's kite was broken away, Kawelo looked at Kauahoa with the belief that surely Kauahoa would come and attack him; but since Kauahoa did not come Kawelo said within himself: "Kauahoa will never overcome me if we should ever meet in any future battle." Kauahoa was a much larger boy than Kawelo, still he was afraid of him.[4]

After flying their kites, they went in swimming and riding down the rapids. In this Kawelo again showed himself to be more skilful than Kauahoa, which caused Kawelo to be more sure in his belief that Kauahoa will never overcome him in the future. Kawelo and Kauahoa were not separated from one another in the matter of their relationship; they were connected, and so was the young chief, Aikanaka. He was connected in blood to the two boys, a fact which made Aikanaka something like an older brother and lord to them. Everything Aikanaka wished was granted to him, whether in stringing wreaths, or other things, they never denied him anything.

While Kawelo and his grandparents were living at Wailua with Aikanaka and the others, Kawelo's older brothers, together with their grandparents, left Kauai and came to live in Waikiki, Oahu. Kakuhihewa was the king of Oahu at this time. There was living with Kakuhihewa, a very strong man who was a famous wrestler. This man used to meet the older brothers of Kawelo in several wrestling bouts but they never could throw him down. The brothers of Kawelo were great surf riders, and they often went to ride the surf at Kalehuawehe.[5] After the surf ride they would go to the stream of Apuakehau and wash, and from there they would go to the shed where the wrestling bouts were held and test their skill with Kakuhihewa's strong man; but in all their trials they never once were able to throw him.

While living separated from each other, the older brothers of Kawelo being in Oahu, their grandparents, who were with Kawelo in Wailua, after a while, began to long for a sight of the other grandchildren, so one day they sailed for Oahu, bringing Kawelo with them, and they landed at Waikiki where they were met by the older brothers of Kawelo. After deciding to make their home in Waikiki, Kawelo took up farming and also took unto himself a wife, Kanewahineikiaoha, the daughter of Kalonaikahailaau, and they lived together as husband and wife.

While Kawelo was one day working in his fields, he heard some shouting down

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[3] Early indication of a dominating character.

[4] An incident that affected their course toward each other later.

[5] *Kalehuawehe*, near the present Seaside Hotel location, Waikiki.

makemake iho la ia, hoi aku la olelo i na kupuna e hana i lupe nana. A hana iho la na kupuna o Kawelo i lupe nana, a paa, hoolele ae la o Kawelo i kana lupe, a ike o Kauahoa hoolele pu ae la i na lupe a laua. Ma keia lele like ana o na lupe a laua, hihia ae la ka Kawelo lupe me ka Kauahoa, a moku iho la ka Kauahoa lupe, a lilo aku la i ka makani, a haule i Koloa ma ke komohana; o kahi i haule ai, o Kahooleinapea, a hiki i keia la, no ka haule ana o ka pea a Kauahoa, kela inoa o ia wahi.

Ma keia moku ana o ka lupe a Kauahoa ia Kawelo, nana aku la o Kawelo i ko Kauahoa kii mai e pepehi ia ia, a liuliu, noonoo iho la o Kawelo, aole no e pakele o Kauahoa ia ia, ina laua e kaua mahope, no ka mea, he nui o Kauahoa, he uuku o Kawelo, aka, ua makau nae o Kauahoa ia Kawelo.

A mahope o ka hoolele lupe, hookahekahe wai iho la laua, a oi aku la no ko Kawelo i mua o Kauahoa, nolaila, noonoo iho la no o Kawelo, aole no e pakele o Kauahoa ia ia mahope aku ke kaua. O Kawelo a me Kauahoa, aole laua i kaawale aku, ua pili no ma ka hanau ana, a pela no ke 'lii o Aikanaka, ua pili no ia laua, nolaila, lilo o Aikanaka i kaikuaana haku no laua. Ma na mea a pau a Aikanaka e olelo mai ai, malaila laua e hoolohe ai, ina he kui lei, a he mea e ae paha, aole a laua hoole, he ae wale no.

Ia Kawelo ma e noho ana i Wailua me Aikanaka ma, holo mai la na kaikuaana o Kawelo me ko laua mau kupuna, mai Kauai mai a noho i Waikiki ma Oahu nei. O Kakuhihewa ke 'lii o Oahu nei e noho ana ia wa, a aia hoi me Kakuhihewa, he kanaka ikaika loa i ka mokomoko. A o ua kanaka la, oia ka hoa mokomoko o na kaikuaana o Kawelo, aole nae he hina i na kaikuaana o Kawelo. A he mea mau i na kaikuaana o Kawelo ka heenalu, i ka nalu o Kalehuawehe, a pau ka heenalu, hoi aku la a ka muliwai o Apuakehau auau, a pau, hoi aku la a ka hale mokomoko, aole nae he hina o ke kanaka o Kakuhihewa i na kaikuaana o Kawelo.

Ma keia noho kaawale ana o na kaikuaana o Kawelo i Oahu nei, hu ae la ke aloha i na kupuna o lakou e noho ana me Kawelo i Wailua, nolaila, holo mai la na kupuna me Kawelo i Oahu nei, a pae ma Waikiki, ike iho la i na kaikuaana, a noho iho la i laila. Ma keia noho ana i laila, mahiai o Kawelo, a moe iho la i laila i ka wahine, oia o Kanewahineikiaoha, kaikamahine a Kalonaikahailaau, a noho pu iho la laua he kane a he wahine.

Ia Kawelo e mahiai ana, lohe aku la ia i ka pihe uwa o kai, uwa ka pihe a

toward the beach, so he inquired of his grandparents: "What is that shouting down yonder?" The grandparents answered: "It is your brothers; they have been out surf riding and are now wrestling with Kakuhihewa's strong man. One of them must have been thrown, hence the shouting you hear." When Kawelo heard this he became very anxious to go down and see it; but his grandparents would not consent. On the next day, however, Kawelo went down on his own account and saw his older brothers surf riding with many others at Kalehuawehe. He asked for a board which was given him and he swam out with it to where his brothers were waiting for the surf, and they came in together. After the surf riding, they went to the stream of Apuakehau and took a fresh water bath; and from there they went to the shed where the wrestling bouts were to be held. Upon their arrival at the shed Kawelo stood up with the strong man to wrestle. At sight of this Kawelo's older brothers said to him: "Are you strong enough to meet that man? If we whose bones are older cannot throw him, how much less are the chances of yourself, a mere youngster." Kawelo, however, paid no heed to the remarks made by his brothers, but stood there facing the strong man. At this show of bravery the strong man said to Kawelo: "If I should call out, 'Kahewahewa, it is raining',[7] then we begin." Kawelo then replied in a mocking way: "Kanepuaa, he is biting, wait awhile, wait awhile. Don't cut the land of Kahewahewa, it is raining."[8] While Kawelo was having his say, the strong man of Kakuhihewa was awarded the privilege of taking the first hold; and using his whole strength he attempted to throw Kawelo. Kawelo was almost thrown, but through his great strength and skill he was not. Kawelo, after mocking the man, took his hold and threw the strong man, who was thrown with Kawelo on top of him. This delighted the people so much that they all shouted.

When the older brothers of Kawelo saw how the strong man was thrown by their younger brother they were ashamed, and they returned home weeping and tried to deceive their grandparents. When they arrived at the house the grandparents asked them: "Why these tears?" They replied: "Kawelo threw stones at us. We are therefore going back to Kauai." After the brothers of Kawelo had returned to Kauai, Kawelo and his wife and younger brother Kamalama lived on at Waikiki.

Not very long after this Kawelo began to learn dancing, but being unable to master this he dropped it and took up the art of war under the instruction of his father-in-law, Kalonaikahailaau. Kamalama also took up this art as well as Kanewahineikiaoha. After Kawelo had mastered the art of warfare, he took up fishing. Maakuakeke of Waialae was the fishing instructor of Kawelo.

Early in the morning Kawelo would get up and start out from Waikiki going by way of Kaluahole, Kaalawai, and so on to Waialae where he would chant out:

Say, Maakuakeke,
Fishing companion of Kawelo,
Wake up, it is daylight, the sun is shining,

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[6] The usual course with Hawaiian sport contests, awakening interest by curiosity.

[7] *He ua,* an expression which in this case is more likely to imply, "Ready, go!"

[8] A boastful taunt in reply.

haalele wale, alaila, ninau aku o Kawelo i na kupuna: "Heaha kela pihe o kai e uwa mai nei?" I mai la na kupuna: "Ou kaikuaana; hele aku la i ka heenalu, a hoi mai la mokomoko me ke kanaka ikaika o Kakuhihewa, a hina iho la kekahi, uwa ae la, a nolaila, kela pihe au e lohe la i ka uwa." A lohe o Kawelo, olioli iho la ia e iho e ike, aka, aohe ae o na kupuna ona, nolaila, i kekahi la, iho aku la o Kawelo ma kona manao a hiki i kai, e heenalu ana na kaikuaana a me ka lehulehu i ka nalu o Kalehuawehe. Nonoi aku la o Kawelo i papa nona, a loaa mai la, au aku la ia i ka heenalu a loaa na kaikuaana, hee iho la lakou i ka nalu, a pau ka heenalu ana, hoi aku la lakou a ka muliwai o Apuakehau auau wai, a pau ka auau ana, hoi aku la lakou i ka hale mokomoko. A hiki lakou i ka hale, ku ae la o Kawelo me ke kanaka ikaika i ka mokomoko. I mai na kaikuaana: "He ikaika no oe e ku nei, a hina ka hoi maua na mea i oo ka iwi, ole loa aku oe he opiopio?" Aole o Kawelo maliu aku i keia olelo a kona mau kaikuaana, ku iho la no o Kawelo, a pela no hoi ua kanaka la. Ia wa, olelo mai ua kanaka ikaika la ia Kawelo, penei: "Ina wau e kahea penei, 'Kahewahewa, he ua!' alaila, kulai kaua." Hai aku la no hoi o Kawelo i kana olelo hooulu, penei: "Kanepuaa! Ke nahu nei! Alia! Alia i oki ka aina o Kahewahewa, he ua!" Ia Kawelo e olelo ana peia, lilo iho la ka olelo mua i ke kanaka ikaika o Kakuhihewa, a i ke kulai ana, aneane no e hina o Kawelo, a no ka ikaika no o Kawelo, aole i hina. Ia manawa hoomakaukau o Kawelo i kana olelo hooulu, a i ko Kawelo kulai ana hina iho la ia ia a kau iho la o Kawelo maluna, a uwa ae la na kanaka a pau loa.

A ike na kaikuaana o Kawelo, i ka hina ana o ke kanaka ikaika i ko laua kaikaina, hilahila iho la laua, a hoi aku la i ka hale me na olelo hoopunipuni i na kupuna, me ka uwe, a me ka waimaka. Ninau mai la na kupuna: "He waimaka aha keia?" I aku la laua: "I pehi ia mai nei maua e Kawelo i ka pohaku, nolaila, e hoi ana maua i Kauai." A hoi na kaikuaana o Kawelo i Kauai, noho iho la o Kawelo me kana wahine, a me kona pokii me Kamalama. Mahope o laila, ao o Kawelo i ka hula, a o ka loaa ole o ia, haalele o Kawelo ia mea, a ao iho la i ke kaua me kona makuahunowai me Kalonaikahailaau; ao iho la no hoi o Kamalama, a me Kanewahineikiaoha. A pau ke ao ana i ke kaua, ao iho la o Kawelo i ka lawaia. O Maakuakeke he kumu lawaia a Kawelo, no Waialae.

I ke kakahiaka nui, ala ae la o Kawelo a hele aku la mai Waikiki aku, a Kaluahole, Kaalawai, hiki i Waialae, paha aku la o Kawelo penei:

E Maakuakeke,
Hoa lawaia o Kawelo nei la,
E ala, ua ao, ua malamalama,

The sun has risen, it is up.
Bring along our hooks
Together with the fishing kit
As well as our net.
Say, Maakuakeke,
The rattling paddles,
The rattling top covering,
The rattling bailing cup, wake up, it is daylight.

While Kawelo was chanting, Maakuakeke's wife heard it, so she woke her husband up saying: "Wake up, I never heard your grandparents chant your name so pleasingly as has Kawelo this morning. No, not even your parents. This is the first time that I have heard such a pleasing chant." Maakuakeke then woke up, made ready everything called out by Kawelo in the chant, went out, boarded the canoe and they set out. As they were going along, Maakuakeke called out to Kawelo in a chant as follows:

Say, Kawelo-lei-makua, stop.
Say, offspring of the cliffs of Puna,
The eyes of Haloa are above,
My lord, my chiefly fisherman of Kauai.

"Yes, yes,"[9] replied Kawelo.

Maakuakeke then said to Kawelo: "Here is the place that we used to fish; and when the fish were caught we went shoreward, together with the wife and the child." Kawelo replied: "This is not the fishing ground. The place for fish is at the cape of Kaena." Kawelo also told Maakuakeke to sit securely in the canoe, lest he might be pitched over. With one stroke of the paddle by Kawelo, they passed outside of Mamala;[10] with the second stroke they were at Puuloa;[11] and on the third stroke they arrived at Waianae. When they arrived off Waianae, Kawelo picked up the ***kukui*** nuts,[12] chewed them and then blew it on the sea to calm it, so that the bottom could be seen, as they were fishing for the *uhu*. They fished from shallow to deep water and caught a number of fishes. On this going out into deep water, Maakuakeke knew that they would come to the place of Uhumakaikai[13] (a marvelous fish); therefore Maakuakeke said to Kawelo in chant, as follows:

O Kaweloleimakua, hearken!
O offspring of the cliffs of Puna!
The eyes of Haloa are above,
My lord, my chiefly fisherman of Kauai.

"I am here, yes, I am here," responded Kawelo.

Maakuakeke then said: "Let us return, it is late." They then returned and

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[9] *"Io-e,"* Yes, in response.

[10] *Mamala,* the channel entrance of Honolulu harbor.

[11] *Puuloa,* Pearl Harbor.

[12] The oily nature of these nuts used in this way made them very effective.

[13] This is the name of Puniakaia's pet ***uhu*** that came to his rescue, but it is also that of Kauai's evil shark, or fish-god, that swamps canoes.

Ua hiki ka la aia i luna;
Lawe mai na kihele makau,
Me ka ipu holoholona pu mai,
Me ka upena mai a kaua;
E Maakuakeke,
Ka hoe nakeke,
Ke kuapoi nakeke,
Ke ka nakeke, e ala ua ao.

Ma keia paha a Kawelo, lohe ka wahine a Maakuakeke, hoala aku la i kana kane: "E, e ala, aole au i lohe i ka lealea o ko inoa i kou mau kupuna, aole hoi i na makua, a ia Kawelo akahi no au a lohe i ka lea o kou inoa."

Ala ae la o Maakuakeke, hoomakaukau i na mea a pau a Kawelo i kahea mai ai, hele aku la a kau i luna o ka waa, a holo aku la laua. Ia laua e holo ana, kahea mai o Maakuakeke ia Kawelo, penei:

E Kawelo-lei-makua, e pae,
E kama hana a ka lapa o Puna,
Na maka o Haloa i luna,
Kuu haku, kuu lawaia alii o Kauai.

"Io—e, io—e," mai la o Kawelo.

Olelo mai o Maakuakeke ia Kawelo: "Eia no ko makou wahi e lawaia ai, loaa no ka ia hoi aku i uka, o ka wahine, o ke keiki." I aku o Kawelo: "Aole keia o ka ia; aia kahi o ka ia, o ka lae o Kaena." I hou aku o Kawelo ia Maakuakeke: "E noho a paa i luna o ka waa, o kulana." Hookahi no mapuna hoe a Kawelo, hele ana laua ma waho o Mamala, i ka lua o ka mapuna hoe, komo i Puuloa, i ke kolu, komo i Waianae.

Ia laua i hiki ai i Waianae, lalau aku la o Kawelo i ke kukui, mama iho la a pupuhi i ke kai, i malino, ike ia o lalo, no ka mea, he lawaia kaka-uhu ka laua lawaia. Lawaia aku la laua mai ka papau a ka hohonu, ua nui no na ia i loaa ia laua. Ma keia holo ana a laua i ka hohonu, noonoo iho la o Maakuakeke, e hiki ana laua i kahi o Uhumakaikai (he ia kupua ia), nolaila, olelo aku o Maakuakeke ia Kawelo ma ka paha penei:

E Kawelo-lei-makua, e pae,
E kama huna a kala o Puna,
Na maka o Haloa i luna,
Kuu haku, kuu lawaia alii o Kauai.

"I oe—a, i oe—a," pela mai o Kawelo.

I aku o Maakuakeke: "E hoi kaua, ua po." Hoi mai la laua a hiki i Waialae,

in a short time they arrived at Waialae. Kawelo then took up two uhus,[14] one for Kamalama and one for his wife, Kanewahineikiaoha, and he came on home to Waikiki. Upon his arrival, he entered the Apuakehau stream and had a bath. After his bath, he returned to the house and then called out to his chief steward, Puikikaulehua, for food and meat. The chief steward then brought forty calabashes of poi and forty small packages of baked pork and placed them before Kawelo, who then began his meal. But these were not sufficient, and he again called for some more. The chief steward again brought the same quantity as before,[15] which amount satisfied his hunger.

As the sun was nearing the horizon, Kawelo would then call to his wife, Kanewahineikiaoha, as follows:

Say, Kanewahineikiaoha,
Bring the mat of Halahola
And the pillow of Kaukekeha,
And the kapa of Maakuiaikalani
And let us look at the small pointed clouds[16] of the land;
For the small pointed clouds, Kamalama, denote oppression,
For I feel the cold anticipation of coming danger entering within me.
Consumed, for Kauai is consumed by fire!
Consumed, for Haupu is consumed by fire!
Consumed, for Kalanipuu is consumed by fire!
Consumed, for Kalalea is consumed by fire!
Consumed, for Kahiki is consumed by fire!
Consumed, for the eel has ceased moving, being consumed by the fire!
For love has brought the fond remembrance
Of Maihuna, parent of Kawelo;
Possibly my parents are dead.

Kanewahineikiaoha then replied to Kawelo: "How quickly you have gone to Kauai and back again, Kawelo, and seen that your parents are dead!" Kawelo then made reply by chanting:

If your parents were dead instead,
You would weep for love of them,
And the water would run from your nose.
But alas, it is my parents that are dead—
The parents of Kawelo.

Kawelo slept that night until daylight, when he again set out for Waialae to his instructor in the art of fishing, Maakuakeke, and they again set out on a fishing cruise.

On this trip they went as far as the Kaena point, at Waianae. Upon arriving at this fishing ground, they immediately began fishing; and in a short time Kawelo got so busy pulling up the uhu that they were overtaken by a rain and wind-storm. When Maakuakeke saw the storm, he urged upon Kawelo to return, for he knew

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[14] *Uhu*, the parrot-fish.

[15] A generous appetite requiring eighty calabashes of poi and a like amount of pork to a meal.

[16] Seeking auguries of future events.

hopu iho la no o Kawelo i na uhu elua, hookahi a Kamalama, hookahi a ka wahine a Kanewahineikiaoha, hoi mai la ia a hiki i Waikiki.

Hele aku la o Kawelo e auau i ka muliwai o Apuakehau, a pau ka auau ana, hoi mai la ia i ka hale, kahea aku la i kanaka aipuupuu, ia Puikikaulelehua i ai, i ia, Lawe mai la ka aipuupuu, he kanaha umeke poi, he kanaha laulau puaa, ai iho la o Kawelo a pau, aole i maona, kahea hou aku la, e lawe hou mai, lawe hou mai la no e like me mamua, ai iho la o Kawelo, a maona iho la.

A kokoke ka la e napoo i lalo o ka ilikai, kahea aku la ia i ka wahine, ia Kanewahineikiaoha:

E Kanewahineikiaoha e,
Lawe ia mai ka moena o Halahola,
A me ka uluna o Kaukekeha,
A me ke kapa o Maakuiaikalani,
E nana ae i ka opua o ka aina;
He opua hao wale nei la e Kamalama,
Ua holo ka hahana i kuu piko la e!
Pau e! pau Kauai i ke ahi e!
Pau e! pau Haupu i ke ahi e!
Pau e! pau o Kalanipuu i ke ahi e!
Pau e! pau o Kalalea i ke ahi e!
Pau e! pau Kahiki i ke ahi e!
Pau e! pau Kaonina a ka puhi i ke ahi e!
Ke kau mai nei ka haili aloha,
O Maihuna makua o Kawelo nei la!
Ua make paha o'u makua e!

I mai o Kanewahineikiaoha ia Kawelo: "Emoole oe e Kawelo i holo aku nei i Kauai a hoi mai nei, a ike i ka make ou mau makua." Ia wa paha hou o Kawelo, penei:

Ina paha he make no kou makua,
Kulu kou waimaka i ke aloha,
Kahe la hoi kou upe i lalo,
O ka make o ko 'u makua,
Makua o Kawelo nei la.

Moe iho la o Kawelo ia po a ao, hele hou aku la ia i Waialae i kana kumu lawaia ia Maakuakeke, a holo hou laua i ka lawaia.

Ma keia holo ana, hiki laua i ka lae o Kaena, ma Waianae.

(E like me na olelo paha mua, pela no ma keia wahi, nolaila, e haalele ka olelo ana, no ka mea i paa mua, a e hele aku ma kahi i olelo ole ia.)

Ma keia holo ana a laua i ka lawaia, ua nanea loa o Kawelo, i ka huki i ka uhu. Ia Kawelo e lawaia ana, hiki mai la ka ua me ka makani, a me ka ino pu. A ike o

that when the rain and wind are encountered, that it was the sure sign of the coming of Uhumakaikai. Knowing this, he urged upon Kawelo to return, but Kawelo would not consent to it. Kawelo, on the other hand, knew that they were to meet the great fish, Uhumakaikai, so he insisted on looking down at the bottom of the sea and blowing chewed kukui nut over the surface of the sea. While he was busily doing this, Uhumakaikai passed by. When Kawelo saw it, he reached for his net and made ready to catch the great fish. As Uhumakaikai came nearer, he was caught in the net and immediately they were towed out to mid-ocean by this fish. When they looked behind them, they saw that the houses and the line of surf at Waianae had disappeared. At seeing this Maakuakeke called out to Kawelo:

Say, Kaweloleimakua,
Let us land.
Say, offspring of the cliffs of Puna,
The eyes of Haloa[17] are above,
My lord, my chiefly fisherman of Kauai.

Kawelo answered back: "Yes, I am here, yes." Maakuakeke said: "Cut away our fish and let us return." Kawelo replied: "Why should we cut away the fisherman's opponent?"

The fish in the meantime kept on towing them away until the Kaala mountain disappeared. As the sea was coming in over the sides of the canoe, for they were traveling at a very great rate of speed, Kawelo laid down over the open canoe and in this way kept out the sea from entering it. When next Maakuakeke looked behind, he saw that Oahu had disappeared, and he began to fear death.

The great fish Uhumakaikai did not cease pulling all that day and night until the next morning when, after paddling for some time they came to the west of Niihau and in time passed Manawaikeao; they next passed off Hulaia, Kauai. When they reached there Maakuakeke said to Kawelo: "Say, there is a large land above us. What land is it?" Kawelo replied: "It is Kauai." Maakuakeke again said to Kawelo: "If after this we should ever come and make war on Kauai and should win, let me have Kapaa as my land." Kawelo replied: "It shall be yours." They continued on until they were off Hanalei, when Maakuakeke again inquired: "What land is this?" Kawelo replied: "It is Hanalei." Maakuakeke again asked: "Let me also own Hanalei." After this they turned and made for Oahu, and Maakuakeke began to think that they were safe. On nearing the place where Uhumakaikai was caught in the net, Kawelo stood up and prayed as follows:

Of the first night, of the second night,
Of the third night, of the fourth night,
Of the fifth night, of the sixth night,
Of the seventh night, of the eighth night,
Of the ninth night, they have all gone.

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[17] Son of Wakea of ancient fame.

Maakuakeke i keia mau mea, koi aku la ia ia Kawelo e hoi, no ka mea, ua maa loa o Maakuakeke, ina e ua, a e makani, alaila, hiki ua ia nei o Uhumakaikai. Nolaila, kona koi ia Kawelo e hoi, aole nae he ae mai o Kawelo. Ua ike no o Kawelo, e halawai ana laua me kela ia, me Uhumakaikai. Nolaila, hoomau no ia i ke kulou ana me ke puhi i ke kukui. Ia ia e hana ana pela, kaalo ana o Uhumakaikai. A ike o Kawelo, hoomakaukau i ka upena, a hei ae la o Uhumakaikai, ia wa laua nei i huki ia ai e ka ia i ka moana loa, i nana aku ka hana ia uka o Waianae ua nalowale kauhale a me ke poi nalu ana. Nolaila, kahea aku o Maakuakeke ia Kawelo penei:

E Kaweloleimakua,
E pae e.
E kama hanau a ka lapa o Puna,
Na maka o Haloa i luna,
Kuu haku kuu lawaia alii o Kauai.

Kahea mai o Kawelo: "I oe—a. i oe—a."

I aku o Maakuakeke: "E oki aku ka ia a kaua, e hoi kaua." Olelo mai o Kawelo: "E oki hoi ka hoa paio o ka lawaia i ke aha?" Ia manawa, ahai ka ia ia laua a nalowale ke kuahiwi o Kaala, a no ke komo o ke kai i loko o ka waha o ka waa, i ka ikaika o ka holo a ka ia, moe iho la o Kawelo i ka waha o ka waa, a paa iho la ke kai. Ia wa, alawa ae la o Maakuakeke, i uka, ua nalowale ka aina, o Oahu nei, nolaila, makau iho la i ka make.

Ma keia ahai ana a Uhumakaikai ia po a ao ae, hoea mai laua ma ka mole mai o Niihau, o Manawaikeao ia wahi, malaila mai laua a waho o Hulaia i Kauai. A hiki laua ma laila, i aku o Maakuakeke ia Kawelo: "E, ka aina nui mauka o kaua; owai keia aina?" I aku o Kawelo: "O Kauai." I aku o Maakuakeke ia Kawelo: "E, i noho kaua a i holo kaua e kaua ia Kauai, a i hee, o Kapaa ko'u aina." I mai o Kawelo: "Nou ia." Holo mai la no laua a mawaho o Hanalei, ninau no o Maakuakeke ia Kawelo: "Owai keia?" I aku o Kawelo: "O Hanalei ia." Nonoi mai o Maakuakeke: "No'u ia aina, o Hanalei."

Mahope o laila, huli mai la laua a hoi i Oahu nei, manao iho la o Maakuakeke i ko laua ola, ua hoi i ka aina. A kokoke laua i kahi o Uhumakaikai i hei ai i ka upena, ala ae la o Kawelo a ku iluna, ku iho la i kana pule, penei:

O kahi ka po, o lua ka po,
O kolu ka po, o ha ka po,
O lima ka po, o ono ka po,
O hiku ka po, o walu ka po,
O iwa ka po, lele wale.

The numerous nights,
The innumerable nights.

The curly hair was born,
The straight hair was born,
The one with the cut hair was born,
The reproachful one was born.

Wake up and inquire. You are caught,
You are killed by the double stranded fish line,
The fish-line of my grandmother;
By her was it braided.
Let the rain return to the eyes of the lehua,
Let the small pointed clouds return to Kahiki
Where they shall indeed remain.

At the close of the prayer offered by Kawelo, he pulled Uhumakaikai out of the sea; it was dead by his prayer. After Kawelo had caught hold of the great fish, he pulled it along the side of the canoe and it extended from the bow to the stern.

At about this time, when the great fish was dead, a couple of messengers who had been sent to bring Kawelo arrived from Kauai and landed at Waikiki. They had been sent by the sister of Kawelo—they were Kaweloikiakoo[18] and Kooakapoko—to bring Kawelo to Kauai, because the great strength of Kawelo had become famous all over Kauai, and it was thought that with this strength a successful war could be waged against Aikanaka, who had taken unto himself all the lands owned by the parents of Kawelo at Hanamaulu. When Aikanaka took possession of the lands, he left them without land to cultivate or sea to fish in; in fact, they were left destitute. Their one food was head lice and nits.

At about the time Uhumakaikai was caught by Kawelo, Kaweloikiakoo and his companion, when they set out from Kauai, brought with them one of Kawelo's gods, Kulanihehu by name, also four lice apiece as food for their journey. Reaching mid-channel of Kaieiewaho, between Kauai and Oahu, they took up their lice and ate them. In eating their meal, they forgot to offer them first to the god, consequently, shortly after they had finished eating, they were overtaken by a severe storm, which greatly delayed them. Early the next morning, they began to study the cause of this storm, and they found that it was because they had neglected the god when they partook of their evening meal, so they sued for forgiveness by offering the following prayer:

Of the first night, of the second night,
Of the third night, of the fourth night,
Of the fifth night, of the sixth night,
Of the seventh night, of the eighth night,
Of the ninth night, the nights are all gone.

At the close of the prayer, the storm abated and they continued on their way.

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[18] The name of one of Kawelo's brothers, but later shown as an uncle.

Ka po kinikini,
Ka po lehulehu.

Hanau oho pipii,
Hanau oho kalole,
Hanau oho maewaewa,
Hanau o Maewaewa.

E ala e ui, hei aku la oe,
Make aku la oe i ke aho kaalua,
I ke aho a kuu kupunawahine,
I hilo ai la e, a la e—
E hoi ka ua a ka maka o ka lehua la e,
Hoi ka opua a Kahiki noho,
Noho mai ea.

A pau ka pule a Kawelo, unuhi ae ia ia Uhumakaikai mai ke kai ae, ua make i ka pule a Kawelo. A paa ua ia nei o Uhumakaikai, hoopili mai la o Kawelo ma ka aoao o ka waa, mai mua a hope i ua ia nei.

I ka wa i make ai o Uhumakaikai, hiki mai la na elele kii o Kawelo mai Kauai mai, na kona kaikuahine i hoouna mai. O Kaweloikiakoo a me Kooakapoko, na elele nana i kii mai, no ke kaulana aku o ka ikaika o Kawelo i Kauai. O ke kumu o keia kii ana mai ia Kawelo, o ke pai ana o Aikanaka i na makua o Kawelo mai Hanamaulu ae. Ma keia pai ana a Aikanaka i na makua, lawe ia ae la ka ai a me ka ia, a me na pono a pau loa, a noho wale iho la lakou aohe ai, hookahi ai o ka uku a me ka lia o ke poo.

I ka paa ana o Uhumakaikai ia Kawelo, holo mai la o Kaweloikiakoo me kekahi akua o Kawelo, o Kulanihehu ka inoa, holo mai la laua maluna o ko laua waa, o ka laua ai, he mau uku, eha a kekahi, eha a kekahi. Hiki laua i waenakonu o Kaieiewaho, i ka moana ma waena o Kauai a me Oahu, lalau iho la laua i na uku, a ai iho la, ma keia ai ana o laua, aole laua i kaumaha ke 'kua, poina loa ia laua. Mahope o ka laua ai ana puni iho la laua i ka ino, nolaila, lohi iho la laua, a ao ka po; noonoo iho la laua i ke kumu o keia ino, o ka poina o ke 'kua ia laua i ka wa a laua e ai ana i ka uku. Nolaila, hoomanao ae la laua i ke 'kua ma keia pule ana, penei:

O akahi ka po, o alua ka po,
O akolu ka po, o aha ka po,
O alima ka po, o aono ka po,
O ahiku ka po, o awalu ka po,
O aiwa ka po, lele wale ka po.

A pau keia pule ana, malie iho la ke kai, a holo mai la laua, a ao ae la ike mai

Early the next day, they saw the top of the Kaala mountain, and they felt assured of their arrival in Oahu. That morning, before the heat of the sun could be felt, they landed at Waikiki. Upon their arrival, they met Kamalama and asked for Kawelo. Kamalama replied: "He has gone out fishing and has been away all of yesterday and all of last night and has not yet returned." The messengers then said to Kamalama: "We have come for him, for his parents are about to die from starvation, their only food being head lice and nits, for Aikanaka has taken away all their lands in Hanamaulu, all the food and the fish and they are without anything. We have therefore come for Kawelo to go to Kauai." Kamalama then sent two certain men, Kalohipikonui and Kalohipikoikipuwaawaa, to go for Kawelo. These two were very loud-voiced men; if they called from Waikiki, they could be heard at Ewa; and if they called from Ewa, they could be heard at Waianae. It was because of this that these two men were sent by Kamalama to go for Kawelo. Before they started out, Kamalama instructed them saying: "You two must remember the names of these two men from Kauai, so that in case Kawelo should ask you who they are you would be able to tell him their names. When you see Kawelo, keep at some distance away from him and then inform him of your errand; don't on any account get near him."

When the two men started out, their canoe was overturned, and, in righting their canoe and in bailing and paddling it, they forgot the names of the two men from Kauai. When they at last saw Kawelo, they called out: "Say, Kawelo, your uncles have arrived from Kauai." Kawelo asked: "Who are they?" They replied: "We were told their names, but on our way we were overturned and in righting our canoe, and, in the bailing and paddling of it, we forgot their names. But you know they are your uncles, and you can think for yourself who they are, for we are going back." At this Kawelo answered by a chant as follows:

Hikiula is however sailing off,
With Hikikea, as the canoe sails on its way.
The Ohiki[19] digs its own hole.
The aama[20] runs on the dry land,
The paiea[21] lives in the cracks,
The lobster lives in a large hole,
The eel plays on the waves,
The opule[22] fish go in schools on a cloudy day.
The teeth of the halahala[23] fish show like a cross dog.
I now fondly remember of Auau, of Apehe,
My companions of Ualena;
For my breast is beating, ye two,
As I remember of our childhood days.
O, how close we were in those days!

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[19] *Ohiki,* the sand crab (*Ocypode* sp.).

[20] *Aama,* the rock crab (*Grapsus* sp.).

[21] *Paiea,* the soft shell crab.

[22] *Opule* (*Anampsis evermanni*); more probably *opelu* (*Decapterus pinnulatus*).

[23] *Halahala,* a reddish fish of the Uhu family, probably one of *Scaridae* family.

la laua i ke kuahiwi o Kaala, manao laua i ka hiki i Oahu nei; ia kakahiaka a auī ka la, komo laua i Waikiki. A hiki laua i Waikiki, e noho ana o Kamalama; ninau aku la laua ia Kawelo: "Auhea o Kawelo?" I mai o Kamalama: "Ua holo i ka lawaia, mai nehinei a po, mai neia po a ao, aole i hoi mai." Olelo aku la na elele ia Kamalama: "I kii mai nei maua ia ia aia na makua la he make wale iho no koe, he uku, he lia o ke poo, ka ai e noho la; no ka mea, ua lawe ae la o Aikanaka, i ka aina o Hanamaulu, i ka ai a me ka ia, nolaila, kii mai nei maua ia Kawelo e holo i Kauai."

Kena ae la o Kamalama i kekahi mau kanaka, ia Kalohipikonui, a me Kalohipikoikipuwaawaa, e kii ia Kawelo. He mau kanaka leo nui keia a elua, ina laua e kahea i Waikiki, ua lohe o Ewa, a ina i Ewa e hea ai, ua lohe o Waianae, a oia ke kumu o Kamalama i hoouna ai ia laua, e kii ia Kawelo.

Mamua o ko laua kii ana ia Kawelo, olelo aku o Kamalama: "E hoopaa olua i ka inoa o neia mau kanaka mai Kauai mai, i ninau mai o Kawelo ua loaa ia olua, a ike olua ia Kawelo i kahi e, hai aku olua, mai oi aku olua a kokoke."

Ia laua i holo ai, kahuli iho la laua, a lilo iho la laua i ke ka, i ka hoe, pela laua i apa ai, a poina iho la ka inoa o ua mau kanaka ala o Kauai mai. A ike laua ia Kawelo, kahea aku la laua: "E Kawelo e, ua pae mai ou mau makuakane mai Kauai mai." Ninau mai o Kawelo: "Owai ea?" I aku laua: "Ua loaa no ia maua ka inoa, holo mai nei a kahi i kahuli ai, ke ka, i ka hoe, ilaila no a poina, nalowale ka inoa; ua lohe aku la no oe he makua, nau no e noonoo iho, eia maua ke hoi nei." Nolaila, hoopuka mai o Kawelo i kana olelo paha, penei:

Holo ana nae hoi o Hikiula,
O Hikikea i kepakepa o ka waa,
Ohiki eli i kona lua,
Aama holo i ka maloo,
Paiea noho i ka mawae,
Ka ula noho i ka naele,
Ka puhi lapa i ke ale,
Opule kai i ka lauli,
Keke ka niho o ka halahala,
Aloha mai nei Auau o Apehe,
Na hoa noho o Ulalena e,
Ku ana hoi kuu houpo e laua la,
I ka wa kamalii—e.
He mea e ka pili—e.

The two men then said: "There was nothing like *aa* in their names; the names sounded differently." Kawelo then chanted again as follows:

Kila arrived in the evening;
The thin pig was killed,
And sacrifices were offered to Kaneikapualena
The all powerful god of my grandfather.
The rain and the wind ceased,
Which calmed the raging sea and the rising tide.
They sailed out to sea.
The messengers had crabs for their food,
Kaweloikiakoo and Kooakapoko,
Younger brothers of my mother.
Are they the ones that arrived?

The two men replied: "Yes, you have their names and also the name of your god, Kulanihehu." Because they spoke of his god, Kawelo became very angry and wanted to kill the two men, in order that they be used as sacrifice for his god. He therefore chased after them, and they were almost caught, when they pointed their canoes and made for the shoals within the line of breakers along the Waianae coast. When Kawelo saw this, he followed right along behind the two. In doing this, Kawelo forgot about his fish and it got stranded, so he made again for deep water. While he was doing this, the two men arrived at Waikiki, where they told of their narrow escape from death. Kamalama then said: "I warned you not to get too near to him." While they were talking, Kawelo, Maakuakeke and the great fish arrived; and Uhumakaikai was put ashore. As Kawelo landed, Kauluiki, Kaulunui, Kauluwaho, Kaulukauloko, Kauluikialaalaa, Kauluaiole and Kaulupamakani,[24] came up all armed with their spears. These men were very skilful in the use of the spear. When they came up to Kawelo, they began throwing their spears at him, which Kawelo warded off, for they were as mere playthings[25] to him. When the men were throwing their spears at Kawelo, the messengers from Kauai said to Kawelo: "Say, you will surely get hit and be killed, and you will not be able to get to Kauai." Kamalama replied: "They are but as a bath to him."

After this Kaeleha and Kalaumeki came up and threw their spears at Kawelo. After they were through, Kawelo called out to Kamalama in a chant as follows:

Say, little Kamalama,
My younger brother, my younger brother,
Bring out our small spears,
Our sharp pointed ones.

Kamalama then picked out Kapuaokekau and Kapuaokahooilo, two spears, and said to Kawelo:

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[24] These varied yet similar names must be significant, indicating small, large, outward, inward, without food, wind-break, etc.

[25] As *wai auau* (bath water) to him; something he could revel in; enjoy.

I aku ua mau wahi kanaka nei: "Aohe inoa aa, he inoa okoa iho no." Paha hou mai ana o Kawelo, penei:

Ku Kila i ke ahiahi,
Moe ka puaa aaua,
Kaumaha i ke 'kua ia Kaneikapualena,
Akua mana o kuu kupunakane,
Make ka ua me ka makani,
Make ke kaikoo me ke kai pii,
Holo aku la i ka moana,
He uku ke o o na elele,
O Kaweloikiakoo, o Koapoko,
Muli o Malaia kuu makuahine,
O laua nae paha kai uka—e.

Ae aku la ua mau wahi kanaka nei: "Ae, o ka inoa ia ou mau makua, a me ko akua pu no hoi, o Kulanihehu." No ka olelo ana aku a laua i ke 'kua, huhu loa o Kawelo, a manao iho la e pepehi ia laua a make, i loaa ke kanaka a ke 'kua ona. Nolaila, alualu mai la o Kawelo ia laua mahope, a kokoke e loaa laua ia Kawelo, ia wa, hookomo laua i ko laua waa maloko mai o ke kuaau o Waianae, a ike o Kawelo, hahai mai la mahope o laua. Ma keia hahai ana a Kawelo ia laua, ili iho la o Uhumakaikai i kuaau, no keia ili ana o kana ia, hoihoi hou oia i kona waa ma waho o ka hohonu. Lilo o Kawelo ilaila, hiki ua mau kanaka nei i Waikiki, hai aku la laua i ka pakele mai make ia Kawelo. I mai o Kamalama: "Ua olelo aku wau ia olua, mai hookokoke aku olua." Ia lakou e kamailio ana, pae mai la o Kawelo, o Maakuakeke, o Uhumakaikai, a lele ae la i kapa.

Ku ana o Kauluiki, Kaulunui, Kauluwaho, Kaulukauloko, Kauluikialaalaa, Kauluaaiole, Kaulupamakani, o keia poe a pau loa, me ka lakou mau ihe, he poe lakou i ao ia i ka oo ihe. Ia wa, oo like lakou i na ihe ia Kawelo, o Kawelo hoi, he wai auau ia nona. Ma keia oo ihe ana, olelo mai na elele o Kauai ia Kawelo: "E! o ka hou e mai no ka oukou i ka ihe a ku mai, make e iho, aole e hiki i Kauai." I aku o Kamalama: "O ka wai auau ia."

Ia wa, ku mai la o Kaeleha laua o Kalaumeki, a hou i ka laua mau ihe ia Kawelo, a pau ka laua o ana, kahea aku la o Kawelo ia Kamalama ma ka paha penei:

E Kamalama iki,
Kuu pokii e, kuu pokii,
Lawe ia mai na wahi ihe
Kuku ooi a kaua.

Lalau iho la o Kamalama ia Kapuaokekau a me Kapuaokahooilo, he mau ihe laua. I aku o Kamalama ia Kawelo:

Set your eyes at my spear,
Wink and you will be pierced through.

Kamalama then poised himself with firmness and threw a spear at Kawelo. At this throw, the spear struck the breast of Kawelo glancingly, and it flew up and into the sea beyond the further line of breakers. Kamalama then took up the second spear and threw it at Kawelo, when Kawelo chanted forth:

The points of the spears of Kamalama passed very near to my navel;
Perchance it is the sign of land possession.

At the close of the spear throwing, Kawelo proceeded to the Apuakehau stream and had his bath; after his bath, he returned to the house and ordered his chief steward, Puikikaulehua to bring him some food and meat. The chief steward then brought him forty calabashes of poi and forty packages of baked pork, and Kawelo began his meal. But this did not satisfy him, so another like amount was brought, which at last satisfied him.

After this meal, Kawelo turned and asked of his two uncles from Kauai: "What has brought you here to Oahu?" The uncles answered: "We have come for you. Your parents have been driven away to a different place, having neither food nor fish. Their one food is head lice and nits. As your strength has been voiced all over Kauai, your parents have sent us to come and request of you to go and make war on Aikanaka. That is the mission that has brought us here. Let us therefore sail."

After Kawelo had heard the message from the men from Kauai, he called for his wife, Kanewahineikiaoha, to go to their father in Koolau, Kalonaikahailaau, and procure from him a certain stroke[26] of the war club. He said: "Go and ask for the stroke called Wahieloa." Kanewahineikiaoha consented to do this. Kawelo then continued: "Also ask for the bow and arrows that are used for shooting rats, and also bring the axe used for hewing out canoes, for I need them as weapons to fight Aikanaka with." At the conclusion of Kawelo's instructions to his wife, she started out. After she had passed by the stream of Apuakehau and the coconut grove of Kuaakaa, Kawelo then said to Kamalama: "Follow after your sister-in-law so that you will be able to hear the unkind remarks of my father-in-law."[27]

CHAPTER II.

Relating to Kalonaikahailaau.—Kawelo Equips Himself to Fight Aikanaka.—Arrival at Kauai.

Kalonaikahailaau was the father-in-law of Kawelo, his daughter Kanewahineikiaoha being the wife of Kawelo. Kalonaikahailaau was also Kawelo's in-

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[26] Like the wardings for thrusts in sword practice so were the points in the use of the war club. Kawelo had been taught its use in all defense strokes but one; this he now required.

[27] A premonition of an unfriendly reception of his message.

E haka ko maka i kuu ihe,
Imo ko maka la ku oe.

Elieli iho la kulana o Kamalama, a hou aku la i ka ihe ia Kawelo.

I ka hou ana o ka ihe ia Kawelo, pa aku la i ka umauma, lele ae la i luna a haule aku la i kuaau ma waho loa, hopu hou o Kamalama i ka lua o ka ihe, a hou ia Kawelo, alaila, paha mai o Kawelo, penei:

Welelau lua ana ka ihe a Kamalama i kuu piko,
He aina aku paha ka hope e.

A pau ka oo ihe ana, hele aku la o Kawelo e auau i ka muliwai o Apuakehau, a pau ka auau ana, hoi mai la a ka hale, kena aku la i ka aipuupuu ana ia Puikikaulelehua, e lawe mai i ai, i ia. Lawe mai la ia he kanaha umeke poi, he kanaha laulau puaa, ai iho la o Kawelo, a maona ole, kii hou no e like me mamua, ai iho la o Kawelo a maona iho la.

A pau ka ai ana, ninau aku o Kawelo i na makuakane mai Kauai mai: "Heaha ka olua huakai o ka hiki ana mai i Oahu nei?" I mai na makuakane: "I kii mai nei maua ia oe, aia ou mau makua la, ua kipaku ia a noho i kahi e, aohe ai, aohe ia, hookahi ai o ka uku a me ka lia o ke poo. No ke kukui o ko ikaika i Kauai, nolaila, kauoha mai nei ou makua ia oe e holo oe e kaua me Aikanaka, oia maua i kii mai la ia oe, e holo kakou."

A lohe o Kawelo i keia olelo a na elele o Kauai mai, kahea aku la ia i kana wahine, ia Kanewahineikiaoha, e kii i kekahi hauna laau a ko laua makuakane i Koolau, a Kalonaikahailaau. "O ka hauna laau o Wahieloa kau e nonoi aku." Ae mai la o Kanewahineikiaoha. I aku no o Kawelo: "Me kekahi kikoo pana iole mai, a me ke koi kua waa mai, i mea kaua na kaua ia Aikanaka." A pau ka olelo a Kawelo i ka wahine, pii aku la o Kanewahineikiaoha, a hala ka muliwai o Apuakehau, a me na niu o Kuaakaa, i aku o Kawelo ia Kamalama: "E ukali aku oe mahope o ka wahine a kaua, i lohe ia na olelo ino a ko kaua makuahunowai."

MOKUNA II.

HOOMAKAUKAU O KAWELO IAIA IHO NO KE KAUA ANA IA AIKANAKA.—KA HOEA ANA I WAILUA, KAUAI.

OIA ko Kawelo makuahunowai, o kana kaikamahine, o Kanewahineikiaoha, a o ka Kawelo kumu no ia nana i ao i ke kaka laau, a me na ano kaua e ae. A no ka noho i

structor in the art of using the war club as well as the other arts of warfare. Because of the fact that Kalonaikahailaau was living in Koolau, Kawelo ordered his wife to proceed to her father's place and request that he reveal the use of a certain stroke of the war club, also the bow and arrows used for shooting rats, and the axe used in hewing canoes.

On this journey to Koolau, Kanewahineikiaoha proceeded on ahead while Kamalama followed behind her. She did not see the young man on this outing. They proceeded in this manner to Nuuanu, where they were when the sun sunk below the horizon. Kanewahineikiaoha followed the winding trail down the steep cliff first while Kamalama followed a few moments later. Before she got to the house, she entered the stream and had a bath, while Kamalama hid himself outside of the house, but at a point close enough to overhear anything said in the house. When Kanewahineikiaoha entered the sleeping house, she found that her mother was all by herself, for Kalonaikahailaau was in another house kapued to the women, preparing awa for the gods. When the mother saw her daughter she sprang on her and began to wail, which was heard by the husband, and he sent a man to enquire as to the cause of the wailing. The wife then informed the man that it was their daughter, Kanewahineikiaoha. The man then returned to Kalonaikahailaau and told him that it was their daughter. When he heard this, he concluded his prayers and returned to the main house. When he met his daughter, he asked: "What is the object of my daughter's journey in this dark night with the ghosts?" The daughter then told the father the object of the journey, saying: "I have come for a certain stroke of the war club, the one called Wahieloa, for my husband and myself, to take with us to Kauai and to use it fighting against Aikanaka." At hearing this, Kalonaikahailaau chanted as follows:

Our stroke of the war club will never do for your husband.
Your husband is a plover, his legs are slim;
Your husband is a sandpiper, he runs here and there on the beach;
When struck by a big wave he would fall over easily;
Your husband is like the stalk of the banana, all he can do is to stand up.[28]
Your husband is like a hala tree, it has long hanging roots.[29]
Our stroke of the war club is fit only for your father,
Who is large from top to bottom.
The south wind may blow but he will not fall over.
The moae wind may blow but he will not fall over.
When the aalii[30] tree does fall it must be uprooted.

Kanewahineikiaoha then said: "All of what you have just said is heard by my husband; he will miss nothing." The father replied: "What good ears he must have; he is in Kona and we are here in Koolau[31] and yet he hears everything. How

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[28] Not a complimentary picture presented as his estimate of his son-in-law, Kawelo.

[29] The pandanus tree (*hala*), banyan like, has aerial roots, nature's support for its heavy crown of leaves and fruit.

[30] *Aalii* (*Dodonaea viscosa*), a rather common tree in high elevations, of hard grained dark wood.

[31] Across the island, but more than its width in distance.

Koolau, kena aku ai o Kawelo e kii i ka hauna laau, i ka pana iole, i ke koi kua waa. Ma keia hele ana i Koolau, mamua o Kanewahineikiaoha, mahope o Kamalama, aohe ike mai o ka wahine i ke kane opio, ma keia hele ana. Pela no laua i pii ai a hiki i Nuuanu, alaila, napoo ka la, iho mua aku la o Kanewahineikiaoha, a lalo auau iho la, o Kamalama hoi pee iho la ia ma waho.

Ma keia hiki ana i ka hale, ua hele o Kalonaikahailaau mamua, e kapu awa ai no ke 'kua, he hale kapu ia i na wahine, aole e komo ia. Eia nae, o ka makuahine wale no ke noho ana, lele mai la ia uwe, ma keia uwe ana, lohe aku la ke kane, hoouna mai la ia i ke kanaka e ninau i ka uwe, hai aku la ka wahine, o ke kaikamahine o Kanewahineikiaoha. Hoi aku la ke kanaka a hiki, hai aku la ia Kalonaikahailaau, a lohe ia, hoonoa ae la i ka pule a noa. Hoi mai la a hiki i ka hale, ninau aku la ia i ke kaikamahine: "Heaha ka huakai a kuu kaikamahine o ka hiki ana mai o ka poeleele, o ke 'kua lapu o ke aumoe nei la e?" Hai aku ke kaikamahine: "He huakai, i kii mai nei au i kekahi hauna laau, oia o Wahieloa, na maua me kuu kane, e holo ai i Kauai e kaua me Aikanaka." Alaila, oli mai o Kalonaikahailaau, penei:

E o e ku ka hauna laau a kaua, i ko kane,
He kolea ko kane, he wawae liilii,
He ulili ko kane, he holoholo kahakai,
Paia e ke kainui, e hina wale ana no,
He nui pumaia ko kane, ku ikaika,
He puhala ko kane, he aakiolea,
Ku no ka laau a kaua i ko makuakane,
He nui no mai luna a lalo,
E pa ke Kona, aole e hina,
E pa ka Moaè, aole e hina,
He hina nou no ke aalii ku makani, akapu.

I aku o Kanewahineikiaoha: "O na olelo au la ua loheia aku la no e kuu kane, aole e nalowale ia ia." I mai ka makuakane: "He keu ka ia o ka pepeiao lohe, aia ia i Kona, eia kaua i Koolau nei, ua lohe aku la no ka ia, kupanaha!" I mai ke kaikamahine: "Aole

wonderful!" The daughter said: "Nothing is hidden from the all powerful god of my husband, Kalanikilo. He has heard." The father then again asked: "What other reason is there that has brought my daughter here in the dark with the ghosts of the midnight?" The daughter replied: "I have come for the bow and a few arrows used for rat shooting for myself and husband, for we are going to Kauai to fight Aikanaka." On hearing this Kalonaikahailaau chanted as follows:

What a mistake my daughter has made
In marrying a man who shoots rats.
He shoots the rats and then gets the food belonging to others,
Then gives it to me his father-in-law.
He shoots the rats and gets the food belonging to others,
Then gives it to you the wife to eat.
He shoots the rats and gets the food belonging to others,
For Kamalama the favorite younger brother.
He shoots the rats and gets the food belonging to others,
For Kakuhihewa the owner of the land on which he lives.

The daughter again replied: "All of what you have just said is heard by my husband; he will miss nothing." The father said: "If the one conceived by me speaks of the matter, then and only then will he hear of it." The father then again asked his daughter, being the third time: "What is it that has brought my daughter here?" The daughter replied: "I have come for the axe used for the hewing of canoes, for myself and husband to take with us to Kauai to fight Aikanaka."

The father then chanted the following:

What a mistake my daughter has made
In marrying a husband who hews out canoes.
He hews out the canoe and leaves it in the forest,
Then returns and takes the pig of the innocent
And bakes it.
What a mistake to have a hewer of canoes as a husband.

When the father concluded with his chant, Kanewahineikiaoha said: "All of what you have just said is heard by my husband, there is nothing hid from him." The father said: "The only way that will make him know is for some one to be standing there outside listening, who will carry it to him." When the father of Kanewahineikiaoha said this, Kamalama heard it, and he ran off to hide himself. As soon as he was out of sight, people went out of the house to make a search, but Kamalama was not found.

At dawn the next morning, Kamalama returned home, and, when he reached the top of Nuuanu pali, he looked down and saw Kanewahineikiaoha, her father, her brothers and the rest of the people coming up the road. Kamalama then turned and returned to Waikiki. On his arrival on this side of the Apuakehau stream, he was seen by Kawelo who then repeated the chant recited by his father-in-law in Koolau as follows:

e nalo i ke 'kua mana o kuu kane, o Kalanikilo, ua lohe ia." Ninau hou mai ka makuakane: "Heaha ka huakai nui a kuu kaikamahine o ka hiki ana mai, o ke ahiahi poeleele, o ke 'kua lapu o ke aumoe nei la?" I aku ke kaikamahine: "I kii mai nei au i kekahi mau kikoo pana iole a kaua, na maua me kuu kane, e holo maua i Kauai e kaua me Aikanaka." Alaila, oli mai la o Kalonaikahailaau, penei:

Makehewa ka mai o kuu kaikamahine,
I ke kane pana iole,
Pana i ka iole a ku ka hai-ai,
Haawi mai na'u na ka makuahunowai;
Pana i ka iole a ku ka hai-ai,
Nau na ka wahine e ai;
Pana i ka iole a ku ka hai-ai,
Na Kamalama, na ke kaikaina punahele;
Pana i ka iole a ku ka hai-ai,
Na Kakuhihewa kahi i noho ai.

I aku ke kaikamahine: "O neia mau olelo au, ua lohe aku la no kuu kane i keia mau olelo au, aole e nalowale." I mai ka makuakane: "Aia no a olelo oe ka'u mea i hanau ai, alaila, lohe ia." Ninau hou mai ka makuakane, o ke kolu, ia: "Heaha ka huakai a kuu kaikamahine o ka hiki ana mai?" I aku ke kaikamahine: "I kii mai nei au i ke koi kua waa a kaua, na maua me kuu kane, e holo ai i Kauai e kaua me Aikanaka." Ia wa oli mai ka makuakane, penei:

Makehewa no hoi ka mai o kuu kaikamahine,
I ke kane kua waa la;
Kua aku la i ka waa a waiho i ka nahele,
Hoi ae la a ka puaa a ka holona,
Pau i kalua,
Loloa hewa ka huluhulu o ka mai i ke kane kua waa.

Ma keia olelo a ka makuakane pane hou aku o Kanewahineikiaoha: "O neia mau olelo au, ua lohe ia aku la no e ia, aole e nalo." I mai ka makuakane: "Aia kona lohe, a he kanaka o waho, e ku mai nei, alaila, nana e lawe aku a olelo." Ma keia olelo, ua lohe o Kamalama, a holo aku la ma kahi e, e pee ai, huli ia ae la o waho o ka hale, aole nae i loaa o Kamalama.

A wehe ae la kaiao, hoi mai la o Kamalama a hiki i Nuuanu, nana aku la, e pii mai ana o Kanewahineikiaoha, me ka makuakane, a me na kaikoeke, a me na mea a pau loa.

Hoi e aku la o Kamalama a hiki i Waikiki, a ku aku la ma kapa o ka muliwai o Apuakehau. Alaila, paha mai la o Kawelo i na olelo a kona makuahunowai i olelo ai ma Koolau, i kana wahine, o Kanewahineikiaoha. Penei ka paha a Kawelo:

Our stroke of the war club will never do for your husband.
Your husband is a plover, his legs are slim;
Your husband is a sandpiper, for he runs here and there on the beach;
When struck by a big wave he would fall over easily.
Your husband is like the stalk of a banana, all he can do is to stand up.
Your husband is like a hala tree, it has long hanging roots.
Our stroke of the war club is fit only for your father,
Who is large from top to bottom.
The south wind may blow, but he will not fall over.
The moae wind may blow, but he will not fall over.
The hoolua wind may blow, but he will not fall over.
When I, the aalii tree of the windy place, do fall over
I will overturn with the sod.

At the end of Kawelo's chant, Kamalama said: "Shut up. Knowing that you can hear so well, yet you sent me to that friendless place." "I am going in to have something to eat, for I am hungry," continued Kamalama. As soon as he got into the house, he called out to their steward, Puikikaulehua: "Bring me some food and meat." There were brought forty large potatoes and forty packages of baked pork. Kamalama then sat down and began his meal, and he ate until he was satisfied. Just as he finished his meal, his brother's father-in-law and wife arrived. As soon as Kawelo saw them, he repeated the chant recited by his father-in-law in Koolau. At the close of the chant Kanewahineikiaoha said to her father: "There you are: I told you that my husband was bound to hear it, because he has an all powerful god, Kalanikilo." The father replied: "Yes, I see and I am satisfied that your husband can hear all right. The talking was carried on in Koolau and he has heard it in Kona." Kanewahineikiaoha then said to Kawelo: "Let us have something to eat first, and after that you can exercise with the war club." Kawelo refused, and he spoke very strongly to his wife, saying: "The pig's intestine will be full of dirt for it is to be killed." By this reply made by Kawelo, his father-in-law became very angry and said to Kawelo that they take up the war club first as requested by Kawelo. He then ordered his son, Mauiakekai to stand up against Kawelo. When Kawelo heard this order issued by his father-in-law that some one else was to stand up against him, he replied in a chant as follows:

Let the teacher and the pupil
Face each other outside.

By this Kawelo meant that he would much prefer his father-in-law, for his temper was now roused over what had been said of him. Because of this chant of Kawelo, Kalonaikahailaau was also very angry at Kawelo, which made him stand up with his war club, Wahieekaeka by name. The three then stood up on one side, while Kawelo stood up on his side. Kalonaikahailaau then raised his club as though to strike Kawelo on the side, while Kawelo brought up his war club from the ground striking Kalonaikahilaau on his side knocking him down and making his feet tremble. Kawelo then chanted as follows:

E o e ku ka hauna laau a kaua i ko kane,
He kolea ko kane, he wawae liilii,
He ulili ko kane, he holoholo kahakai,
I paia e ke kai nui hina wale no,
He nui pu maia ko kane, he ku ikaika,
He puhala ko kane, he aakiolea,
Ku no ka laau a kaua i ko makuakane,
He nui no mai luna a lalo,
E pa ke Kona, aole e hina,
E pa ka Moae, aole e hina,
E pa ka Hoolua, aole e hina,
He hina no'u no ke aalii ku makani,
Ala pu me ka lepo o lalo.

A pau ka paha ana a Kawelo, olelo, aku o Kamalama ia Kawelo: "Kulikuli! He kanaka lohe no ka hoi oe, kena hoi oe ia'u e hele i kela wahi makamaka ole. E hoi ana au e ai he pololi ko'u." Kena aku la ia i ka laua aipuupuu ia Puikikaulehua, i ai, i ia, lawe mai la ia hookahi kanaha kualapaa, hookahi kanaha laulau puaa, ai iho la o Kamalama a maona, hiki mai la ko laua makuahunowai me ka wahine. Ike mai la o Kawelo ia lakou, paha mai la o Kawelo e like me na paha a ka makuahunowai i Koolau, e like me na paha i olelo mua ia ma keia moolelo. Mahope o ka paha ana a Kawelo, olelo aku o Kanewahineikiaoha i ka makuakane, ia Kalonaikahailaau: "Aia hoi paha la, e olelo aku ana au ia oe, aole e nele ka lohe o kuu kane, no ka mea, he 'kua ike kona o Kalanikilo." I aku ka makuakane: "Ae, akahi no au a ike i ke kane lohe o kau, ma Koolau e olelo ai, he lohe ana ko Kona nei."

Olelo aku o Kanewahineikiaoha ia Kawelo, e ai lakou a maona, alaila kaka laau. Hoole mai o Kawelo, me ka olelo paa a Kawelo i ka wahine penei: "E lepo nui auanei he puaa kalua."

Ma keia olelo a Kawelo, ukiuki iho la ka makuahunowai, alaila, olelo aku la ia Kawelo, e kaka laau e mamua, e like me ka Kawelo olelo. Kena aku la o Kalonaikahailaau, i kana keiki, ia Mauiakekai, e ku ae me Kawelo e kaka laau ai. A lohe o Kawelo i keia kena a kona makuahunowai ia hai, paha aku la oia penei:

O ke kumu o ka haumana,
Hele ae i waho e-a.

Eia ko Kawelo manao ma keia olelo ana, he manao no kona, oia no o ka makuahunowai, no ka mea, ua ukiuki loa ia i kana mau olelo inoino ia ia. A no keia paha a Kawelo, ua piha loa o Kalonaikahailaau i ka huhu ia Kawelo, nolaila, ku ae la ia me kana laau palau, o Wahieekaeka, ka inoa. Ku lakou la ekolu, ku o Kawelo hookahi. E kakii mai ana o Kalonaikahailaau i kana laau, e hue lepo ae ana o Kawelo i kana laau, pa no ma ka aoao o Kalonaikahailaau waiho i lalo, a kapalili aku la ka manea o ka wawae, alaila, paha o Kawelo penei:

There you have felt of it;
You are made unconscious by Kuikaa,
By Hookaa, by Kaakua, by Kaaalo.[32]
You will surely see the avenging club of Malailua,
The club that will break your jaws,
For then the avenging club will cease its work.
Tomorrow you shall see
The rooster that is fed of the sun,
Till the crop fills with dirt
And the feathers fall off
Like a rooster that is hung up in the smoke[33]
With its feathers burnt off.
The conquering cock has made but one kick.
They are scattered, they are scattered.

Kanewahineikiaoha after a while came and poured some water over Kalonaikahailaau which revived him. After the effects of the blow had disappeared, he said to Kawelo: "That is the way to use your club. You have nothing more to learn."

Some little time after this, Kawelo sent Kanewahineikiaoha, Kamalama, Kalaumeki and Kauluiki, to go to Puuloa and ask of Kakuhihewa, who was king of Oahu at the time, for the use of a canoe. Upon the arrival of the messengers at Puuloa, Kakuhihewa asked of them: "What do you want?" Kanewahineikiaoha replied "We have come for a double canoe for us." Kakuhihewa again asked: "Canoe for what?" "A canoe for Kawelo to go to Kauai to fight Aikanaka." When Kakuhihewa heard this, he ordered that a double canoe be given Kawelo; for Kakuhihewa even at this time was in fear of Kawelo, who at any time might rise up and overthrow his kingdom; he therefore furnished Kawelo with the means of removing him to Kauai where he would probably stay.

Upon receiving the double canoe, the messengers returned and landed at Waikiki, where preparations for the voyage were immediately begun, completed, and a start was made on that day. As they were about to start, Kou, a second wife of Kawelo's, urged that she too be allowed to accompany them to Kauai, but Kawelo would not allow it. They then set sail from Waikiki and made their first landing at Waianae, where they built a temple for the gods of Kawelo. After the temple was completed, Kawelo gathered his gods together, they being Kaneikapualena and Kulanihehu. Kawelo then lifted up his gods and placed them on the altar in the temple and prayed as follows:

Say, Kaneikapualena,
Arise and let us journey to Kauai
Where we shall grow and live, live and grow.

At the close of the prayer, the chicken feathers on the forehead of the god fluttered; so he chanted:

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[32] Names of the four strokes of the war club.

[33] Treatment for a game cock to insure its success in a contest.

Ke lawelawe la nae hoi,
A make aku la oe ia Kuikaa,
Ia Hookaa, ia Kaakua, ia Kaaalo,
E ike auanei oe i ka nao hoopai a Malailua.
Ka laau e wali ai ko papa auwae,
E oki ai o ka nao hoopai,
E ike auanei oe apopo,
I ka moa i hanai ia i ka la e!
A puupuu ka lepo,
A akaakaa ka hulu,
Me he moa kau uwahi la,
A eina ka hulu,
Hookahi no peku ana a ka moa-mahi,
Puko ana—puko ana!

Hele mai la o Kanewahineikiaoha a nini i ka wai, ia Kalonaikahailaau, a pohala ae la, alaila, olelo aku la ia Kawelo, penei: "O ka hahau ana iho la no ia o ka laau, aohe wahi i koe ia oe."

Mahope o keia, kena aku la o Kawelo ia Kamalama, Kalaumeki, Kauluiki ma, e holo i Puuloa e noi i waa ia Kakuhihewa, ke 'lii o Oahu nei ia wa. A hiki lakou i Puuloa, ninau mai o Kakuhihewa: "Heaha ka oukou?" I aku o Kanewahineikiaoha: "I kii mai nei makou i mau waa no makou." Ninau hou mai o Kakuhihewa: "I waa aha?" "I waa no Kawelo e holo ai i Kauai, e kaua me Aikanaka." A lohe o Kakuhihewa, haawi mai la ia i mau waa no Kawelo e holo ai, no ka mea, e noho ana no o Kakuhihewa me ka makau ia Kawelo, o kipi ia ia, nolaila, haawi i waa no Kawelo e holo ai, i noho i Kauai.

A loaa na waa, he mau kaulua, hoi mai la lakou a pae ma Waikiki, hoomakaukau ka holo, a holo no ia la, ia wa, hoolaau mai o Kou kekahi wahine a Kawelo e holo pu i Kauai, hoole aku o Kawelo. Holo aku la lakou mai Waikiki aku a Waianae, pae lakou ma laila, kukulu iho la lakou i ka heiau no na akua o Kawelo, a paa ka heiau, houluulu ae la o Kawelo i na akua ona. Eia na akua, o Kaneikapualena, a me Kulanihehu. Kaikai ae la o Kawelo i na akua ona, a luna o ka heiau, paha aku la, penei:

E Kaneikapualena.
E ku e hele kaua i Kauai,
A ulu a noho, a noho a ulu.

Ma keia paha ana a Kawelo, kolili ana ka hulu moa i luna o ka lae o ke 'kua ona; paha hou aku la ia:

Thou art my all powerful god
From my ancestors.
Say, Kulanihehu, arise!
Let us journey to Kauai.
This god is afraid,[34]
My god who is without power
From my ancestors.

Kawelo then took up his war club, Kuikaa, and chanted as follows:

There, you are made unconscious by Kuikaa,
By Hookaa, by Kaakua, by Kaaalo.
You will surely see the avenging club of Malailua,
The club that will break your jaws,
For then the avenging club will cease its work.
Tomorrow you shall see
The rooster that is fed of the sun,
Till the crop fills with dirt
And the feathers fall off
Like a rooster that is hung up in the smoke
With its feathers burnt off.
The conquering cock has made but one kick.
They are scattered, they are scattered.

At the close of this chant by Kawelo, that evening they set out from Waianae. As they reached a point in the channel of Kaieiewaho, between Kauai and Waianae, Kawelo's love for Kou, the wife whom he left at Waikiki, began to well up within him, so he chanted as follows:

Farewell to thee, Kou; farewell, Kou.
The love of Kou is within me,
My companion of the windy days
And the cold of Ahulu.
The coconut trees at Pai are calling me back;
They appear as raging fire to my eyes,
Like the volcanic rocks at Kuamanuunuu.
I am tempted to get them, to string them and to wear them,
The akulikuli blossoms there at Huia,
For they are calling me back there.

At the close of this chant Kamalama answered: "You know that you love your wife; why didn't you remain? I could have made the trip against Aikanaka by myself." By these words of Kamalama, Kawelo thought that Kamalama must be angry with him, so he chanted these words: "How could I tell that it was going to hurt your feelings?"

On this trip to Kauai, Keolewa[35] was seen above the clouds by Kawelo before the others, so he chanted:

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[34] This chant takes a taunting form for the failure to respond to his petition as the other god had done.

[35] *Keolewa,* the morning star.

O kuu akua mana no hoi,
Mai o'u kupuna mai,
E Kulanihehu, e ku,
E hele kaua i Kauai—a,
Makau iho la keia akua,
O ua akua mana ole nei o'u—a,
Mai o'u kupuna mai—a.

Alaila, hopu iho la o Kawelo i ka laau ana ia Kuikaa, a paha aku la, penei:

A make aku la oe ia Kuikaa,
Ia Hookaa, ia Kaakua, ia Kaaalo,
E ike auanei oe i ka nao hoopai a Malailua.
I ka laau e wali ai ko auwae,
E oki ai o na ka hoola,
E ike auanei oe apopo,
I ka moa i hanai ia i ka la,
A puupuu i ka lepo,
A akaakaa ka hulu;
Me he moa kau i ka uwahi,
A eina ka hulu,
Hookahi no pekuna au a ka moa i mahi la,
Puko—a, puko—a.

A pau keia paha ana a Kawelo, ia ahiahi, holo lakou mai Waianae aku a waena o ke kai o Kaieiewaho, mawaena o Waianae a me Kauai, hu mai la ke aloha o Kawelo ia Kou, ka wahine ana i waiho ai ma Waikiki; nolaila, paha mai la o Kawelo, penei:

Aloha Kou e, Aloha Kou,
Ke aloha mai nei Kou ia'u,
Ka hoa hele i ka makani,
I ka apaapaa anu o Ahulu nei,
E ualo mai ana ia'u na niu o Pai,
E enaena mai ana i kuu maka,
Ke aa o Kuamanuunuu
Ii au e kii, e kui, e lei—e,
Na akulikuli papa o Huia nei la,
E ualo mai ana ia'u—e.

Ma keia paha a Kawelo, pane aku o Kamalama: "Ua ike no ka oe he aloha wahine kou, e noho ia aku nei no e oe, owau no la ke holo e kaua me Aikanaka."

Ma keia olelo a Kamalama, manao iho la o Kawelo, he olelo huhu kela a Kamalama, nolaila, paha aku la ia penei: "Ko'u ike la hoi auanei he mea hewa ia nou?"

Ma keia holo ana a lakou i Kauai, ike mua ia mai la o Keolewa i ka lele mai, iloko o ke ao, alaila, paha aku la o Kawelo:

Keolewa is there directly ahead of the canoe,
Keolewa is there directly ahead of the canoe.

At this the uncles from Kauai, Kaweloikiakoo and his companion remarked: "You are deceiving us, Kawelo. Your parents and we two have traveled this ocean from evening till morn and noon, and Keolewa can only be seen as a bird in the sky." Soon after this the dawn began to break, and Keolewa was then plainly seen by them all to windward, while the hill of Kalanipuu was also seen as though wading in the sea to meet them. When Kawelo's uncles saw these different objects, they saw that Kawelo was right after all. At this time, they were directly off of Hanamaulu, so the two uncles said to Kawelo in a chant as follows:

Say, Kaweloleimakua,
Let us land, let us land.
Say, offspring from the cliffs of Puna,
The eyes of Haloa are looking from above,
My lord, my chief.

"Yes, what is it?" The uncles then said to Kawelo: "Let us land here, see your parents, your older brothers, cook some food and then proceed on to battle."

Kawelo then chanted a reply as follows:

Say, little Kamalama, my younger brother,
Point the bow of the canoe towards Wailua,
Yes, towards Wailua.

When Kamalama heard the orders of Kawelo, he pointed the bow of the canoes toward Wailua. They then continued on to Wailua and anchored just below the village. Kawelo then chanted these lines regarding Kamalama:

Say, little Kamalama, my younger brother,
Sit up on your heels,
Gird on your loin cloth
And partake of food and meat.

When Kamalama heard these words from Kawelo, he ordered those on the canoe to eat; so they all partook of food until they were satisfied.

While they were lying off Wailua, the people on the top of the Nounou hill saw them, so the people roused up Aikanaka and told him of the coming of a large double canoe. When Aikanaka saw the canoe, he immediately sent Kaehuikiawakea, his best runner, with the orders: "You go on down and inspect that double canoe. If it is a war canoe, let them come ashore and they can meet Kuahulu and Onionikaua, my chief officers, and they can make war on them. But if the people on the canoe are on a journey to see the land, let them come ashore, where they can meet Kuahulu and Onionikaua, who have food and meat, wearing kapas, loin cloths and house to stop in."

Eia o Keolewa i ka ihu o ka waa e,
Eia o Keolewa i ka ihu o ka waa e.

Ia wa, pane mai na makuakane mai Kauai mai, o ia o Kaweloikiakoo ma: "Wahahee oe e Kawelo. O ka makou moana no keia e holo ai me ou makua, mai ke ahiahi a ao a awakea, ike ia aku o Keolewa i ka lele mai me he manu la i luna." Ma keia holo ana a lakou, wehe mai la kai ao o ke kakahiaka nui, ike aku la lakou ia Keolewa e lele mai ana i luna, a o ka puu hoi o Kalanipuu e au mai ana i ke kai. Alaila, apono aku laua i ka olelo a Kawelo; ma keia holo ana, kupono lakou i waho o Hanamaulu, olelo aku ua mau makuakane nei ia Kawelo:

E Kaweloleimakua,
E pae—e, e pae—e,
E kama hanau a ka lapa o Puna,
Na maka o Haloa i luna,
Kuu haku, kuu alii.
E Kaweloleimakua,
Kuu haku, kuu alii.

"I o—e, i o—e." I mai ia Kawelo: "E pae kakou i anei, ike i na makua, na kaikuaana, kahu i o a hele i ke kaua."

Alaila paha mai o Kawelo i kana olelo paha, penei:

E Kamalama iki kuu pokii,
I Wailua ka ihu o na waa e
I Wailua, e.

A lohe o Kamalama i keia olelo a Kawelo, hoihoi ae la ia i ka ihu o na waa i Wailua, holo aku la lakou a hiki i Wailua, lana pono iho la lakou makai o ke kulanakauhale. Alaila, paha aku la o Kawelo i kona kaikaina, ia Kamalama, penei:

E Kamalama iki kuu pokii,
E kei ka noho,
E hume ka malo,
E ai ka ai me ka ia.

A lohe o Kamalama i keia olelo a Kawelo, kena ae la ia ia luna o na waa, e ai; ai iho la lakou a maona. Ia lakou e lana ana ma kai o Wailua, ike mai la na kanaka o luna o ka puu o Nounou i keia mau waa nui e lana nei, hoala aku la lakou ia Aikanaka. A ike o Aikanaka, hoouna mai la ia Kaehuikiawakea kana kukini mama loa, olelo mai la o Aikanaka ia ia: "E iho oe e nana i keia mau waa, ina he waa kaua, e pae mai no i uka, eia iho no Kuahulu a me Onionikaua i lalo, na pukaua, kaua iho no. Ina hoi he mau waa makaikai e pae mai no, eia iho no o Kuahulu a me Onionikaua, aia ia laua ka ai, ka ia,

Kaehuikiawakea then started off running until he arrived at the beach, then he plunged in and swam to the canoe. While he was swimming toward the canoe, he was seen by Kamalama, who chanted to Kawelo as follows:

Say, Kaweloleimakua,
Let us land, let us land.
The offspring from the cliffs of Puna,
The eyes of Haloa are looking from above,
My lord, my chief.

"What is it, what is it?" asked Kawelo. Kamalama replied: "Here is a man for an offering to our god. Here he is; he is about to come aboard." Kawelo said: "Is our cousin, Kaehuikiawakea, then to be the person whom you think we ought to take and offer as a sacrifice to our god?"

As soon as Kaehuikiawakea reached the canoe, he climbed aboard and asked: "What are these canoes for?" Kamalama replied: "They are war canoes." Kaehuikiawakea again inquired: "When you make war, who is your champion?" Kamalama replied: "I am." The man then asked again: "Where is Kawelo?" "He is in Oahu." The man again asked: "What is this large bundle on the platform?" "It contains our different things," answered Kamalama.

Kaehuikiawakea then stood up and felt of the bundle with his feet and remarked about the size of the bundle. After a while, he again asked Kamalama: "How is the fight to begin?" Kamalama replied: "Let us first be allowed to come ashore, then you can lift our canoe ashore. After that we will go and take a bath, then come back and partake of some food; after we are satisfied we will then gird on our loin cloths more tightly and the fight shall then begin."

Kaehuikiawakea consented to this and said to Kamalama: "We will not get out of breath for such as you, since Kawelo whose strength has been rumored to us has remained behind." Soon after this, he again said to Kamalama boastingly: "You go back to Oahu; these are not the canoes with which to fight Kauai."

You must have a large canoe,
A small canoe, a long canoe
And a short canoe
Before you come and make war on Kauai.

While this conversation was being carried on between the two on the canoes, the people began to gather on the shore with the two champions, Kuahulu and Onionikaua. The number of men under these two were about eight hundred, not counting the women and children.

As soon as the canoes touched the beach, the Kauai men were anxious to begin the attack, but Kaehuikiawakea stopped them saying: "Don't fight them now. Let us carry the canoes to the dry sand and then let these people go and have a bath, and when they return, let them partake of some food; when they are satisfied they can then gird on their loin cloths, then after that we can fight them."[36] The men

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[36] Very considerate antagonists.

ke kapa, ka malo, ka hale." Alaila, holo aku la o Kaehuikiawakea, a hiki i kahakai, au aku la ia. Ia ia e au aku ana, ike mai la o Kamalama, alaila, paha mai la ia Kawelo penei:

E Kaweloleimakua,
E pae—e, e pae—e,
Kama hanau a ka lapa o Puna,
Na maka o Haloa i luna,
Kuu haku, kuu alii.

"I o—e, i o—e," mai la o Kawelo.

Pane mai o Kamalama: "I ke kanaka a ke 'kua o kaua, eia la, ke au mai nei." I mai o Kawelo: "O kau kanaka no ia o ka manao ana aku, o ko kaua pokii, o Kaehuikiawakea."

A hiki o Kaehuikiawakea i na waa, pii aku la a hiki i luna, ninau aku la: "He mau waa aha keia?" I mai o Kamalama: "He mau waa kaua." Olelo hou mai o Kaehuikiawakea: "A kaua, owai ka pukaua?" Olelo mai o Kamalama: "Owau no." Ninau hou ua wahi kanaka nei: "Auhea o Kawelo?" "Aia no i Oahu." Ninau hou kela: "A heaha hoi keia opeope nui i luna o ka pola o na waa?" "O ko makou mau wahi ukana no," pela aku o Kamalama.

Alaila, ku ae la o Kaehuikiawakea, a keekeehi iho la i luna o ka opeope, me ka olelo iho i ka opeope nui. Ninau aku la ia ia Kamalama: "Pehea kakou e kaua ai?" I mai o Kamalama: "E pae makou a uka, alaila, hapai oukou i na waa o makou a kau i uka, alaila, hele makou e auau, a hoi mai, alaila, ai a maona, puali na malo a paa, alaila, ia wa kakou e kaua ai." Ae aku la o Kaehuikiawakea, me ka olelo aku ia Kamalama, "Aole e pau ke aho ia oukou, no ka mea, ua noho aku la no o Kawelo, ka mea i kaulana mai i ka ikaika." Mahope o keia mau olelo ana, hoopuka aku oia i kana olelo hoonaukiuki ia Kamalama, penei: "E hoi hou oukou i Oahu, aole keia o na waa e kii mai ai e kaua ia Kauai nei."

Aia he waa nui,
He waa iki, he waa loa,
He waa poko,
Alaila, kii mai e kaua ia Kauai nei.

Ia laua e kamailio ana i luna o na waa paa mai la o uka i na kanaka, me na pukaua elua, oia o Kuahulu a me Onionikaua. O na koa malalo o laua, elua lau kanaka ka nui, aole i helu ia na wahine me na keiki.

A pae lakou i ke one, anehe mai na kanaka e kaua, i aku o Kaehuikiawakea: "Alia e kaua, e hapai kakou i na waa a kau i ke one maloo, hele lakou nei e auau a hoi mai, ai a maona, puali na malo a paa, alaila, kaua kakou." Ae mai la na kanaka,

and the two officers agreed to this. The people then waded in and lifted up the canoe onto their shoulders, both on the inside and outside of the canoe with Kawelo, Kamalama as well as all the rest of the people still seated in the canoe. At this time Kawelo quietly asked Kamalama: "Where are we?" Kamalama answered: "We are over the dry sand where some of the prickly grass grows." Kawelo then said to Kamalama: "You go to my feet." Kamalama then proceeded to the feet of Kawelo, pulled the end of the rope which held the bundle, and Kawelo was loosened. Kawelo then rose with his war club, Kuikaa. When the people who were following along either side of the canoe saw Kawelo, they called out in a loud voice: "O, you will all be killed! Here is Kawelo standing in the canoe." When those who were carrying the canoe on their shoulders heard this call, they looked onto the canoe and when they saw Kawelo, they dropped the canoe down, crushing a good many of the people, while some of them were so afraid of Kawelo they were unable to run. Kawelo then looked towards Wailua and saw that the sands were in disorder and were hollowed out in places, leaving little gulches here and there, with the rocks exposed. And when he saw the people like the bending of the surf, he chanted:

How numerous are the high surfs today below!
The ocean is bathing in foam.
Is it the sea of Kahinalii?[37]
For the rocks are exposed and the sand is in hollows,
And the rocks are in heaps in Wailua.
The sands that once were level
Are cut up and are in gulches;
Cut up by the rocks of Kauai,
Great Kauai, isle of *lehua*;[38]
Land of death and lacking in love,
Whose people are not the friends of Kawelo.

At the close of this chant, Kawelo paused awhile and then continued:

O thou owl, O thou owl!
The owl that is wet by the rain,
The owl that is hooting in the rain,
You are hit by Kawelo,
By the soldier of the noonday,
The soldiers of the waters of Wailua,
Of the path that leads to Kaupea
Where you and I are made weary,
Onionikaua.[39]
The men are all at the sand point,
They are found within Kuikaa,
The kapued head of Kuikaa.
Grind your teeth in rage,
Grind your teeth in rage.

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[37] Perhaps it is the flood.

[38] Isle of *lelua* trees, figurative of numerous soldiers.

[39] *Onionikaua*, one of Aikanaka's generals; lit., Let us contest.

a me na pukaua. Hapai ae la lakou i na waa me ke amo i luna o na hokua, maloko a mawaho o na waa; o Kawelo, a me Kamalama, na mea a pau loa, eia no i luna o na waa kahi i noho ai.

Alaila, ninau malu aku la o Kawelo ia Kamalama: "Eia kakou i hea?" Pane malu mai o Kamalama: "Eia kakou i ke one maloo, me ka mauu kuku." I hou mai o Kawelo ia Kamalama: "E hoi ae oe ma kuu mau wawae." Hoi ae la o Kamalama a ma na wawae, huki ae la i ka piko o ke kaula i paa ai i ka opeope ia, a hemo ae la o Kawelo. Ia wa ala mai la o Kawelo me kana laau palau o Kuikaa. A ike na kanaka a pau e hahai ana ma waho o na waa ia Kawelo, kahea ae la lakou me ka leo nui: "E, make oukou! Eia o Kawelo ke ku nei i luna o na waa!" A lohe na kanaka, nana ae la a ike ia Kawelo, kiola iho la i na waa i lalo, a pepe iho la kekahi poe he nui wale, a o kekahi poe hoi, no ka makau nui loa ia Kawelo, aole e hiki ke holo. Nana aku la o Kawelo ia Wailua, ua inoino ke one, ua malualua, ua kahawai, ua aa, alaila, paha aku la o Kawelo i kona ike ana aku i na kanaka, me he haki la a ka nalu, penei:

He mea e nei la kaikoo nui o kai,
Ke auau nei ka moana,
He kai paha no Kahinalii,
Ua ku ke a, ka halelo,
Ke ahua pohaku i Wailua nei la,
O ua one maikai nei,
Ua malualua, ua kahawai,
I ka pohaku o Kauai,
O Kauai nui moku lehua,
Aina. make kau aloha ole,
Pili makamaka ole ia Kawelo nei la.

A pau keia paha ana, paha hou aku la no o Kawelo:

Pueo—e, Pueo—e,
Pueo opili i ka ua,
Pueo kanikani i ka ua,
Pa na'u na Kawelo,
Na ke koa i ke awakea,
He kaha pue wai no Wailua,
Ke alo hiki i Kaupea,
Kuhi au ka luhi kaua,
O Onionikaua.
Pau na kanaka i ka lae one,
He loaa i loko o Kuikaa,
Ke poo kapu o Hihimanu,
Nau na kui—e;
Nau na kui—e.

All the people who were not afraid of Kawelo that held their ground were killed by the use of his war club Kuikaa. As one side was killed by Kawelo, the canoe leaned over on that side; Kawelo then swung his club along the other side killing all the men there. In this slaughter, the two officers who were stationed at Wailua were also slain. Kawelo then sent Kamalama and his adopted sons, Kaeleha, Kalaumeki and Kauluiki and his companions, after the fleeing enemy.

CHAPTER III.

Commencement of the Battle Between Kawelo and the People of Kauai.

As soon as Kamalama heard the orders of Kawelo, he immediately set his forces in order of battle in three divisions. Kaeleha and some of Kauluiki's companions were placed on one side of the war canoe, Kalaumeki with the remainder of Kauluiki's companions were placed on the other side while Kamalama himself took up the central position. In the battle that followed these preparations, none of Kawelo's men were killed; but Kauluiki and his companions were so afraid of the warriors of Kauai that they gave up fighting and returned to their canoe. When Kawelo saw them coming, he asked them: "How is the battle?" Kauluiki and his companions answered: "We are beaten. When we left, your younger brother and adopted sons were on the point of being routed by the opposing forces. We have therefore returned to inform you of this and to get our canoe out to sea where we can wait for their return; but if they get killed, we will be ready to return to Oahu." When Kawelo heard this from Kauluiki and his companions, he stretched out his feet against the mat and pulled the plaiting of the mat down, thus making a slit in the mat and looked through it. When he looked through, he saw the bravery of his brother Kamalama and adopted sons; they were on the point of routing the Kauai forces, and he admired the courage of his [handful of] men. After this he saw Kamalama and his men killing the men on the other side, while the few of the enemy left were running up Nounou hill. On the top of this hill, Aikanaka the king and Kauahoa the great warrior of Kauai had their camp. Kawelo was therefore very anxious lest Kamalama's forces suffer at the hand of Kauahoa; so he called to him in a chant as follows:

A few are consumed, many are consumed,
All are consumed in a short space of time.
Your lehua blossoms are consumed by the birds,
They are being eaten by the birds,
The lehua blossoms that are partly eaten by the birds,[40]
The children are sporting with your men.
The people are gathering on the sand,
They take up their boards to ride the surf.

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[40] Wounded soldiers.

O ka poe a pau i makau ole ia Kawelo, pau loa lakou i ka make i ka laau palau a Kawelo, ia Kuikaa. A make kekahi aoao ia Kawelo, hio ae la na waa, ia hio ana, e hahau hou iho ana o Kawelo i kana laau palau i kekahi aoao, pau loa i ka make. Ma keia make ana, ua make na pukaua elua e noho ana i Wailua. Ia wa, hoouna o Kawelo ia Kamalama, ke kaikaina, na keiki, o Kaeleha, Kalaumeki, o Kauluiki ma.

MOKUNA III.

Hoomaka ke Kaua a Kawelo me ko Kauai Poe.

A lohe o Kamalama i keia olelo a Kawelo, hoonoho iho ia ekolu mahele kaua. O Kaeleha, a me kekahi mau koa Ulu ma kekahi aoao o ka waa kaua; o Kalaumeki a me kekahi mau koa Ulu ma kekahi aoao; o Kamalama i waena o ke kuamoo kaua. I ko lakou kaua ana, aole o lakou mea i make, eia nae, ua komo ka makau i loko o Kauluiki ma, i na koa o Kauai. Nolaila, haalele iho la lakou i ke kaua ana, hoi aku la a na waa o lakou.

Ninau mai o Kawelo: "Pehea ke kaua?" Olelo aku ua poe Ulu nei: "Aohe pono i koe, haalele aku nei makou, aneane e hee mai ko kaikaina a me au keiki i kela aoao. Nolaila, hoi mai nei makou e hai aku ia oe, o na waa no o kakou a lana aku i kai, alaila, nana aku o ka hoi mai o ko kaikaina, me au keiki, aka, i make mai, hoi no kakou i Oahu."

A lohe o Kawelo i keia mau olelo a ka poe Ulu, koo aku la kona mau wawae i ka moena a paa, paa ae la hoi na lima, hakahaka o loko o ka maka moena, nana mai la o Kawelo ma laila. Ike aku la ia i ke koa o kona kaikaina, o Kamalama, a me na keiki, aneane e auhee kela aoao, mahalo aku la ia i ke koa o lakou. A mahope, ike aku la ia e luku ana o Kamalama ma i kela aoao, a o ke koena i koe, e holo aku ana i luna o ka puu o Nounou.

Aia hoi i luna o ka puu o Nounou, o Aikanaka ke 'lii, a me Kauahoa, ke koa ikaika o Kauai. Nolaila, manao iho la o Kawelo, o make o Kamalama ia Kauahoa, nolaila, paha aku la ia, penei:

Pau iki, pau nui,
Pau loa, pau poko,
Pau a'u lehua i ka manu,
Ke aina mai la e ka manu.
Na pua lehua i aina e ka manu a koe koena,
Kalohe ua kamalii la, ko lelehu,
Lehulehu mai la ke one,
Hopu i ka papa hee i ka nalu,

Kamalama is like a full-grown cock.
Thou art the piercing rod; I will keep the record.
After they are slain, the record will surely be great.
Yes, gather up the spoils.
Kamalama's knees are bent down,
The food will soon be prepared,
The nose is bitten by the barking dog,
The pig will attack its master.
The shark will attack the *kala* fish,
The eel will attack the bait,
The plover will shake its tail,
Bend the knees, make him sit,
Kuahilau our opponent.
Straighten out the hair, and thus double your points.
There is a day when one is brave and a day when one is routed.
This is a cool day, Kamalama,
For the spear is darting backwards and forwards from the hand.
The spear is stringing the cliffs of lehua.
The down of a young chicken stands up,
The feathers of the cock are ruffled.
Kamalama is like a hidden reef which breaks the canoes of Wailua
Loaded down with warriors.
The highways are filled with the fleeing soldiers
Scattered and peeping like young chicks in the brush.
Forbear of the great slaughter,
Beware of thine inwards,[41] Kamalama.
Eat up the points of the spears
Made from the rafters of Mamalahoa,
The *kauwila* wood of Puukapele,
The *hapupue* of Haalelea,
The *kee* of Kalalau.
They are as playthings for Kamalama.
Kamalama, my younger brother, come back.

In this chant of Kawelo's, his three soldiers, Kamalama, Kaeleha and Kalaumeki, heard it, and they returned. Upon their arrival at the place where Kawelo and the others were standing, Kawelo asked them: "How fares the war?" Kamalama replied: "Kuahulu[42] and his companion and a good many of their men are dead; what few are left are those that are climbing the hill, Nounou; and Kauahoa, our relative, is the greatest warrior that is left on the hill." When Kawelo heard his brother's report, he realized at once that the report given him by Kauluiki and the others was all a lie, and he was therefore satisfied that they were cowards. Therefore he chanted the following lines:

You certainly do not deserve even a small portion of pity
Because of the rock that has just rolled.

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[41] This chant of Kawelo's, highly figurative throughout, is a mixture of hopes and fears through the false reports that had been received of the conflict then raging.

[42] *Kuahulu*, another of Aikanaka's generals.

Kakala e Kamalama,
O oe la ke koi, owau ka helu ai,
Pau ka pili, ele ka ai i ka maha,
O—e ohi ka pili,
I lalo kuli o Kamalama,
Pau ana ka ai i ke poho,
Mo ka ihu i ka iliohae,
Hae ka puaa i kona kahu,
Hae ka mano i ke kala,
Hae ka puhi i ka maunu,
Eueu kolea i ka pupua,
Pelua kuli, hana a noho,
Ia Kuahilau ka luahi a kaua,
Kaa i ke oho, helu papalua,
He la koa, he la hee,
He la malu nei e Kamalama,
Ke lolelua nei ka ihe i ka lima,
Ke kui nei ka ihe i ka pali lehua,
Moa keiki, kuku ka heuheu
Okala ka hulu o ke kea i halala,
He pukoa wawahi waa o Kamalama no Wailua nei,
Hoouka ia i na koa,
Hee kuamoo me ka huna lewa,
Auhee liilii, ioio moa i ka nahele
I ka li a ke auhee nui,
E ao ka loko e Kamalama,
Aia mai ka maha laau
O ka oa o Mamalahoa.
O kauwila o Puukapele,
O ka hapupue o Haalelea,
O kee la o Kalalau,
I wai auau no Kamalama,
E Kamalama e kuu pokii, e hoi.

Ma keia paha a Kawelo, hoi mai la o Kamalama a me Kaeleha ma laua o Kalaumeki, a hiki lakou i kahi o Kawelo ma, ninau mai la o Kawelo: "Pehea ke kaua?" I aku o Kamalama: "Ua pau o Kuahulu ma i ka make, a o na kanaka i koe, oia no kela e pii la i ka puu o Nounou, a o ka hoahanau no o kaua ke koa nui o luna i koe, o Kauahoa."

A lohe o Kawelo i keia olelo a kona kaikaina, maopopo iho la ia ia he hoopunipuni o Kauluiki ma, manao iho la ia he poe koa hohe wale, nolaila, paha aku la o Kawelo, penei:

Aole hoi no oukou kahi aloha,
No ka pohaku i kaa aku nei;

The loading down of my canoe was a waste,
The consuming of my food and meat were without any benefit.
My kapas and loin cloths were worn without any returns.
I had thought that you were soldiers worthy of a great day,
But I see that you are only soldiers for small affairs.
You detested the great stick,
Your cultivated fields will therefore be small
In your occupation of Kauai,
In the *kalukalu* of Puna.
Puna shall be possessed by Kaeleha,
Kona shall be possessed by Kamalama,
Koolau shall be possessed by Kalaumeki;[43]
All the lands are possessed by the brave ones.
Kauluiki and the others shall repent of their want.
How I pity your return with nothing, younger brothers,
For my younger brothers are indeed without possessions.

When Kauluiki and the others heard this, they said: "How much better our conditions would have been had we stayed with Kakuhihewa; we would surely have eaten of the cooked taro, while in following Kawelo we get nothing, for the lands will be given to the brave soldiers only, and what will we get?" They then thought of returning to Oahu.

CHAPTER IV.

RELATING TO KAEHUIKIAWAKEA.—KAIHUPEPENUIAMOUO AND MUNO.—WALAHEEIKIO AND MOOMOOIKIO.

WHEN Kaehuikiawakea saw that their chief warriors in Wailua were slain, he climbed up the Nounou hill and informed Aikanaka of the facts and how most of their men and the two captains were slain. As Kaehuikiawakea was climbing the hill, Kawelo saw him and so called out to Kamalama in a chant as follows:

O little Kamalama, my younger brother,
My younger brother, my younger brother!

Kamalama replied: "Yes." Kawelo then said to him: "Chase after our relative, unloose his loin cloth, scratch his side and let him go."

When Kamalama heard this, he chased and caught up with Kaehuikiawakea, and then called out: "You are dead! You are dead!! I am going to kill you, Kaehuikiawakea!!!" When Kaehuikiawakea heard this, he was so afraid that he was almost unable to run any more. On his reaching the top of the hill, Kamalama reached out and took his loin cloth, scratched his side and allowed him to go.

When Kaehuikiawakea arrived in the presence of Aikanaka, he fell face down.

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[43] Proposed division of Kauai between Kawelo's three generals, if success crowns their effort.

Komo hewa ko'u waa,
Pau hewa ka'u ia me ka'u ai,
Pau hewa ko'u kapa me ko'u malo.
Kai no he koa no ka la nui,
Aole he koa no ka la iki;
Wahawaha i ka laau nui,
He iki hoi ke kihapai,
O ka noho ana ka ia Kauai,
Noho i kalukalu o Puna,
Lilo Puna ia Kaeleha,
Lilo Kona ia Kamalama,
Lilo Koolau ia Kalaumeki,
Pau ka aina i na koa,
Mihi i ka hune e Kauluiki ma.
Aloha i ka hoi wale e na pokii e,
Nele e na pokii i ka aina ole la.

A lohe o Kauluiki ma, pane aku la lakou: "Ka! E aho no ka hoi ka noho ana me Kakuhihewa, he ai i kalo moa, he ole loa ka hoi ka holo ana mai nei me Kawelo. Ua pau ka aina i na koa, o ke aha la ka kakou?" Nolaila, manao iho la lakou e hoi i Oahu nei.

MOKUNA IV.

E PILI ANA NO KAEHUIKIAWAKEA.—NO KAIHUPEPENUIAMOUO A ME MUNO.—NO WALAHEEIKIO A ME MOOMOOIKIO.

IKE iho la o Kaehuikiawakea, ua make na pukaua o lalo o Wailua, pii aku la ia i luna o ka puu o Nounou, e hai aku ia Aikanaka i ka make o na pukaua a me na kanaka o lalo. Ma keia pii ana o Kaehuikiawakea i luna o ka puu o Nounou, ike aku la o Kawelo, a paha aku la ia ia Kamalama:

E Kamalama iki kuu pokii,
Kuu pokii e, kuu pokii.

O mai la o Kamalama: "O." I aku o Kawelo: "E alualu aku oe i kahi pokii o kaua, a wehe mai oe i kahi malo, a wawau aku oe ma ka aoao, a hookuu aku." A lohe o Kamalama, alualu aku la ia, a loaa o Kaehuikiawakea, alaila, kahea aku la: "A make! A make!! A make oe e Kaehuikiawakea!!!" Ma keia mau leo puiwa a Kamalama, ua makau loa o Kaehuikiawakea, a kokoke loa e pau kona mama. A hiki o Kaehuikiawakea i luna o ka puu o Nounou, lalau aku la o Kamalama, kaili ae la i ka malo, a wawau mai la i ka aoao, a hookuu aku la. A hiki o Kaehuikiawakea i mua o Aikanaka, huli iho la i lalo kona alo. Ninau mai la o Aikanaka, penei: "A hua a pane! A pane ka waha, he hoolono ko onei."

Aikanaka then asked him: "Speak the word. Open your mouth and speak the word, I am listening." Kaehuikiawakea then said: "We have all been slain. There are no men left; all are dead." Aikanaka then asked: "Whose double canoe is it?" "When it was in the sea, we were told that it belonged to Kamalama; but when it landed, the large bundle which we saw on the canoe turned out to be Kawelo."

KAIHUPEPENUIAMOUO AND MUNO.

These two men were warriors belonging to Aikanaka, and they were on the Nounou hill with him. While Kaehuikiawakea was speaking to Aikanaka, Kaihupepenuiamouo and Muno stood up and proceeded down the hill with their eight hundred men. Upon their arrival at the bottom of the hill, they were met by Kamalama and his men, and, in a very short time, they were all killed with the exception of Kaehuikiawakea, who returned to the top of the hill and again informed Aikanaka of the results, saying, "All the men are slain and I alone am left. That cannot be called a battle; it is like real fire. Whenever Kamalama throws his spear, it will go through about ten men before it stops."

WALAHEEIKIO AND MOOMOOIKIO.

While Kaehuikiawakea was relating the outcome of the battle to Aikanaka, these two men stood up and after boasting of what they were going to do to Kamalama, they proceeded down the hill with their four hundred men. At the bottom of the hill, they were met by Kamalama, Kaeleha and Kalaumeki when the fighting began. These two men, Walaheeikio and Moomooikio, were very powerful men and were very skilful in the use of the spear. They could hit a grass blade, an ant, a fly and even a flea. In this battle their men in a short time were all slain, and the two were left alone. They however continued on the fight with Kamalama.

In this fight, Kaeleha's hand was struck by a blow from a club and he withdrew, leaving Kamalama and Kalaumeki to continue the conflict. Soon after Kaeleha withdrew Kamalama also withdrew, and in fact, he narrowly escaped being slain by the two men. When Kawelo saw that Kamalama was almost spent and how Kalaumeki bravely continued with the fight, he chanted as follows:

When Kalaumeki is passed,
The sea becomes calm, the waves become still,
The canoes are floating in the line of surf.
The hill of Kamae is become hid
By the dust from the feet.
He is beaten by the sea,
The great soldier, Kamalama.

When Kamalama heard this chant by Kawelo, he became very angry and he returned. When Kanewahineikiaoha saw Kamalama returning, she said to Kawelo: "Say, I think your younger brother is angry with you, for there he is coming back." When Kawelo saw this, he chanted as follows:

I mai o Kaehuikiawakea: "Ua pau loa kakou, aohe kanaka i koe, ua pau loa i ka make." Ninau aku o Aikanaka: "Owai na waa?" "O Kamalama ka hai mua ana mai i kai, i ka pae ana mai i uka, o Kawelo ka keia ope nui e waiho nei."

KAIHUPEPENUIAMOUO A ME MUNO.

He mau koa keia no Aikanaka, i luna o ka puu o Nounou kahi i noho ai. Ia Kaehuikiawakea e olelo ana ia Aikanaka, ku ae la o Kaihupepenuiamouo a me Muno, a iho aku la me ko laua mau lau kanaka elua. A hiki lakou i lalo, kaua iho la me Kamalama, a pau loa iho la lakou i ka make ia Kamalama ma. A koe aku la o Kaehuikiawakea, hoi aku la ia a luna o ka puu o Nounou, olelo aku la ia ia Aikanaka: "Ua pau loa na kanaka i ka make, a owau wale no koe. Aohe no kela he kaua o lalo, he ahi maoli no. Ina e hou mai o Kamalama i ka ihe ana, he umi kanaka e ku i ka pahu hookahi ana, alaila maalili ka ihe."

WALAHEEIKIO A ME MOOMOOIKIO.

Ia Kaehuikiawakea e olelo ana ia Aikanaka, ku mai la keia mau koa elua a liki i ke kaua me Kamalama. Iho aku la laua me ko laua mau kanaka, hookahi lau.

Kaua iho la lakou, me Kamalama, Kaeleha, Kalaumeki, he mau kanaka ikaika loa laua ma ke kaua ana. He pololei ka laua ihe ke o, aole e hala, he kuku ka ihe, he ku ka puamauu, ka naonao, ka nalo, ka ukulele. Ma keia kaua ana, ua pau loa na kanaka i ka make, a koe no ua mau wahi koa nei, a hoomau no laua i ke kaua me Kamalama. Ma keia kaua ana, ua pa ka lima o Kaeleha i ka laau, a emi hope mai la, a hoomau aku la o Kamalama me Kalaumeki i ke kaua, a mahope emi mai la o Kamalama, a aneane no e make, i na wahi koa.

A ike o Kawelo i ka nawaliwali o Kamalama, a i ke koa o Kalaumeki alaila, paha mai la o Kawelo, penei:

Ia hookaa o Kalaumeki i hope,
Pohu ke kai, malino ke au,
Hoolana ka waa i ke po'i,
Nalo koli'a ka puu o Kamae,
I ke ehu o na wawae,
Ku aku la i ke kai,
O ua koa nui nei, o Kamalama.

A lohe o Kamalama i keia paha a Kawelo, huhu iho la o Kamalama, a hoi aku la. Ike mai la o Kanewahineikiaoha i ka hoi ana o Kamalama, olelo aku la ia ia Kawelo: "E, ua huhu paha ko kaikaina ia oe, ei' aku la ke hoi mai la." A ike o Kawelo, paha aku la ia penei:

The rain cloud of Koolau is making its appearance.
It appears from Nihoa,
From the lower end of Lehua.
It has rained and the valleys are wet.
Wet are my lehuas with the *makoa* rain.
The water is running, it is flooding the lowlands,
The waters from the uplands are raging,
For the sound from the drift logs is heard.
It is caused by my favorite younger brother,
The great soldier, Kamalama.
Say, my younger brother Kamalama,
Come back and partake of some food;
Perchance it has something to do with thy weakness.

When Kamalama heard this chant from Kawelo, he turned around and retraced his steps until he met Kalaumeki and again resumed fighting. After a short while, Kamalama and companion were routed, and in this way the fighting was carried to the very presence of Kawelo. Upon the arrival of Walaheeikio in the presence of Kawelo, Kawelo chanted as follows:[44]

Why not take my sister as your wife,
The ward of Malaiakalani,
Take her as your wife?

Walaheeikio then refused to accept the offer made by Kawelo, saying: "It is not for you to present the warrior with a wife. We are going after you until we kill you; when you shall be offered by Aikanaka upon the altar for a sacrifice. Then the whole of Kauai shall be ours, and we will eat the cooked taro." Kawelo then chanted as follows:

Why not break the point of your spear then
And throw it at Kawelo?

Walaheeikio replied: "The point of my spear shall not be broken by you; because you stand there as big as the end of a house, this spear will not miss when I throw it at you." Kawelo then chanted back the following:

Why don't you throw your spear at me then?
When I shall let it pass at the end of my loin cloth,
Where it will glance to the great earth.
Then when it is reported to Aikanaka,
Under whom you are living in Kauai,
Shame, like sickness, will overcome you.[45]

When the man heard this, he threw his spear at Kawelo. When Kawelo saw the spear coming, he struck it with his hand making it touch the end of his loin cloth, then it glanced to the earth, missing Kawelo. This so shamed the man that he im-

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[44] In ridicule.

[45] Daring.

Ea mai ana ke ao ua o Koolau,
Ea mai ana ma Nihoa,
Ma ka mole mai o Lehua,
Ua iho la pulu ke kahawai,
Pulu a'u lehua i ka makoa,
Kahe ka wai ke hanini nei i kai,
He mea e nei wai nui o uka.
Ke o nei ka leo o ka pihaa,
Na kuu kaikaina punahele
Na ke koa nui, o Kamalama,
E Kamalama kuu pokii e,
Hoi mai, kamau lia.
Nolaila paha ka ikaika ole.

A lohe o Kamalama i keia paha a Kawelo, huli aku la ia e kaua hou, a loaa aku la o Kalaumeki, kaua iho la lakou, a hee o Kamalama ma, a no keia hee ana, ua hiki ke kaua i ke alo o Kawelo. A hiki o Walaheeikio i mua o Kawelo, paha aku la o Kawelo, penei:

Aia hoi ha kau wahine o kuu kaikuahine,
O ka hanai a Malaiakalani,
O kau wahine ia, e—a?

Hoole mai la o Walaheeikio ia Kawelo: "Aole paha nau e haawi mai ka wahine a ke koa; o oe no ka makou a make ae, hai no o Aikanaka ia oe i luna o ka lele, puni no o Kauai nei ia makou, ai no i kalo moa." Alaila, paha hou aku la o Kawelo, penei:

E o la hoi e uhai ka maka o ko ihe,
Alaila, pahu mai ia Kawelo.

I aku o Walaheeikio: "Aole paha e uhai ka maka o ka'u ihe ia oe, no ka mea, o oe no e ku mai nei, o ka hakala hale, ua like, aole e hala keia ihe ia oe ke pahu aku." alaila, paha hou o Kawelo, penei:

E o la hoi e hou mai ua ihe au,
A kai ae i ka pola o ka malo,
A ku aku i ka lepo nui,
Hoi aku a lohe o Aikanaka,
Kahi i noho ai ia Kauai nei,
He mai nui nou ka hilahila.

A lohe ua wahi kanaka nei, hou mai la ia i kana ihe, a ike o Kawelo, hoaka ae la ia i ka ihe i ka pola o ka malo, a ku aku la ka ihe i ka lepo, aole ia Kawelo,

mediately turned and started to run away. At this attempt on the part of Walaheeikio to escape, Kawelo struck him with his war club, Kuikaa, killing him instantly.

Upon the death of this warrior, Moomooikio came up and took his place. When Kawelo saw him, he chanted as follows:[46]

Say, Moomooikio,
Here, take my wife and let her be your wife,
Kanewahineikiaoha.
Will you accept her as your wife?

[Here the narrative is the same as that of the other warrior, that of Walaheeikio, therefore that part is omitted.]

After the death of Walaheeikio and Moomooikio by Kawelo, Kaehuikiawakea ran off to the top of the Nounou hill and again informed Aikanaka of the death of the two warriors. When Aikanaka heard this, he said: "At last, the cold feeling has entered me, for the house that has sheltered me is broken."

CHAPTER V.

Relating to Kahakaloa.—His Death by Kawelo.

While Kaehuikiawakea was speaking with Aikanaka, the warrior Kahakaloa, stood up and chanted his boast that Kawelo will never escape him; continuing, he said: "When did Kawelo ever learn the arts of warfare?" While he was here living with us before he sailed for Oahu, where he married the daughter of Kalonaikahailaau, he knew nothing about fighting. If the strokes of the war club learned by him are those of his father-in-law, then he will never escape me, because I have fought against his father-in-law and our clubs only tapped one another; he was not killed and I was not killed." When he finished boasting, he proceeded on down the hill with two hundred men, and when they reached the bottom, the fighting began. Kamalama then slew all the men with the exception of Kahakaloa whom he did not tackle. When Kawelo saw Kahakaloa, he chanted as follows:

The great *haka*;[47] the small haka; the long haka;
The haka for the putting up of calabashes;
Perhaps on this day, it shall be done.

Kahakaloa then said to Kawelo: "My name was not given me as a place to hang up calabashes. Kahaka, chief of Kauai, is my name." Soon after this, they both stood up, Kawelo with his war club, Kuikaa, and Kahakaloa with his war club. They both raised their war clubs together. Kahakaloa swung his war club sideways, hitting Kawelo in the middle, staggering him. Kawelo then raised his club with a

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[46] More sarcasm.

[47] These several *hakas* are plays on the name Kahakaloa; lit., the long shelf.

hilahila iho la, a holo aku la. Ma keia holo ana o Walaheeikio, mai ke alo aku o Kawelo, hahau aku la o Kawelo i kana laau ia Kuikaa, a make iho la o Walaheeikio.

Make kela koa, koe o Moomooikio, alaila, paha aku o Kawelo, penei:

E Moomooikio—e,
Eia kau wahine o kuu wahine,
O Kanewahineikiaoha,
O kau wahine ia, e—a?

[Maanei ua like na olelo ana me ko kela koa, me ko Walaheeikio, nolaila, e waiho i ke kakau ana maanei.]

A make iho la o Walaheeikio a me Moomooikio ia Kawelo holo aku la o Kaehuikiawakea a hiki i luna o ka puu o Nounou, olelo aku la ia Aikanaka, i ka make o keia mau koa elua. I mai la o Aikanaka: "Akahi a komo ke anu ia'u, ua naha aku la ka hale e malu ai."

MOKUNA V

No Kahakaloa.—Kona Make ana ma o Kawelo Ala.

Ia Kaehuikiawakea e olelo ana ia Aikanaka, ku mai la keia koa o Kahakaloa a paha, e olelo ana, aole e pakele o Kawelo ia ia. Wahi a Kahakaloa: "I nahea ka Kawelo ao ana i ke koa, a kakou i noho iho nei a holo aku nei i Oahu, a moe aku la i ke kaikamahine a Kalonaikahailaau; ina o kana hauna laau a na ka makuahunowai ona, aole ia e pakele ia'u. No ka mea, ua kaua no maua me ka makuahunowai ona, ua koele na laau a maua, aohe make, aohe make." A pau ka olelo ana a Kahakaloa, iho mai la ia me kanaha kanaka elima, a hiki ia i lalo, kaua iho la lakou.

Luku mai la o Kamalama i na kanaka a pau loa, a koe o Kahakaloa, ike aku la o Kawelo ia Kahakaloa, paha aku la ia penei:

O ka-haka-nui, o ka-haka-iki, o ka-haka-loa,
O ka-haka-kau aipu,
Keia la paha e-a?

I mai o Kahakaloa ia Kawelo: "Aole paha i olelo ia mai ko'u inoa o Ka-haka-kau-aipu; o Kahaka alii o Kauai nei ko'u inoa." Ia wa, ku like laua, ku o Kawelo me kana laau o Kuikaa. Ku no hoi o Kahakaloa me kana laau palau, a hoala i na laau palau a laua, kakii mai la o Kahakaloa i kana laau palau, a loaa iho la ka a-a o Kawelo, newa aku la ia. Ia wa, e hue lepo ae ana o Kawelo i kana laau, o Kuikaa, moku kahi

swirl from the ground, cutting the small toe, the small finger and the tip of the ear off the same side. Kawelo then fell to the ground and laid there. As Kawelo was lying on the ground, Kaehuikiawakea said to Kahakaloa: "Strike him another blow, so as to kill him, for I see his eyes staring at us." When Kahakaloa heard this, he answered by chanting the following lines:

He is dead, for it is the blow from the young;
The young makes but one blow to kill,
Else he will go down to Milu[48]
And say that he was struck twice[49] by Kahakaloa.
Thus was Kawelo the great soldier killed.

Kahakaloa then said to Kaehuikiawakea: "Let us return and partake of some food and when our hunger is satisfied, then I will come down and kill my opponent."[50] The two then returned. Upon their arrival on the top of Nounou hill, Kahakaloa said: "I have downed Kawelo. I have returned to have something to eat, and when I have satisfied my hunger, I will then return and kill my opponent." When Aikanaka heard this, he ordered his two chief stewards, Kapinaonuianio and Nioiwawalu, to cook[51] a chicken for Kahakaloa. When Aikanaka saw that the small toe of one of Kahakaloa's feet was cut off, he asked: "Why is your small toe cut?" Kahakaloa replied: "Such a thing is bound to be cut off sooner or later, for it sticks out so." Aikanaka again asked: "And your small finger, what has become of it?" "Such a thing too is bound to be cut off, for it projects out so." "And your ear?" "That also is bound to be cut off, for it curves out so at the top."

After the chicken was cooked, Kahakaloa proceeded to have his meal and he ate thereof until he was satisfied. After finishing the food in the calabash, he took the empty calabash and placed it over his head and started on down the hill. When he reached the bottom, Kamalama saw him and so he informed Kawelo of the fact saying: "Here comes a bald-headed man down the hill; his forehead is awfully shiny." Kawelo then said to Kamalama: "That is not a bald-headed man, it is Kahakaloa. He went on back to have something to eat, and, after finishing the food that was in the calabash, he has taken the calabash and put it on his head. That is the reason it is so shiny."

Upon the arrival of Kahakaloa in the presence of Kawelo, he discovered that Kawelo was sitting up. Kaehuikiawakea then said to Kahakaloa: "Kawelo has come to life again, therefore you the soldier will be killed. I cannot be killed, for I am a runner."

When Kawelo saw Kahakaloa approaching, he stood up and prepared for the conflict. Kahakaloa was also preparing himself and stood on the defensive. Kawelo then raised his club and tapped the forehead of Kahakaloa, and forcing the calabash down over his eyes; before Kahakaloa could uncover his eyes, Kawelo again raised his club Kuikaa and struck Kahakaloa, killing him.

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[48] Shades of Milu, the under world.

[49] Thus modifying his glory, or fame.

[50] Boastingly confident.

[51] *Puhola,* to cook in ti leaves in a calabash with hot stones.

manamana iki o ka wawae, ma ia aoao no, moku ka ili manamana iki o ka lima, ma ia aoao hookahi no, moku ka welelau o ka pepeiao.

Mahope o laila, haule iho la o Kawelo i lalo, a waiho iho la. A waiho o Kawelo i lalo, olelo aku o Kaehuikiawakea ia Kahakaloa, e hahau hou iho oe i laau hou, i make loa o Kawelo, eia no la ke aa mai nei na maka. A lohe o Kahakaloa i keia mau olelo, pane mai la ia:

Ua make he laau na ka ui.
Hookahi no laau a ka ui make,
O iho auanei a hiki i lalo i o Milu,
I aku i hahau alua ia e Kahakaloa.
Make ai ke koa nui o Kawelo.

I aku o Kahakaloa ia Kaehuikiawakea: "E hoi kaua e ai a maona, alaila, iho mai au e hoomake i kuu luahi;" alaila, hoi aku la laua. A hiki laua i luna o ka puu o Nounou, olelo aku la o Kahakaloa: "Ua make o Kawelo ia'u. I hoi mai nei au e ai a maona, iho hou aku e hoomake i kuu luahi." A lohe o Aikanaka, hoolale ae la ia i kana mau aipuupuu elua, ia Kapinaonuianio, a me Nioiwawalu, elua laua, puholo i ka moa a Kahakaloa. A ike aku la o Aikanaka, ua moku ka manea uuku o ko Kahakaloa wawae, ninau aku la ia: "I aha ia kou manea i moku ai?" I aku la o Kahakaloa: "Ae, moku no ia wahi, he kihikihi aia i waho." Ninau hou o Aikanaka: "Ko manamana lima iki hoi, i ahaia?" "Ae, moku no ia wahi, he wahi peleleu aia i waho." "Ko pepeiao?" "Ae, moku no he manamana aia i luna loa."

A moa ka moa, ai iho la o Kahakaloa a maona, pau ae la ka ai o ka umeke, papale iho la o Kahakaloa i ka umeke i ke poo, a iho aku la. A hiki i lalo, ike mai la o Kamalama, alaila, olelo aku la ia ia Kawelo: "He kanaka ohule, e iho mai nei, hinuhinu launa ole ka lae." I aku o Kawelo ia Kamalama: "Aole paha ia he ohule, o Kahakaloa, hoi aku la ai a maona, pau ka ai o ka umeke, kau iho la i ka ipu i ke poo, nolaila ka hinuhinu."

A hiki o Kahakaloa i mua o Kawelo, nana aku la ia ia Kawelo e noho mai ana i luna, olelo mai la o Kaehuikiawakea, ia Kahakaloa: "Ola hou o Kawelo, nolaila, o oe ke make o ke koa, aole au e make ke kukini." Ku o Kawelo i luna, ku o Kahakaloa i luna, alaila, kiko'u mai la o Kawelo i ka laau, a pa ma ka lae o Kahakaloa, nalowale iho la na maka o Kahakaloa i ka umeke ana e papale ana i ke poo, alaila, hahau hou o Kawelo i kana laau palau, ia Kuikaa, a make loa iho la o Kahakaloa. A make o

After the death of Kahakaloa, Kaehuikiawakea returned to the top of the hill to report to Aikanaka the death of Kahakaloa. Upon his arrival in the presence of Aikanaka, Aikanaka asked him: "Where is Kahakaloa?" "He is dead." Aikanaka then said: "How could it be possible for a man that was maimed[52] as he was to live? I suppose he was allowed to come back so that I could see for myself that it was the king's pig,[53] for his ear was cut off."

CHAPTER VI.

Relating to Kauahoa.—Kawelo Fears to Attack Him.—Seeks to Win Him by a Chant.—Kauahoa Replies.

Kauahoa was the most noted of Aikanaka's warriors in size and stature, and it was this warrior that caused the cold perspiration to ooze out of the body of Kawelo and for a moment fear entered his breast, for Kauahoa was indeed good to look upon and was a grand warrior to behold.

When Aikanaka was telling of the death of Kahakaloa by Kawelo, Kauahoa heard it, and he took up his war club, called Kahehumakua, a first growth koa tree from Kahihikolo, and proceeded on down the hill. (It is said that this war club, Kahehumakua, was a very large one, for it was nothing else but a tree with its branches and leaves still on; and when carried by Kauahoa, the birds would perch and sing in it.)

When Kawelo saw Kauahoa coming down the hill and saw how large he was, casting a large shadow because of his great height, he began to have some fear of his chances. When Kauahoa arrived in the presence of Kawelo, Kawelo picked up his club and took his stand by the side of Kanewahineikiaoha, his wife, to the right of Kauahoa; his brother stood to the left of Kauahoa, and his adopted sons stood behind. As Kawelo stood up with his war club, which was ten fathoms in length, the club with one end on the ground only could reach to the middle of Kauahoa, showing that Kauahoa was about twenty fathoms in height.[54] In standing thus, Kawelo was almost overcome with fear of Kauahoa, for Kawelo was only educated in two ways of fighting with the war club; the stroke from the ground upwards and the one from above downwards. He was not taught in the side strokes. Therefore, Kawelo began to study how to overcome his opponent, but for a time he was undecided what to do, which made him very uncertain of the outcome. This studying took him some time and gradually his fears began to vanish, as he decided to fight until death ended the battle.

After the fear had disappeared, he began to take pity on his opponent; he remembered of their childhood days and of their lord and king Aikanaka, so he chanted a mele of love, hoping in this way to put the matter of their fighting or not up to Kauahoa. Following is the chant:

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[52] *Alina*, injured or maimed.

[53] Cutting off of a pig's ear marked it a royal reserve.

[54] If Kawelo had to have a giant opponent, he may as well have one worthy of the name.

Kahakaloa, hoi aku la o Kaehuikiawakea i ka puu o Nounou, e hai ia Aikanaka i ka make o Kahakaloa. A hiki i luna, ninau mai la o Aikanaka: "Auhea o Kahakaloa?" "Ua make." Olelo mai o Aikanaka: "Na wai no la ke ola o ka mea i kau ke alina. I waiho ia mai nei paha a ike au; o ka ke 'lii puaa ka hoi ua moku ka pepeiao."

MOKUNA VI.

HOPOHOPO O KAWELO NO KA PAIO ANA IAIA.—IMI I WAHI E LILO MAI AI OIA MA KE MELE.—PANE O KAUAHOA.

O KAUAHOA, oia ke koa kaulana o Aikanaka i ka nui a me ke kiekie, a oia hoi ke koa a Kawelo, i li ai ka io i ke anuanu a me ka huihui o ka makau, a ua apo ia mai o Kawelo e na kukuna weliweli o ko Kauahoa kulana ui, a me ke koa. A nolaila, ua kau ka weli.

Ia Aikanaka e kamailio ana no Kahakaloa i ka make ia Kawelo, lohe aku la o Kauahoa. Iho aku la ia me kana laau palau o Kahehumakua ka inoa, he koa makua ole no Kahihikolo. (Ua olelo ia i loko o keia moolelo he laau nui loa o Kahehumakua, o ke kumu no o ka lau, o na lala, i na e lawe o Kauahoa, kau no ka manu i luna a kani no.) A ike o Kawelo ia Kauahoa e iho mai ana mai ka puu mai o Nounou, nui launa ole, malu ka la ia Kauahoa, no ke kiekie a me ka nui launa ole. A hiki o Kauahoa i mua o Kawelo, ala mai la o Kawelo a hopu aku la i kana laau o Kuikaa, a me ka wahine, o Kanewahineikiaoha, ma ka akau, a o ke kaikaina ma ka hema, o na keiki mahope.

Ma keia ku ana a Kawelo me kana laau o Kuikaa, nona ka loa he umi anana, ua like kona loihi mai ka manea wawae ae o Kauahoa a ka piko i waena, koe ae o luna, me he mea la, he iwakalua anana ke kiekie o Kauahoa. Ma keia ku ana, ua hoopuni ia o Kawelo e ka weliweli o ka makau ia Kauahoa. No ka mea, elua wale no ano laau i loaa ia Kawelo, malalo ae, a maluna iho, aole i loaa ia Kawelo ka laau hikau pea. Nolaila, noonoo iho la o Kawelo i ke kaua e make ai o Kauahoa ia ia, aole nae he loaa, a hopo iho la ia. Ma keia ku ana a Kawelo, ua loihi loa ke ku ana e noonoo, a loaa iho la kona noonoo, e kaua no a make mamuli o ke kaua.

Hu ae la ke aloha o Kawelo ia Kauahoa, i ko laua wa e noho liilii ana me ko laua kaikuaana haku me Aikanaka. Nolaila, paha aku la ia me ka hoalohaloha aku no nae i ua hoahanau nei, aia hoi i kona manao ke kaua a me ka ole; penei ka paha ana:

Swollen and enlarged is the moss of Hanalei,
Swollen is the moss in the eyes of the pointed clouds.
The hand is uselessly broken in a mock fight between children,
For the main fight is yet to come,
Like the letting down of nets in a deep sea,
When the pride of Hanalei[55] is met.
Thou art but a mere bud, he is a full grown cock,
For the sea is ceaseless in its beating.
Kauahoa, the pride of Hanalei, is here;
Kamalama, the pride of Kualoa, is risen;
Kawelo, the pride of Waikiki, is risen;
Kaelehapuna, the pride of Ewa, is risen;
Kalaumeki, the pride of Waianae, is risen.[56]
Let us then cease fighting and rest in the noon of the day.
Put away the fighting, my brother,
And leave me, your own kindred,
For these are not the days for me to make myself known.[57]
My companion in childhood's wanderings,
My companion in stringing the lehua blossoms of Waikaee,
Where you and I as boys did string them,
A wreath for our older brother and lord.[58]
Say, Kanewahineikiaoha,[59]
Throw up your *pikoi*[60]
To the top, to the very top,
To the ridgepole of Hanalei.
Arise thou, Hanalei.

As soon as Kanewahineikiaoha heard the order of Kawelo in his chant, to throw up the pikoi, she immediately threw it up, and Kawelo heard the noise of the ball as it entangled in the top of the club. Kawelo then looked up, and, when he saw that the pikoi was tangled, he continued chanting:

Hanalei, the cold land, the wet land,
The land where the end is.
For Kauahoa, the stalwart youth of Hanalei, is here.

Kauahoa replied: "This club will never spare you in the day of battle. You have slain our men so that there are none left; how can you then expect this club to spare you? As it has been your deal, you can see the result; and when it will be my deal, I will see the result."

In this reply by Kauahoa, Kawelo was filled with a great fear, but when his mind went back to their childhood days and remembered how his kite got tangled up with Kauahoa's kite and how Kauahoa's kite broke away, and how Kauahoa was

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[55] Referring to Kauahoa in flattering vein to win him over from antagonism.

[56] Of these five named celebrities, champions of their respective districts, Kawelo's claim hails from recognition of his success at Waikiki over Kakuhihewa's strong man.

[57] Perhaps realizing the tensity of the situation he is willing to wait for a later opportunity to announce his power.

[58] Recalling youthful cooperative acts for the pleasure of another.

[59] Wife of Kawelo, whose aid he invokes.

[60] *Pikoi*, an entangling weapon of oval shaped ball of hard wood, or stone, fastened to a small rope or cord.

Pehu kaha ka limu o Hanalei,
Pehu ka limu i ka maka o ka opua,
Hai hewa ka lima i ke kaua kamalii,
E'i aku ke kaua i ka hope,
Me he ku la na ke kai hohonu,
Me ka hiwahiwa a Kauakahi,
He opuu oe, he kakala kela,
Na ka ole ka hue a ke kai e,
Ea Kauahoa ka ui o Hanalei,
Ala o Kamalama ka ui o Kualoa,
Ala o Kawelo ka ui o Waikiki,
Ala o Kaelehapuna ka ui o Ewa,
Ala o Kalaumeki ka ui o Waianae,
Huhue aku kaua moe i ke awakea,
Kapae ke kaua e ka hoahanau
E waiho ia'u i kou hoahanau
Aole hoi na la o kuu hoike,
Kuu hoa hele o ka wa kamalii,
Hoa kui lehua o Waikaee,
A kaua e kui kane ai,
I lei no ke kaikuaana haku o kaua,
E Kanewahineikiaoha,
Ko pikoi hoolei ia i luna.
I helua, i hele lua,
I kaupoku o Hanalei.
E ala e Hanalei.

A lohe o Kanewahineikiaoha i keia paha o Kawelo, o kona manawa ia i hoolei ai i ka pikoi i luna, a lohe ae la o Kawelo i ka nakeke ana o luna, nana ae la ia e lele ana ka pikoi, alaila, paha hou ae la o Kawelo, penei:

Hanalei aina anuanu, aina koekoe,
Aina a ka pea i noho ai,
Ea Kauahoa ka ui o Hanalei.

Olelo mai la o Kauahoa: "Aole e kapae nei laau ia oe, i ka la o ke kaua; ua noke ia mai nei ka hoi makou e oe a pau loa i ka make, a pehea e kapae ai keia laau ia oe? Nau no hoi paha, he mai no hoi kau e nana iho; a na'u aku no hoi, he mai no hoi ka'u e nana iho."

Ma keia olelo a Kauahoa, ua hoopuni ia o Kawelo i ka makau a me ka weliweli no Kauahoa, aka, hoomanao no nae o Kawelo i ko laua wa kamalii, i ko laua wa e hoolele lupe ana me Kauahoa. Moku ae la ka Kauahoa lupe ia Kawelo, aole nae he

afraid to fight him, he made up his mind that he would again be the master this day;[61] so he again chanted to Kauahoa as follows:

Hanalei, the land of rain,
The cold land, the wet land,
The land where the end is.
Sitting there, delaying there,
For the anger of Honokoa is reviling.
At the cliff of Kalehuawehe
Where the *lama* and *wiliwili*[62] bloom,
Where the rain sweeps on the outside of Mamalahoa.
Kauahoa, the stalwart youth of Hanalei,
The person of whom Kamalama is afraid, Kauahoa,
For he is indeed large.
He is the largest man
Of Kauai, Kauahoa.

CHAPTER VII.

THE SIZE OF KAUAHOA.—IS KILLED BY KAWELO IN A CLUB ENCOUNTER.—KAWELO VANQUISHES AIKANAKA.

WE will here give a description of Kauahoa, his height and width. His height was eight times five yards, or forty yards, or one hundred and twenty feet. He was also compared to the size of eight streams, and his strength was equal to that number of streams or to eight companies of forty men each, or to three hundred and twenty men.

After Kawelo had chanted to Kauahoa, he looked toward his wife Kanewahineikiaoha and chanted as follows:

Say, Kanewahineikiaoha,
Your pikoi, throw it up,
At Helelua, at Helelua
At the ridge-pole of Hanalei.
Arise thou, Hanalei,
Until Kauahoa thou hast killed,
When Hanalei thou shalt possess,
And the mats of Niihau thou shalt wear,
And the birds of Kaula thou shalt eat.

At the close of this chant, Kawelo said to his younger brother, Kamalama, and to his adopted sons Kaeleha and Kalaumeki: "Where you see the sun shine, there you must stand, so that when Kauahoa strikes his club, you will not be under it, and

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[61] Kawelo's courage revives at recall of first incident of their differences.

[62] *Lama* (*Maba sandwicensis*), a sacred wood of the temple; and *Wiliwili* (*Erythrina monosperma*), a very light wood, the tree flowering in spring before developing new season's leaves.

huhu aku o Kauahoa ia Kawelo; nolaila, manao no ia e make ana no ia ia. Nolaila, paha hou aku la o Kawelo ia Kauahoa, penei:

O Hanalei aina ua,
Aina anuanu, aina koekoe,
Aina a ka pea i noho ai,
Noho ana e liu ana e,
Maewa ana ka ukiukiu·o Honokoa,
I ka pali o Kalehuawehe;
Pua ka lama me ka wiliwili,
O ka ua lele ma waho o Mamalahoa,
O Kauahoa o ka meeui o Hanalei,
O ke kanaka a Kamalama i hopo ai o Kauahoa,
He mea e ka nui—e—a!
Eia ka hoi ua kanaka nui
O Kauai, o Kauahoa.

MOKUNA VII.

KA NUI O KAUAHOA.—PEPEHI IA E KAWELO ME KA NEWA.—HEE O AIKANAKA IA KAWELO.

MAANEI e maopopo ai ia kakou ka nui o Kauahoa, kona kiekie a me kona laula. Ewalu kahaku. Ewalu ka mana kahawai, ewalu ka poe kaua. Eia ke ano o keia mau helu. Ewalu kahaku, ua like ia me na anana he iwakalua, oia na kapuai he hanele me iwakalua.

Pela na mana kahawai ewalu. Ua like ka nui o Kauahoa me kekahi kahawai nui, ewalu ona mau manamana ma o a maanei, pela hoi na poe kaua ewalu. Ua like ko Kauahoa ikaika a me kona nui, me ka nui o na kanaka i loko o na poe ewalu. Ina he kanaha ka nui o na kanaka o ia poe, pela a pau na poe ewalu, o ia ko Kauahoa mea e like pu ai. Ua like ia me na kanaka ekolu hanele me iwakalua ke hoonui ia. Ia Kawelo e paha ana imua o Kauahoa, nana ae la ia i kana wahine o Kanewahineikiaoha. a paha ae la, penei:

E Kanewahineikiaoha e;
Ko pikoi hoolei ia i luna,
I helelua, i helelua,
I kaupoku o Hanalei la.
E ala e Hanalei e,
A make o Kauahoa ia oe,
Ai ae ia Hanalei,
Aahu ae i ka pawehe o Niihau,
Ai la oe i ka manu o Kaula.

A pau ka paha ana a Kawelo, olelo aku la ia i ke kaikaina ia Kamalama, me na keiki hookama o Kaeleha laua o Kalaumeki: "E, ina oukou i ike i kahi e poha ai

in that way escape death." As soon as this instruction was given, as Kauahoa was raising his club, Kawelo jumped back out of its reach and stood behind Kauahoa, so that the club dropped in front of Kauahoa. Kauahoa then reached down to pick up the club, and, while in a stooping position, Kawelo raised his club and struck Kauahoa a blow, cutting him in two and killing him. As the body was almost severed, Kawelo's club, Kuikaa, was reluctant [to finish] on account of the bad odor of Kauahoa's body. Thus was Kauahoa killed, the last of Aikanaka's great warriors.

At sundown that day, Kawelo said to Kamalama and to the rest of his men: "My wife and I are going to climb the Nounou hill. When you see a fire burning on the hill this night, Kauai is ours." Kawelo and his wife then climbed the hill until they came to the ladder, where Kawelo chanted as follows:

Say, Aikanaka, chief of this height,
Who lives on the hill of Nounou,
Come and let us make friends,
When we will together take possession of Kauai,[63]
And sleep on the mats.

When Aikanaka heard the chant, he said: "That is Kawelo." The rest of the people denied this, saying: "He cannot come as he must be weary from the fight of this day; therefore he must be sleeping." Aikanaka said: "That is Kawelo's voice that I hear chanting." While they were disputing over this, Kawelo again chanted as follows:

Are you the only people?
Are there none others there above?

When Aikanaka heard this, he replied: "There are some people yet left on the hill, their names are:

Kaehuikiawakea, Wakea 1, Wakea 2,
Kamakaokahoku, Paoa 1, Paoa 2,
Hilinuiwawaeahu, Ahua 1, Ahua 2,
Kapinaonuianio, Koinanaulu 1, Koinanaulu 2.

"These are all the men that are left on the hill," continued Aikanaka. "Not very many. All the men are dead." After Aikanaka had told Kawelo of this, he then addressed his priests, fortune-tellers and astrologers: "I must go down and meet Kawelo."[64] Said Aikanaka to the priests: "I thought this land that Kawelo is battling for belonged to him, but [I see] it is not. It is my own; I am above, he is underneath." The priests then said to Aikanaka: "How can you go and meet Kawelo, for you are a king and he is a servant. His grandfather was nothing but a counter of cockroaches who lived in the uplands of Kulahuhu, Nahanaimoa by name."

When Kawelo heard the remarks made by the priests, he rolled down the cliff.[65] When Kanewahineikiaoha saw Kawelo roll down the cliff, she threw out her pikoi

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[63] For joint-ruling; a magnanimous concession in a victor.

[64] Aikanaka disposed to admit his wrongful possession is encouraged by his priests, etc., to claim superiority and belittle his opponent.

[65] From the sudden humiliating shock.

ka la, ma laila no oukou e ku ai, i hahau iho no o Kauahoa i ka laau ana, aole oukou e loaa, puka no oukou ma laila, a pakele no."

Mahope o keia olelo a Kawelo ia lakou, ia wa i hoomoe ai o Kauahoa i ka laau ana, lele aku la o Kawelo ma waho o ka hua o ka laau a Kauahoa, a ku iho la, mahope mai o Kauahoa. Ia wa, kulou iho la o Kauahoa i lalo, a hoala mai la i ka laau ana. Ia Kauahoa i hoala ai i ka laau ana, ia wa o Kawelo i hahau ai i kana laau palau Kuikaa ia Kauahoa, a nahae iho la o Kauahoa mai luna a lalo, a kokoke e lele loa, makau e iho la ka laau a Kawelo, i ka maea o ka honowa o Kauahoa. A make iho la o Kauahoa, o ka pau no ia o na koa o Aikanaka i ka make.

A po ua la nei, olelo aku o Kawelo ia Kamalama ma: "Ke pii nei maua i luna o ka puu o Nounou; ina oukou i nana ae a a ke ahi i keia po i luna o ka puu, ua puni o Kauai nei ia kakou." Pii aku la o Kawelo me kana wahine i luna o ka puu o Nounou. A hiki laua i ka hulili, alaila, paha aku la o Kawelo, penei:

E Aikanaka, alii o luna nei,
E noho ana i ka puu o Nounou;
E hele mai oe e ike kaua,
A ai no kaua ia Kauai,
A e moe i ka moena.

A lohe o Aikanaka i keia paha a Kawelo, olelo aku la ia: "O Kawelo keia." Hoole kekahi poe: "Aole ia e hiki mai, ua luhi i ke kaua i ke ao, nolaila, ua hiamoe aku la kona po." I aku o Aikanaka: "O Kawelo no keia leo e paha mai nei." Ia lakou e hoopaapaa ana, paha hou mai la o Kawelo, penei:

O oukou wale no e—a.
Aohe mea e ae o luna e?

A lohe o Aikanaka, hai aku la ia: "He mau kanaka no ko ka puu nei i koe. Eia na inoa o ia poe:

O Kaehuikiawakea, o Wakea 1, o Wakea, 2,
O Kamakaokahoku, o Paoa 1, o Paoa 2,
O Hilinuiwawaeahu, o Ahua 1, o Ahua 2,
O Kapinaonuianio, o Koinanaulu 1, o Koinanaulu 2.

Olelo hou mai o Aikanaka: "O na kanaka iho la no ia o ka puu i koe, aohe mahuahua, ua pau loa na kanaka i ka make" A pau ka hai ana aku a Aikanaka ia Kawelo, olelo aku la ia i kana mau kahuna, a me na kilo, ke kuhikuhipuuone: "E iho au e ike me Kawelo." Wahi a Aikanaka i na kahuna: "Kai no paha no Kawelo nei aina e kaua mai nei, aole ka! No'u no. Owau no maluna, oia no malalo." I mai na kahuna ia Aikanaka: "Pehea oe e hele aku ai e ike, he 'lii oe, he kauwa ia, he helu elelu kona kupuna, no ka uka ae nei o Kulahuhu la, o Nahanaimoa ka inoa."

A lohe o Kawelo i keia olelo a na kahuna, kaa aku la ia i ka pali, a ike o Kanewahineikiaoha i ke kaa ana o Kawelo i ka pali, hoolei aku la ia i kana pikoi, a paa

which Kawelo caught hold of. His wife asked him: "What is the matter with you, Kawelo?" Kawelo replied: "I was ashamed for you,[66] because they said I was a born servant." Kanewahineikiaoha then said: "How strange of you! You must first consider whether you are a born servant. Had I not seen you, you would have been killed." Kawelo then thought for a while, and chanted as follows:

The chicken is the king,
The chicken roosts on the house,
And sits over your head, Aikanaka.
The chicken wakes you up in the morning.
The chicken is a king, it is a king.

At the end of this chant, Aikanaka said to his priests: "Kawelo says that a chicken is a king." The priests said to Aikanaka: "You tell Kawelo that chickens are servants." When Kawelo heard these remarks repeated by Aikanaka, he again chanted as follows:

The feathers of the chickens are plaited
Into *kahili,* that stand in the presence of kings.
Your back, Aikanaka, is brushed by the kahili.
Therefore chickens are kings,
Chickens are kings, Aikanaka,
And not servants.

At the close of this chant, Kawelo heard no more replies from the top of the hill.[67] This was because they were afraid of Kawelo, and they had secretly left the hill and had proceeded to the uplands of Hanapepe, at Koula, where Aikanaka took up his residence.

When Kawelo and his wife arrived on the top of the hill, they saw no one, not even Aikanaka the king. Kawelo then lighted a fire[68] which was seen by Kamalama and the adopted sons, Kaeleha and Kalaumeki.

CHAPTER VIII.

THE DIVISION OF THE LANDS OF KAUAI.—AIKANAKA BECOMES A TILLER OF GROUND.

AFTER the conquest of Kauai by Kawelo, he proceeded to divide the lands equally between his followers and companions in arms.[69] He did not act greedily and take all the best lands and the riches that came with the conquest. The following division of Kauai was made by Kawelo, to Kamalama, Kaeleha and Kalaumeki: Koolau to Kalaumeki; Puna to Kaeleha; Kona to Kamalama; the whole of Kauai to Kawelo.

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[66] Ashamed on his wife's account.

[67] Kawelo silences his enemies and they flee, leaving him conqueror.

[68] The prearranged signal of victory.

[69] According to custom "to the victors belong the spoils," the new ruler divides the conquered lands among his brave warriors.

mai la o Kawelo. I aku o Kanewahineikiaoha: "Heaha iho nei keia ou e Kawelo?" I mai o Kawelo: "I hilahila au ia oe, i kuu olelo ia mai nei i ke kauwa." I aku o Kanewahineikiaoha: "Kupanaha oe! Kai no e noonoo mua oe a maopopo he kauwa io; e ole au e ike aku nei ia oe, ina ua make oe." Alaila, noonoo iho la o Kawelo a paha aku la, penei:

He 'lii ka moa,
Kau ana ka moa i luna o ka hale,
A hiia ko poo e Aikanaka
O ka moa kou mea e ala ai,
He 'lii ka moa e, he 'lii.

Ma keia paha ana a Kawelo, olelo aku o Aikanaka, i na kahuna: "Ke olelo mai nei o Kawelo, he 'lii ka moa."

I mai na kahuna ia Aikanaka: "E olelo aku oe ia Kawelo he kauwa ka moa." A lohe o Kawelo i keia olelo a Aikanaka, paha aku la ia penei:

Haku ia nae hoi ka hulu o ka moa,
I kahili i mua o na 'lii,
Kahili ia nae hoi ko kua e Aikanaka;
Nolaila, he 'lii ka moa.
He lii ka moa e Aikanaka,
Aohe kauwa e.

Mahope o keia paha ana a Kawelo, aohe walaau hou mai o luna o ka puu o Nounou, no ka mea, ua makau lakou ia Kawelo, a ua hele malu mai ka puu aku o Nounou, a uka o Hanapepe ma Koula, a malaila o Aikanaka i noho ai.

A hiki o Kawelo i luna pono o ka puu o Nounou, me kana wahine me Kanewahineikiaoha, aohe io no he kanaka, aole hoi ke 'lii o Aikanaka. Ia wa pupuhi laua i ke ahi, a ike mai la o Kamalama, me na keiki, oia o Kaeleha me Kalaumeki.

MOKUNA VIII.

Ka Mahele ana o na Aina o Kauai.—Lilo o Aikanaka i Mea Mahiai.

A lilo o Kauai ia Kawelo a puni, alaila, mahele maikai aku la ia i ka aina i kona mau kokua a hoalawehana ma ke kaua ana; aole oia i alunu a makee i ka aina a me ka waiwai. Penei ka mahele ana o Kawelo ia Kauai, no Kamalama, Kaeleha

After the conquest of Kauai, Kawelo and his wife Kanewahineikiaoha took up their residence in Hanamaulu.[70] Aikanaka on the other hand lived in the uplands of Hanapepe[71] and in great poverty. He had no lands, no honors, no food, no meat, no kapas and no home. All that Aikanaka did was to till the ground to raise food for their future use.

While Aikanaka was living there, Kaeleha started out one day from Kapaa, on the east side of Kauai and traveled westward to Hanapepe where Aikanaka was living. It was at Wahiawa that Kaeleha first met Aikanaka, at the home of Ahulua. Aikanaka had come down from Koula to Wahiawa to fish and to take a swim in the sea. When Aikanaka saw Kaeleha, he called him in and set food and meat before him and Kawelowai, his daughter.[72] After partaking of Aikanaka's hospitality, Kaeleha was ashamed, because he had nothing to repay Aikanaka for his kindness. When Kaeleha left Aikanaka and continued on his journey, this thing dwelt on his mind for several days.

After reaching Mana and he had decorated himself with the *pahapaha*[73] wreath of Polihale,[74] he retraced his steps and again lingered at Wahiawa. On this return, he did not call in to see Kamalama, for the reason that he was anxious to get back and to again look upon Kawelowai. So in returning, he and Aikanaka went up to Koula in the uplands of Hanapepe, where Aikanaka made his residence. In this return to Koula, Kaeleha made a long visit and was therefore, to his idea, greatly indebted to his father-in-law, Aikanaka.

CHAPTER IX.

Kaeleha and Aikanaka Rebel Against Kawelo.—Their Battle and Supposed Death of Kawelo.

When Kaeleha saw how Aikanaka his father-in-law toiled by day and by night, he took pity on him and asked Aikanaka: "Are there many people who still think of you as king[75] and who would help you in case you started an uprising?"[76] Aikanaka replied: "Yes, many."[77] When Kaeleha heard this, he said: "I will tell you how you can beat Kawelo and how to fight him that you might win. If you fight him with stones, you will beat him, for Kawelo was never taught the art of avoiding stones thrown at him." When Aikanaka heard this, he again entertained the idea of taking up another fight against Kawelo. He then made the boasting remark: "My bones are saved by my son-in-law."

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[70] Adjacent to Wailua, the principal township of old-time Kauai.

[71] Hanapepe, on nearly the opposite side of the island, not far from Waimea.

[72] In accordance with ancient custom the hospitality of a house to distinguished guests included rights of companionship with its fair sex.

[73] *Pahapaha,* a variety of seaweed.

[74] *Polihale,* at northern end of Mana, where a famous ancient temple of same name stands in ruins, a terraced structure unlike any other met with.

[75] "Once king, always king." It was a recognized custom among the people that rank was not lost in an *alii,* though he lost all his possessions.

[76] A rebellion.

[77] This statement of having a large following is hardly in keeping with his extreme poverty conditions previously stated.

a me Kalaumeki: O Koolau no Kalaumeki; o Puna no Kaeleha; o Kona no Kamalama; o Kauai a puni no Kawelo.

Ma keia puni ana o Kauai ia Kawelo, noho iho la ia ma Hanamaulu, me kana wahine o Kanewahineikiaoha. O Aikanaka hoi, noho iho la ia ma Hanapepe me ka ilihune, aohe aina, aohe hanohano, aohe ai, aohe ia, aohe kapa, aohe hale. Hookahi a Aikanaka hana, o ka mahiai i ai na lakou.

Ia Aikanaka e noho ana i laila, hele aku la o Kaeleha mai Kapaa aku, ma ka aoao hikina o Kauai, a hiki ma ke komohana o Kauai ma Hanapepe, kahi o Aikanaka e noho ana. Ma kahi a Kaeleha i hiki mua ai, ma Wahiawa, i kahi o Ahulua e noho ana, i laila laua i hui ai me Aikanaka; ua hele mai ia mai Koula mai a laila, i ka lawaia a me ka auau kai. Ike mai la o Aikanaka ia Kaeleha, hookipa mai la ia i kahi ai a me kahi ia, a me kana kaikamahine o Kawelowai. Ma keia mau mea a Aikanaka i haawi mai ai ia Kaeleha, ua kuia kona manao, no ka hilahila i kana uku ole e uku ai ia Aikanaka.

Nolaila, hele makaikai aku la o Kaeleha a hiki i Mana, a lei i ka pahapaha o Polihale, hoi mai la a hiki i Wahiawa. Ma keia hoi ana o Kaeleha, aole i kipa i ko Kamalama wahi, no ka mea, ua komo kona makemake i ke kaikamahine a Aikanaka, oia o Kawelowai. Hoi aku la o Kaeleha me Aikanaka i uka o Koula, ma uka o Hanapepe. Ma keia noho ana, ua loihi ko lakou manawa i noho ai. Nolaila, ua hilahila o Kaeleha i kona makuahunowai ia Aikanaka.

MOKUNA IX.

KE KIPI ANA O KAELEHA, A ME AIKANAKA IA KAWELO.—KO LAKOU KAUA ANA A ME KA MANAOIA ANA UA MAKE O KAWELO.

IKE aku la o Kaeleha i ka hooikaika o kona makuahunowai, o Aikanaka, i ka po a me ke ao, hu ae la kona aloha. Ninau aku la o Kaeleha ia Aikanaka: "He nui no ka poe mahope ou, e kokua ana ia oe?" I mai la o Aikanaka: "He nui no." A lohe o Kaeleha, olelo aku la ia ia Aikanaka: "Eia ko Kawelo kaua e make ai ia oe. Ke kaua, o ke kaua pohaku, no ka mea, aole i ao ia o Kawelo i ka alo." A lohe o Aikanaka i keia olelo a Kaeleha, lana hou kona manao e kaua hou me Kawelo. Alaila, olelo iho o Aikanaka i kana olelo kaena, penei: "Ola na iwi i ka hunona."

The cause of the uprising then was because Kaeleha was ashamed on account of his father-in-law for not having anything with which to repay his great kindness. In this we can see how ungratefully Kaeleha acted toward Kawelo, and how he lacked all sense of honor and good feeling toward the one who had brought him up to his present high station and esteem, a chief of one of the districts of Kauai.

After the above conversation had taken place between Kaeleha and Aikanaka, rumors of an uprising were carried to Kawelo at Hanamaulu, on the east of Kauai. Kawelo thereupon sent a messenger to Kamalama in Kona with instructions to go and see,[78] and to find out for himself as to the truth of these rumors that had come to him. As soon as the messenger arrived in the presence of Kamalama, the message of his brother, Kawelo, was repeated to him. When Kamalama heard the instructions, he proceeded to Waimea, then on to Hanapepe and Wahiawa. When he reached Wahiawa, he saw a great number of people on the plain of Kalae gathering stones; men and women and children. While Kamalama was standing looking at the people, a man came up to him, so he asked: "What are the people doing over there on the plain?" The man replied: "They are gathering stones." "Stones for what?" asked Kamalama. "For Kaeleha and Aikanaka to fight Kawelo." Kamalama was thus made sure that the rumors heard by Kawelo were only too true. He then retraced his steps and went direct to his home and dispatched a messenger to Kawelo to inform him of what he had seen.

Upon the arrival of the messenger in the presence of Kawelo at Hanamaulu, he told him how Kaeleha and Aikanaka were making preparations, by gathering stones, for another conflict. When Kawelo heard this, a great anger welled up in him against his son, Kaeleha. He then immediately rose and proceeded to Wahiawa, which lies on the other side from Hanamaulu. When he arrived at Wahiawa, he saw several war canoes belonging to Kaeleha and Aikanaka, just back of the great mounds of stones. On the sides of the mounds of stones, he saw women and children with stones in their hands, and all were apparently ready for the conflict. All Kawelo had in his hands were his war club, Kuikaa, and his wife's pikoi, two weapons to defend himself with.

THE BATTLE BETWEEN KAWELO, AND KAELEHA AND AIKANAKA.

In this battle we will see how brave and powerful Kawelo really was, because, although he was all by himself, he fought against the multitude that opposed him. In the fight, Kawelo was not able to dodge the stones that were hurled at him, for a great many of them were thrown at the same time, therefore he stood in one place while the stones were hitting him from all sides. In course of time, Kawelo was completely covered by the stones, the stones rising until his height was reached. When Kawelo saw this, he pushed the stones from off him and for a time he would be free; but this was only for a very short while, for the stones would come so fast that again he would be covered. This was continued until Kawelo began to grow weaker and weaker, so that finally he was unable to push the stones away from him. After a while the mound

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[78] To go and ascertain, rather than "come and see."

O ke kumu o keia kipi ana, o ka hilahila o Kaeleha i kona makuahunowai i kana waiwai ole e uku aku ai. Maanei e ike kakou i ke aloha ole o Kaeleha ia Kawelo, a me kona hilahila ole, aloha ole i kona mea nana i malama kupono a lilo ai i alii aimoku no Kauai.

Ma keia mau olelo a Kaeleha me Aikanaka, ua kui aku la ia olelo a lohe o Kawelo ma Hanamaulu, ma ka hikina o Kauai. Hoouna aku la o Kawelo i ka elele, e hele a loaa o Kamalama ma Kona, e hele mai e nana, e hoolohe, i ka oiaio a me ka ole o keia lohe. A hiki ka elele i mua o Kamalama, hai aku la i na olelo a kona kaikuaana, a Kawelo; a lohe o Kamalama, hele mai la ia a hiki i Waimea, a Hanapepe, Wahiawa. Nana aku la o Kamalama i ke kula o Kalae, ua lehulehu loa na kanaka e hoiliili pohaku ana; o na kane, o na wahine, o na keiki.

Ia Kamalama e nana ana, halawai mai la kekahi kanaka me ia, a ninau aku la ia: "Heaha ka hana a kela lehulehu o ke kula e paapu mai la?" I mai la ke kanaka: "He hoiliili pohaku." "He pohaku aha?" wahi a Kamalama. "He pohaku kaua na Kaeleha laua o Aikanaka, me Kawelo." Alaila, maopopo iho la ia Kamalama, he oiaio na olelo a ka elele i hai mai ai ia ia, alaila, emi hope aku la kana hoi ana, a hiki i ka hale, hoouna aku la ia i elele, e hai aku ia Kawelo.

A hiki aku la ka elele i mua o Kawelo ma Hanamaulu, hai aku la ia ia Kawelo, i ka hoomakaukau o Kaeleha a me Aikanaka i ka pohaku, no ke kaua hou. A lohe o Kawelo i keia mau olelo, komo mai la ka huhu wela loa ia Kawelo ia wa, no kana keiki no Kaeleha. Ia wa, hele mai la o Kawelo mai Hanamaulu mai a hiki i Wahiawa, ma kela aoao mai. Ike mai la ia i na waa kaua o Kaeleha ma, ma ke kua aku o na eho pohaku. Aia ma na aoao o ka eho pohaku, na wahine me na pohaku i ka lima, a pela na keiki ma kekahi aoao o ka eho pohaku, me na pohaku i ka lima. Ua makaukau lakou a pau loa no ke kaua ana. O na mea kaua ma ko Kawelo lima, o ka laau palau no ana o Kuikaa, a me ka pikoi a kana wahine, a Kanewahineikiaoha. Nolaila, alua wale no ana mea kaua.

KE KAUA ANA O KAWELO, ME KAELEHA A ME AIKANAKA MA.

Ma keia kaua ana e ike ai kakou i ke koa a me ka ikaika lua ole o Kawelo, no ka mea, hookahi ia, a he nui mai kona mau enemi.

I ke kaua ana, aole e hiki ia Kawelo ke alo ae, no ka nui loa o na pohaku e lele mai ana i luna ona. Nolaila, ku malie iho la o Kawelo i waena o na pohaku e hailuku ia ana. Ma keia hailuku ana, ua paa o Kawelo i na pohaku, ma kela aoao a ma keia aoao, a ua like hoi ke kiekie o na pohaku me kona kiekie. Nolaila, lu ae la o Kawelo i na pohaku, a hiolo iho la, ma o a maanei o kona kino. Iloko o ia wa a Kawelo e lu nei i na pohaku, lele hou mai la na pohaku a luna, pela no ka hana ana a nawaliwali o Kawelo. Ia wa, ua paa o Kawelo i na pohaku, mai lalo a luna loa

of stones over Kawelo grew higher and higher, when at last nothing else could be seen but a great mound of stones which was like a grave for Kawelo.

When the people saw that Kawelo was entirely covered over with stones, they believed that they had killed him, for they were sure that none could live in such a hail of stones as was cast at Kawelo. The people then ceased throwing and they came and took the stones from off of Kawelo. After a while he was found all bruised from head to feet and, to all appearances, lifeless. They then took up his body and began to beat it with clubs, after which they leaned over him and listened to see if he was alive or dead. After a while they made sure that Kawelo was indeed dead, and they proclaimed that Aikanaka was the king of Kauai.

In this battle and the subsequent beating with clubs, it turned out strange that after all Kawelo was not really killed. It seemed that he still had a little spark of life within him, and in course of time he came to life again. But this was not known; consequently, his enemies were prevented from killing him outright. Kawelo was aware that, if he showed any signs of life when they examined him, he would be killed, so he pretended to be dead.

CHAPTER X.

THE TEMPLE OF AIKANAKA.—HOW KAWELO CAME TO LIFE AGAIN.—HE SLAUGHTERS HIS OPPONENTS AND BECOMES AGAIN RULER OF KAUAI.

THIS temple of Aikanaka's was made by him as a place to offer sacrifices in, such as human beings, pigs, bananas, fish, *awa* and other things. Aikanaka therefore had this temple built for his gods, at Maulili, Koloa,[79] and this place can be seen to this day. But since its completion no human sacrifice had been offered upon its altar. Kawelo was therefore carried from Wahiawa to Koloa.[80] The distance from Wahiawa to Koloa is something like the distance between Honolulu and Luakaha, about six miles. When Kawelo's body was at last brought to the temple, it was carried and left within the enclosure that stood inside of the temple, near the altar, with the idea of leaving it there over night, before placing it on the altar the next day, for the shades of night were already falling. Kawelo was therefore left in the enclosure, covered over with banana leaves.

After remaining in a deep sleep as it were for some time, Kawelo woke up and felt that he was greatly relieved from his bruises. He also felt that his strength had returned to him, and gradually he realized that he was at last saved from a terrible death. He then planned how he was to deal out his vengeance to all his enemies and particularly his son Kaeleha and Aikanaka.

HOW KAWELO CAME TO LIFE AGAIN.

We will here see how Kawelo came to life again and how he overcame his enemies. In the night when Kawelo was lying covered up with banana leaves, at about mid-

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[79] With Aikanaka's residence at Hanapepe he seems to have made Koloa his place for temple service and sacrifice.

[80] Special virtue or power was doubtless supposed to prevail in dedicating a new temple with the sacrifice of a distinguished foe, else there were several established heiaus at Wahiawa, where the battle occurred that would have been more convenient.

ae o kono poo, a lilo iho la o Kawelo i eho pohaku, a lilo no hoi ka pohaku i lua kupapau nona ia wa. A ike na kanaka a pau loa, ua paa o Kawelo malalo o na pohaku, manao iho la lakou, ua make o Kawelo, no ka nui o na kanaka e hailuku ana i na pohaku me ka ikaika loa. Nolaila, hooki iho la lakou i ka hailuku ana i na pohaku. Kii aku la na kanaka, a wehe ae la i na pohaku, a loaa iho la ke kino o Kawelo, ua palupalu loa, a ua poholehole ka ili a puni. Hapai ae la lakou, a hahau iho la i kona kino, a hookokoke iho la ma kona opu e hoolono ana, i ka make loa, a i ka make ole. A maopopo iho la ia lakou, ua make io no o Kawelo. Nolaila, hooholo iho la lakou, o Aikanaka ke 'lii o Kauai a puni.

Ma keia hailukuia ana o Kawelo, he mea kupanaha loa ia ma ka noonoo ana iho, i ko Kawelo make ole i loko o keia kaua ana. Ua uuku loa kona wahi ola i koe, aole nui loa, a he wahi hanu uuku no hoi i koe i loko ona, aole nae he ike ia, nolaila, ua pakele oia i ka pepehi maoli ia e kona mau enemi. He wahi maalea no ia o Kawelo, ma ka wa i huli ia ai kona hanu e na enemi.

MOKUNA X.

KA UNU A AIKANAKA.—OLA HOU O KAWELO.—LUKU OIA I KONA MAU HOA-PAONIONI, A LILO HOU OIA I ALII NO KAUAI.

O KA unu, he lele ia e kau ai ke kanaka, a me ka puaa, ka maia, ka ia, ka awa, a me na mea a pau loa. Ua hana o Aikanaka he unu nana ma Maulili, aia ia wahi ma Koloa a hiki i keia la. Aole nae i hai ia i ke kanaka. A manao iho la o Aikanaka e lawe ia Kawelo i laila e hai ai, no ka mea, he unu hou kela, aole i kau ia i ke kanaka mamua. Nolaila, auamo ia aku la o Kawelo mai Wahiawa a hiki i Koloa. Ua loihi no kela mau aina, aneane mai Honolulu aku a Luakaha, ua like me eono mile.

A hiki o Kawelo i laila, hookomo ia aku la maloko o ka pa o ka unu, me ka manao o Aikanaka, e waiho mai ia la a po, a ao, ia la e kau ia ai o Kawelo i luna o ka lele, no ka mea, ua po ia la. Nolaila, hoomoe ia iho la o Kawelo, uhi ia iho la a paa i ka lau maia. Ma keia moe ana o Kawelo, ua loaa ia ia ka oluolu a me ka maha no kona mau eha. A ua ikaika hou kona kino e like me mamua; nolaila, noonoo iho la ia me kona manao, ua hala kona wa make a me ka poino. Eia wale no kona manao ia wa, o ka pepehi aku i kona mau enemi a pau loa i ka make, oia no kana keiki, o Kaeleha, o Aikanaka.

KE OLA HOU ANA O KAWELO.

Maanei e ike ai kakou i ke ola hou ana o Kawelo, a me kona lanakila ana maluna o kona mau enemi. I ka po o Kawelo i hoomoe ia ai me ka lau maia, a like

night, at the time when the Milky Way turns, Kawelo felt his strength returning to him and his bruises became less painful. He therefore rose and walked back and forth, impatiently waiting for the coming of day, when he expected to see Aikanaka and Kaeleha and the others enter the temple. Where Aikanaka and his followers had gone to spend the night was at a place some distance away, but before leaving he had placed a guard over Kawelo. This guard was a close friend of Kawelo's. When Kawelo rose, the man saw that he was come back to life again, so he asked: "Is that you?" Kawelo answered: "Yes, it is I." Kawelo then asked the guard: "Where are Aikanaka and his followers?" The guard replied: "They have retired for the night." Kawelo again asked: "Are they not coming back again?" The guard replied: "They are coming back here in the morning."

To place you on the altar
And to sacrifice you to the gods,
That you may serve as the human offering for the temple.
But it seems you have come to life.

Kawelo then said to the guard: "Let us sit up for a while before I retire. After I lay down, cover me up again with the banana leaves just as before until daylight. I want you to watch the people as they come into the temple. When you see that all have entered, come and wake me and I shall then slay them all."

After imparting these instructions to the guard, Kawelo retired and the guard proceeded to cover him up with the banana leaves, from head to foot. On being again covered up Kawelo did not go to sleep, nor was he in any way unwatchful, in fact, he was very vigilant and was very anxious to meet his enemies, when he would mete out death to them. Kawelo became very restless and anxious for daylight to come, that he might set eyes on Aikanaka and the others.

Early that morning Kawelo waited for the coming of Aikanaka and his followers, but the people were slow in making their appearance. It was about noon before Aikanaka and his followers appeared. When the guard saw that Aikanaka, Kaeleha, the chiefs, the warriors and the people, men, women and children, had all come into the temple enclosure, he approached the side of Kawelo and whispered to him, saying:

Say, Kawelo! O say, Kawelo!
You must wake up, you must wake up!
Aikanaka has entered,
Kaeleha has entered,
The chiefs have entered,
The warriors have entered,
The men have entered,
The women have entered,
The children have entered,
All have entered.
Wake up, you must hasten, don't be slow.

a like o ka po, oia ka huli ana o ka ia, a o ke kau no ia, loaa mai la ia Kawelo ka ikaika a me ka oluolu, a pau ae la kona eha nui ana. Nolaila, ala ae la oia a holoholo i o a i anei, e kakali ana o ke ao ae, a e manao ana no hoi i ke komo mai o Aikanaka a me Kaeleha, a me na mea a pau loa.

O ko Aikanaka ma wahi i moe ai, he loihi loa aku ia. Aia hoi, ua hoonoho o Aikanaka he kiai no Kawelo, a o ua kanaka ala, ua pili makamaka ia Kawelo. I ko Kawelo ala ana aku, ike mai la ia ia Kawelo, ua ola hou. Ninau mai la ia: "O oe no ia?" Ae mai la o Kawelo: "Ae, owau no." Ninau aku la o Kawelo i ke kiai: "Auhea o Aikanaka ma?" I mai la ke kiai: "Ua hoi i kahi e moe ai." Alaila, ninau hou aku la o Kawelo: "Aole nae paha e hoi hou mai." I mai la kela: "E hoi hou mai ana no i anei, i ke kakahiaka."

E kau ia oe i ka lele,
A e mohai ia oe na ke 'kua,
A i kanaka oe no ka unu;
Eia ka e ola mai ana oe.

I aku la o Kawelo i ke kiai: "E ala iki kaua a liuliu, hoi au e moe. A i moe au, e uhi oe ia'u i ka lau maia a paa e like me mamua, a hiki i ke ao ana. E nana oe i ko lakou komo ana i loko nei, a ike oe ua pau loa i ke komo, alaila, kii ae oe ia'u e hoala ae, a e luku aku au ia lakou a pau loa i ka make."

A pau ka olelo ana a Kawelo i ke kiai, hoi aku la ia moe, uhi aku la ke kiai ia ia i ka lau maia a paa, mai na wawae o Kawelo a ke poo. Ma keia moe hou ana o Kawelo, aole oia i hiamoe maoli, aole hoi i palaka, aka, ua makaala loa ia, me ka iini o kona naau e ala a ike i kona mau enemi, alaila, hoopai aku i ka make ia lakou. Ua uluhua loa o Kawelo i ke ao ole ae o ka po, a i ke kali ana ia Aikanaka ma. A ao ae la, a hiki i ke kakahiaka nui, aole i hiki mai, mai laila a hiki i ke awakea ana, hiki mai la o Aikanaka ma. A ike ke kiai ua komo o Aikanaka, o Kaeleha, na 'lii a pau loa, na koa, na kanaka he nui loa, na kane, na wahine, na keiki, aohe mea koe i waho, ua pau loa i loko o ka pa o ka unu, nolaila, hele malu aku la ke kiai a ma ka aoao o Kawelo, hawanawana iho la penei:

E Kawelo e, e Kawelo e,
E ala oe, e ala oe,
Ua komo ae la o Aikanaka,
Ua komo o Kaeleha,
Ua komo na 'lii,
Ua komo na koa,
Ua komo na kane,
Ua komo na wahine,
Ua komo na keiki,
Ua pau loa i loko nei;
E ala, e wiki oe, mai lohi.

When Kawelo heard the call of the guard, he hastily threw off the banana leaves from his body. While Kawelo was doing this, the guard again called out to the people that had come in:

Say, Kawelo is alive again!
Say, Kawelo is alive again!

When the people heard the guard calling out, they all turned and looked at Kawelo.[81] When they saw him, they all became possessed of a great fear, and preparations for a battle with Kawelo were hastily made. As Kawelo approached the people, he chanted to Aikanaka and Kaeleha as follows:

Say, Kaeleha, son of mine,[82]
One, kindly brought up by me until you were full grown,
What is my fault that you should rebel against me;
That caused you to take up that which has a bad ending, treason?
Your life is ended this day,
Taken by your father,
By Kaweloleimakua.
Say, Aikanaka!
You shall be Kawelo's prisoner.
This is the day to be brave, be you therefore brave,
The day when one shall either die or live.
Death I fear shall be your portion.

Kawelo then ceased chanting and began the slaughter, killing every one; none escaped.[83] Kauai therefore once more came under the rule of Kawelo, and he again assumed the reins of power. He then returned to Hanamaulu where he lived with his parents and his wife.

Here endeth the famous legend of Kawelo, except some perhaps in the minds of the people.

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[81] Kawelo probably expected a fear and consternation of guilt to possess his enemies at his resurrection.

[82] He first deals with his adopted son, the arch traitor and cause of the conflict.

[83] Aikanaka at last meets his deserts, and Kawelo becomes the undisputed ruler of the island of his forefathers.

A lohe o Kawelo i ka ölelo a ke kiai, wikiwiki ae la ia i ke kiola i ka lau maia, ma o a maanei ona. Ia Kawelo e ala ana a kiola, kahea mai la ke kanaka kiai ia loko a pau loa:

E! Ola hou o Kawelo!
E! Ola hou o Kawelo!

A lohe lakou i keia leo o ke kiai, huli mai la lakou e nana ia Kawelo, a ike lakou, kau mai la ka makau a me ka weliweli maluna o lakou. Ia wa i hoomaka hou ai lakou e kaua me Kawelo. A kokoke mai la o Kawelo, paha mai la ia no Kaeleha a me Aikanaka; penei ua paha la:

E Kaeleha keiki a'u nei la,
I hanai maikai ia e a'u a nui;
O ke aha ka'u hala i kipi ai oe,
I lalau ai oe i ka mea hope ole he kipi?
Pau ke ola la i keia la,
Make i ka makua la,
Ia Kaweloleimakua.
E Aikanaka e,
Luahi au a Kawelo nei la;
Eia ka la o ke koa, koa ia;
Ka la make, ka la ola;
Make paha auanei, ea?

A waiho o Kawelo i ka paha ana, luku aku la ia ia lakou a pau loa i ka make, aohe mea i koe. Alaila, puni hou o Kauai ia Kawelo, a noho alii iho la ia e like me mamua, a hoi aku la ia i Hanamaulu e noho ai me kona mau makua, a me kana wahine.

Maanei pau ka moolelo kaulana o Kawelo, a koe paha kekahi ma na keena opu o ka lehulehu.

Story of Pakaa.

Pakaa's High Office.—Laamaomao, His Wind Gourd.—Pakaa, in Disfavor with the King, Departs and Settles on Molokai.—Has a Son Whom He Instructs Carefully.—Dreams of Keawenuiaumi Setting Out in Search of Him.—Prepares with His Son to Meet the King.

PAKAA was the servant of Keawenuiaumi,[1] the king of Hawaii, and was a very great favorite with his master. It was his duty to have the supervision of the lands and household servants of the king. It was also his duty to have in his keeping all of the king's personal effects; the kapas, the food, the meat and fish, the malos, the feather kahilis, awa bowls,[2] awa cups, awa, the calabash containing ointment and all the different things belonging to the comfort of Keawenuiaumi.

Because of the great care exercised by Pakaa in the supervision of the things belonging to the king, he was raised to the highest office in the king's household and he became a greater favorite than all the chiefs and men under the king. In time the king gave Pakaa several pieces of land in the six different districts of Hawaii for his own use.

To Pakaa was also given the management and sailing of the king's double canoe; it was his to command and to declare whether or not it was too rough to go out; in fact Pakaa had the entire command of the king's canoe, whatever he said the king would obey. Lapakahoe was the name given to Pakaa's paddle, which was the only one used by him while guiding the king's canoe. Laamaomao[3] was the name of the calabash of wind belonging to Pakaa; it was a real calabash [gourd] entirely covered over with wicker work, plaited like a basket, and it was named in honor of the mother of Pakaa. In this calabash were kept the bones of his mother, Laamaomao. This calabash was given the name of "the wind calabash of Laamaomao" because during the life time of Laamaomao, the winds obeyed her every call and command.

RELATING TO HOOKELEIHILO AND HOOKELEIPUNA.

These two were new men taken up by Keawenuiaumi, whereby Pakaa was disrated by the king and in time all the powers and privileges that were formerly Pakaa's were taken out of his hands and given over to these two men, Hookeleihilo and Hookeleipuna, except the personal effects of the king; these the king left with Pakaa. Because of this want of faith in him, Pakaa left the presence of the king and wandered off heavy hearted and in great grief over the actions of the king, for he did not want to be ordered about by anyone. In this departure of Pakaa he took with him the kapas, malos and all the personal effects of Keawenuiaumi and placed them within his calabash, Laamaomao. He

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[1] Keawenuiaumi, one of the sons of King Umi, by Kapukini, his wife.

[2] Kanoa was the name of the bowl or receptacle for the preparation of awa at the chewing and straining process, ready for distribution by the cups.

[3] Laamaomao, the Hawaiian Æolus, or god of the winds.

He Kaao no Pakaa.

Ko Pakaa Oihana Kiekie.—Laamaomao, Kana Ipu-makani.—No Kona Punahele Ole i ke Alii, Holo o Pakaa a Noho ma Molokai.—Loaa Kana Keiki a A'o Maikai Oia ia ia.—Ike Oia ia Keawenuiaumi ma ka Moe e Holo mai ana e Huli Iaia.—Hoomakaukau oia me Kana Keiki e Hui me ke Alii.

HE KAUWA o Pakaa na Keawenuiaumi, ke 'lii nui o Hawaii, he kanaka punahele loa o Pakaa i kona haku, ia ia ka hooponopono o na aina a me na ai alo o Keawenuiaumi. Ia ia no hoi ka malama o na mea a pau a ke 'lii, ke kapa, ka ai, ka ia, ka malo, ke kahili, ke kanoa, ka apu awa, ka awa, ka ipu kakele, a me na mea a pau loa o Keawenuiaumi.

No ka malama pono o Pakaa i na mea a pau loa, nolaila, ua kiekie kona punahele ia Keawenuiaumi, maluna o na 'lii a me na kanaka a pau loa. Ua haawi aku o Keawenuiaumi i mau aina hou no Pakaa, i loko o na moku eono o Hawaii.

A ia Pakaa no hoi ka hookele o ko Keawenuiaumi waa, ia ia ka holo a me ka ole, ka malie a me ka ino, o ka Pakaa e olelo ai, oia ka ke 'lii e hooko ai. O Lapakahoe, oia ka hoe a Pakaa, a e hookele ai i ka waa o ke 'lii, ke hiki i ka wa holo. Laamaomao, he ipu makani ia na Pakaa, he ipu maoli no o loko, a he ie o waho, ua ulana hinai ia; o ko Pakaa makuahine no ia, a ua hoo ia na iwi o Laamaomao i loko o ka ipu e Pakaa, a ua kapa ia ka ipu ma ka inoa o Laamaomao, no ka mea, i ka wa ola o Laamaomao, he hoolohe ka makani ia ia, nolaila kela olelo, "ka ipumakani a Laamaomao."

NO HOOKELEIHILO A ME HOOKELEIPUNA.

Oia na kauwa a Keawenuiaumi i lawe hou ai, a hoowahawaha iho la ia Pakaa; lawe ae la i na mea a pau loa mai ka lima ae o Pakaa, a haawi aku la ia Hookeleihilo a me Hookeleipuna, koe nae na pono kino o ke 'lii ia Pakaa.

Nolaila, hele naauauwa o Pakaa me ka hoohuakaeo, aole ona makemake e lohe i ko hai leo maluna ona. Ma keia hele ana o Pakaa, lawe mai la ia i ke kapa, ka malo, na

also took with him his paddle, called Lapakahoe, so named in honor of his younger brother, Lapakahoe.

When Pakaa was about to leave, he said to his younger brother, who was a chief in possession over certain lands in the district of Hilo: "Our master, somehow is displeased with me and has taken back everything I once owned, leaving me only a few pieces of land, which I suppose he will take away by and by. Since I am going away I want you to live on your lands; but be faithful to our master. I am going away now, but am not certain where I shall locate."

With these words, he boarded his canoe and set out, going by way of Lele, Maui; then on until he came to Molokai; on the Kona side of that island, overlooking Lanai, where Pakaa made his home, and took unto himself a wife, a chiefess, belonging to the land. In time his wife bore him a boy and he gave the child the name of Kuapakaa.[4] The meaning of the name is this: "the cracked skin," given because the skin of Keawenuiaumi was cracked by the constant use of the awa, so much so that the flesh was exposed in places.

After Kuapakaa had grown up to the age when he could talk and think, Pakaa said to him: "I want to teach you the *meles* relating to your master and also the general knowledge of all things; for it is possible that in time he will miss me and will come to make a search; if he does I want you to be in a position of readiness to meet him." The course of instruction did not take many days, for Kuapakaa was a bright boy and everything was mastered in a way that gave him a thorough knowledge of the different subjects.

A short time after this a canoe came in from Hilo and word was brought that Keawenuiaumi was beginning to feel keenly the loss of Pakaa. Pakaa during the recital of this piece of news did not tell the Hilo man that he was Pakaa himself.

After the information had been imparted to Pakaa he dreamed a dream in which his spirit met the spirit of Kaewenuiaumi. In this meeting the spirit of Keawenuiaumi said to his spirit: "I am coming in search of you." The spirit of Pakaa answered: "I am living on Kaula."[5] Keawenuiaumi also dreamed the same dream and on receiving the reply from Pakaa, jumped out of his bed and immediately requested of the six district chiefs of Hawaii to get their canoes ready and to summon their attendants; for he wished them to accompany him in his search for Pakaa, for he had at last realized the utter lack of knowledge, in most cases of Hookeleihilo and Hookeleipuna,[6] the men that took the place of Pakaa.

Pakaa awoke from his sleep and said to his son: "Let us go to the uplands and do our farm work." The boy consented and the two started up. Their fields were six in number and the food planted was sweet potatoes. Each field was shaped after each of the six districts of Hawaii.

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[4] Ku-a-Pakaa, Ku the son of Pakaa becomes the leading character in the story and life of his father, as in the case of Aiai-a-Kuula, and other Hawaiian stories.

[5] Kaula is the small islet to the southwest of Kauai, the most distant of the group proper.

[6] The names of these successors to Pakaa may be significant of their scheming characters, Hookele meaning a steerer; a director of a vessel's course; one, Hookeleihilo being toward Hilo and the other Hookeleipuna being toward Puna, as if, possibly, to wean the king from his natural leanings toward Kona, his birthplace, as it was that of Pakaa also.

mea a pau o Keawenuiaumi, a hahao i loko o kana ipu o Laamaomao a lawe pu ae la i kana hoe, o Lapakahoe. Ua kapa ia kana hoe i kona kaikaina ia Lapakahoe.

Olelo aku o Pakaa i kona kaikaina ia Lapakahoe: "E noho alii ana no kekahi mau aina o Hilo, ua hoowahawaha ka haku o kaua ia'u, ua lawe aku i na pono a pau loa, a koe no he mau aina, mahope paha pau loa, nolaila, a i pau kou noho aina ana, noho a kanaka aku no malalo o ka haku o kaua. Nolaila, ke hele nei au, aole i akaka ko'u wahi e noho ai."

Kau aku la o Pakaa ma ka waa a holo mai la, a hala o Maui a me Lele, a hiki i Molokai, ma ka huli ma Kona, e nana ala ia Lanai, noho iho la o Pakaa ilaila, a moe i ke 'lii wahine o ia aina, a hapai ke keiki, a hanau, kapa iho la o Pakaa i ka inoa, o Kuapakaa. Eia ke ano o ia inoa, o ke akaakaa mahuna, o ka ili o Keawenuiaumi i ka awa, a waiho wale mai ka io me he pakaa la.

A loaa ia Kuapakaa ka olelo, olelo aku o Pakaa: "E ao kaua ia oe i ke mele o ko haku, a me na mea a pau loa, malama o noho a aloha imi mai, e noho aku ana oe me ka makaukau." Aole i loihi na la o laua i ao ai, ua pau loa i ka loaa ia Kuapakaa, a ua lilo ia i mea wale waha ia ia i na la a pau loa.

Mahope o laila, pae mai la kekahi waa mai Hilo mai, a olelo mai la i ke aloha o Keawenuiaumi ia Pakaa, aole nae ia i olelo i kona inoa i ua waa ala.

A mahope o keia lohe ana, moe iho la o Pakaa i ka moe uhane, a ma ka uhane, ua loaa ko Keawenuiaumi uhane ia Pakaa. I mai la o Keawenuiaumi: "Eia au a huli aku ia oe." I aku o Pakaa: "Aia au i Kaula kahi i noho ai." Hikilele o Keawenuiaumi, a olelo i na 'lii eono o Hawaii, e makaukau na waa a me na kanaka, alaila, imi ia Pakaa, no ka hemahema o Hookeleihilo ma na hana a pau loa.

Ala ae la no hoi o Pakaa, a olelo i ke keiki, e pii e mahiai; ae mai la ke keiki. Ma keia pii ana a laua, eono mala, he uwala ka ai, ua hoohalike ia me na moku eono o Hawaii.

When the preparations were finally completed and Keawenuiaumi was ready to make the start, Pakaa again dreamed a dream wherein his spirit again met the spirit of Keawenuiaumi, which said to him: "In the days of Ku,[7] I will set out on my search for you." Pakaa awoke with a start and said to his son: "Let us go to the uplands for palm leaves." With this the two proceeded to the uplands and cut down a large number of palm leaves and much time was spent by them in bringing the leaves to the beach and a whole house was filled with them. The leaves were to be used in the rainy days of Ku.

In the Ku days, Pakaa and his son boarded their canoe and set out to sea to await the coming of Keawenuiaumi. Pakaa sat in the front seat of their canoe, while the boy took the hind seat. The two took up uhu[8] fishing as the kind to be engaged in, Pakaa thinking this the best kind of fishing in order to prevent him from being discovered, for one has to keep on looking down when fishing for uhu. On this trip they took the wind calabash, Laamaomao. As soon as they arrived out at sea the canoes in the advance of the expedition were seen to be approaching.

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[7] The Ku days of the month were from the third to the sixth day, inclusive, of the moon, though the days in which the Ku kapu prevailed were the first three of the moon.

[8] Uhu, parrot-fish (*Calotomus sandwichensis*).

A makaukau o Keawenuiaumi e holo mai, loaa hou ia Pakaa ma ka moeuhane ko Keawenuiaumi uhane, I mai o Keawenuiaumi: "Aia a na la o Ku, holo aku au e imi ia oe." Hikilele ae la o Pakaa, a olelo aku la i ke keiki: "E pii kaua i uka i lau hawane" (oia ka loulu). Ua nui loa ko laua amo ana i ka lau hawane, i mea malumalu ua, ke hiki i na ku, ua piha kekahi hale o laua.

A hiki i na ku, holo aku la laua i ka moana e kali ai i na waa o Keawenuiaumi. Mamua o Pakaa o ko laua waa, mahope ke keiki, he lawaia uhu ka Pakaa lawaia, manao ia, o kona wahi ia e nalo ai, no ka mea, he lawaia kulou i lalo ka uhu. A ua lawe pu no hoi laua ia Laamaomao i kai, ma keia holo ana, a hiki laua, puka ana na waa.

Legend of Kuapakaa.

CHAPTER I.

Kuapakaa Prepares to Meet Keawenuiaumi in Search of Pakaa.—Canoe Fleet of Six District Chiefs, Recognized by Pakaa, Are Taunted by Kuapakaa as They Pass.—Keawenuiaumi Greeted with a Chant and Warned of Coming Storm Is Invited to Land.—On Advice of the Sailing Masters the King Sails on.

KUAPAKAA was the own son of Pakaa, born to him while living in Molokai, of his wife, a high chiefess. The name of Kuapakaa was given to the boy after the father. As the boy grew up the father educated him in all the things pertaining to the office of an immediate servant under the king; and also in the different branches of learning of those days until his education was complete. After Kuapakaa had been educated in these things, they went to the shore to await the coming of Keawenuiaumi in his search of Pakaa.

In the trip out [to meet Keawenuiaumi], Pakaa's paddle, Lapakahoe,[1] was taken by Kuapakaa, who took the important seat, the one in the stern, while Pakaa took the front seat. When they saw the canoes coming, Pakaa kept his eyes down, making believe that he was looking for uhu,[2] with his long hair let down over his eyes. They were in this position when the canoes came along; some with two men, some with three men and so on; some bearing the food and stewards, some the commanding officers, some the women and some the warriors.

When the canoes were approaching them, Kuapakaa asked of his father, Pakaa: "Where is the canoe containing my master?" Pakaa replied: "When the rays of the sun make their appearance, then the canoe bearing your master will come. The signs by which you will know his canoe are these: The sail is doubled down, so that his god could be seen, Kaili[3] by name, standing at its place. You will also see a high compartment in front in the middle of the raised platform; there your master sits; the sailing masters are directly behind him."

While the two were conversing, the canoe of Keawenuiaumi was seen approaching with its sides glittering, being struck by the sun's rays while the paddles of the rowers were bathed in light. When Kuapakaa saw the signs as described by his father, he said: "Here comes my master." "Whereabouts?" "On the outside of us." Pakaa said, "Hold up your paddle."[4] When this was done, Lapakahoe who was standing up in the king's canoe saw it and so reported to the king, saying: "Say, there is a small canoe floating there inside of us; some one is holding up a paddle." Keawenuiaumi then said to the sailing masters: "Point the bow of the canoe for the small canoe; possibly it has

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[1] This transfer of Lapakahoe, the favorite steering paddle of Pakaa, to his son may be taken as assignment of authority.

[2] Uhu, the parrot-fish (*Calotomus sandwichensis*).

[3] *Kaili,* the god of his father Umi, a feather covered image of supposed great power which became in time the war god of Kamehameha.

[4] An evident recognized signal indicating desired communication.

He Kaao no Kuapakaa.

MOKUNA I.

HOOMAKAUKAU O KUAPAKAA E HUI ME KEAWENUIAUMI.—NA AUWAA O NA ALII AIMOKU EONO, IKE IA E PAKAA A LEOLEOWA IA E KUAPAKAA I KO LAKOU KAALO ANA AE.—LOHE O KEAWENUIAUMI I KE MELE O KE OLA, KONO IA OIA E PAE.—NO KA OLELO A'O A NA HOOKELE, HOLO LOA KE 'LII.

OIA no ka Pakaa keiki ponoi, i loaa ia ia ma ka noho ana i Molokai, me kana wahine alii, a ua hoopili ia no hoi kona inoa me ko ka makuakane, a ua ao aku no hoi kona makuakane iaia ma ke ano o na mea o ke 'lii, a me na mea e pili ana ia ia. A makaukau o Kuapakaa i keia mau mea, holo laua i kai e kali i ka holo mai o Keawenuiaumi e imi ia Pakaa. Ma keia holo ana, o ka hoe a Pakaa o Lapakahoe, ia Kuapakaa ia mahope o ko laua waa, mamua o Pakaa, e lawaia kaka-uhu ana, me ke kuu o ka lau-oho i lalo e loloa ai. A lana mua laua i kai, mahope hiki na waa, ka waa elua kanaka, ka waa ekolu kanaka, a pela aku, na waa aipuupuu, na waa pu kaua, na waa o ka wahine, na waa o na koa.

Ninau aku o Kuapakaa i ka makuakane ia Pakaa: "Auhea ka waa o kuu haku?" I mai o Pakaa: "Aia a o ke kukuna o ka la, holo mai ka waa o ko haku. Eia ke ano o kona waa. Ua aki ia ka pea ma waena, i mea e maopopo ai kona akua, ke ku mai, o Kaili ka inoa, a he lumi kiekie mamua, a mawaena, malaila ko haku, a mahope na hookele."

Ia laua e kamailio ana, holo mai ana ka waa o Keawenuiaumi, hinuhinu ana na aoao o ka waa i ka loaa i ke kukuna o ka la, a lilelile ana ka hoe a na hoewaa i ka la. I aku la ia i kona makuakane: "Eia kuu haku." "Aia mahea?" "Aia ma waho o kaua." I aku o Pakaa: "Oku ia ko hoe i luna." Ia oku ana o ka hoe, ike mai la o Lapakahoe, e ku ana i luna o na waa o ke 'lii, hai ae la ia i ke 'lii: "E! He wahi waa uuku hoi keia e lana mai nei maloko o kakou, eia la ke oku mai nei i ka hoe." Olelo aku la o Keawenuiaumi i na hookele: "Kau pono ae olua i ka ihu o na waa i kela wahi waa, malama he olelo

a word for us." The reason why the king said this was because while Pakaa had command of his canoe, it was his custom to make a call on any canoe that made signals of this kind; hence the king being accustomed with this, ordered that the canoe be directed for the small one. When the king's canoe drew near, Pakaa asked of his son: "Where is the canoe of your master?" The boy replied: "It is here near us." "Then question your master as to his reason of being here," said Pakaa. Kuapakaa then called out:

Hold back there! Hold back!
Be still there! Be still!
Be calm there! Be calm!
Gently there! Gently!
The query, the question, whose the canoe?

"To Keawenuiaumi belongs the canoe." The boy again asked: "A canoe and where is it going to?" "It is a canoe going in search of Pakaa." "Search for Pakaa, what is Pakaa?" "A servant." At this Kuapakaa turned and said to his father: "I thought you were a chief. I see that you are a servant. Well, what of that any way? Supposing you are a servant. I am a chief on my mother's side and shall continue to be so as long as I live in Molokai." Pakaa said to the boy: "Ask them again if he is a real servant." Kuapakaa therefore asked: "Is he a real servant?" "No, he is not a real servant, but a backbone,[5] a holder of the kahili and bearer of the king's calabash of ointment."[6] By this answer the boy was satisfied that his father was, after all, of chiefly grade; so he said to his father: "Your rank as a chief and my mother's position as a chiefess, make me a chief of some importance and I shall live as such, here in Molokai."

The chiefs under Keawenuiaumi, they being the six district chiefs, were the first to come by. Before Kuapakaa spoke to the canoe of Keawenuiaumi, he first called each of the six chiefs by name, in their order, for Pakaa had already instructed his son in everything pertaining to them.

Wahilani's was the first canoe, it being a beautifully made double one; Kuapakaa asked his father as to its owner. The father answered: "That is the canoe of Wahilani, the district chief of Kohala." Kuapakaa then chanted:[7]

He is our chief of Kohala, Wahilani.
He is not a chief by birth, he is a petty chief,
One who played hide and seek in the sugar cane hills of Kohala.
The fish of that land are the grasshoppers,
On the leaf of the sugar cane, on the grass blade.
It is a land without fish,
And the food is the sweet potato,
That is the fault found against the land.
Wahilani is not a chief;
Being a ruler of Kohala,
He has been called a chief.

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[5] *Iwikuamoo,* literally lizard backbone; a near attendant, one executing the orders of a high chief. *Kuamoo,* ancient name of the mountain paths, which usually followed the ridges, hence the lizard back term.

[6] *Kakele* was an ointment composed of coconut oil, or pounded kukui-nuts and fragrant herbs, with which to anoint the body.

[7] Kuapakaa seems to have been advised of the peculiarities of each of these appointed, rather than hereditary, chiefs, and treats them and their districts with sarcasm in his several chants of greeting as they pass him in successive order.

kana." O ke kumu o ke 'lii i olelo ai pela, no ka maa ia Pakaa, ia Pakaa e noho ana me ke 'lii, aole e haalele ka waa o ke 'lii i ka waa e oku mai ana i ka hoe, nolaila, ua maa ke 'lii. A kokoke loa ka waa o ke 'lii ia laua, ninau aku o Pakaa i ke keiki: "Auhea ka waa o ko haku?" I mai ke keiki: "Eia la ua kokoke." "Kahea ia ka hana o ko haku," pela mai o Pakaa. Alaila, kahea o Kuapakaa:

Kipu la, kipu!
Hoolai la, hoolai!
Hoopohu la, hoopohu!
Hoomalino la, hoomalino!
Ouiu, o ninau, nowai he waa?

"No Keawenuiaumi he waa." Ninau aku ke keiki: "He waa e holo ana i hea?" "He waa e holo ana e imi ia Pakaa." "Imi ia Pakaa, heaha o Pakaa?" "He kauwa." I aku o Kuapakaa i kona makuakane, ia Pakaa: "Ka i no he 'lii oe, he kauwa ka oe. Heaha la, he kauwa no oe, a he 'lii no wau ma ka aoao o ko'u makuahine, nolaila, alii no ko'u noho ana ia Molokai nei." I aku o Pakaa i ke keiki, ninau ia aku: "He kauwa io?" Nolaila, ninau o Kuapakaa: "He kauwa io." "Aole he kauwa io; he iwi kuamoo, he paa kahili, he lawe ipu kakele." Maopopo ma keia olelo, he kaukau alii kona makuakane o Pakaa, i aku ia ia Pakaa: "O kou wahi alii auanei, o ko kuu makuahine, alii no ko'u noho ana ia Molokai nei."

No na 'lii malalo o Keawenuiaumi, oia na 'lii aimoku o Hawaii, eono moku, eono alii. Mamua ae o ke kamailio ana o Kuapakaa me ka waa o Keawenuiaumi, oia ka wa i hea pakahi ia ai na inoa o na 'lii, e like me ko lakou noho ana, a ua ao no hoi o Pakaa ia mea i kana keiki. I ka wa i hiki mai ai ka mua o na waa, hoomaka ia e ninau i kona makuakane. O Wahilani ka waa mua. Hiki ana he kaulua maikai, ninau aku o Kuapakaa: "No wai keia waa?" "No Wahilani, oia ke 'lii o Kohala." Ia manawa, oli aku la o Kuapakaa:

O ua alii o makou o Kohala, o Wahilani.
Aole no hoi he 'lii, he kaukau alii no,
He peepee puko no Kohala,
Ka ia o ia aina, he unihi,
I ka lau o ke ko, i ka pua o ka mauu.
He aina ia ole,
O ka uala ka ai,
O ke kee ia o ia aina,
Aole no hoi o Wahilani he 'lii;
O ka ai ana ia Kohala,
Olelo ia he 'lii.

By these words of the boy, Wahilani was made very angry and so he made reply: "When did you ever know that, you deceitful boy?" With this Wahilani set off.

The second canoe was Ehu's. Another beautiful double canoe came along, the one belonging to Ehu, the chief of Kona. On the approach of this canoe, Kuapakaa asked of his father: "Whose canoe is that?" "It is the canoe of Ehu, the chief of Kona." Kuapakaa then chanted out:

Our chief of Kona, Ehu, is not a chief by birth;
But as Keawenuiaumi went and lived in Kiholo,
Ehu came down from the uplands with bundles of potatoes,
And gave them to the king.
Ehu then became an adopted son,
And Keawenuiaumi gave him Kona,
Therefore Ehu became a chief.

Because of this chant of Kuapakaa, Ehu became angry and said: "You are the most conceited boy I know of. Where did you ever know of me?" With this he sailed off in a rage.

The third canoe was Huaa's. As this canoe approached Kuapakaa asked of his father: "Whose canoe is this?" "It is the canoe of Huaa, the chief of Kau." Kuapakaa then chanted as follows:

Our chief of Kau, Huaa,
He is not a chief [by birth], but a petty chief.
He is a beater of the *ilima* of Kamaoa;
By this way the people of that land get water to wash in,
And it is the main fault of that land
For I have lived there and know.

This angered Huaa and he too sailed off.

The fourth was the canoe of Hikinaakala. Another canoe approached, and the boy asked of Pakaa, and was told that it was the chief of Puna, Hikinaakala.[8] Kuapakaa then chanted:

Our chief of Puna, Hikinaakala, is not a chief [by birth];
He is like the prickly edges of the hala leaf;
But since he became possessed of Puna,
He is said to be a chief.
He is not a chief.

This angered Hikinaakala and he sailed away.

The fifth canoe was that of Kulukulua. As it approached Kuapakaa again inquired of his father: "Whose canoe is this?" "That is the canoe of Kulukulua,[9] the chief of Hilo." Kuapakaa then chanted as follows:

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[8] This chief of Puna, "Sun of the East," is given the proverbial term for the district where the sun rises—Hawaii's eastern section.

[9] This name first appears as king of Hilo at the time Umi came to power and is said to have been the first king and district conquered by Umi, in retaliation for ill treatment while on a visit incognito. This chief could not have been that conquered king.

Ma keia olelo a ke keiki, huhu o Wahilani, a olelo aku la: "I nahea kou ike ana, e na keiki hoopunipuni?" Nolaila holo o Wahilani.

O Ehu ka waa alua. Hoea hou he waa kaulua maikai, o Ehu ia, o ke 'lii o Kona. Ninau aku o Kuapakaa i ka makuakane: "No wai keia waa?" "No Ehu ke 'lii o Kona." Ia manawa, oli aku la no o Kuapakaa:

O ua 'lii o makou o Kona, o Ehu, aohe alii;
O ka hele ana aku o Keawenuiaumi a noho i Kiholo,
Iho mai o Ehu me na kiki uala,
A haawi i ke 'lii.
Lilo o Ehu i keiki hookama,
Haawi o Keawenuiaumi ia Kona nona,
Nolaila, alii o Ehu.

Ma keia olelo a Kuapakaa huhu loa o Ehu, a olelo aku la: "He oi oe o ke keiki hoopunipuni; i hea kou ike ana i ko makou ano?" Holo aku ia me ka huhu.

O Huaa ka waa akolu. Hoea hou mai la he waa. Ninau o Kuapakaa i ka makuakane: "Owai keia waa?" "O Huaa, o ke 'lii o Kau." Oli mai la o Kuapakaa:

O ua 'lii o makou o Kau, o Huaa,
Aohe alii, he kaukau alii no.
He kaka lau ilima no Kamaoa,
Ka wai auau no ia o ia aina,
A o ko laila kee no ia,
Ua noho au i laila a ike.

Huhu o Huaa a holo aku la.

O Hikinaakala ka waa aha. Hoea hou mai la he waa hou, ninau no keia ia Pakaa, hai mai la no, o ke 'lii o Puna, o Hikinaakala. Oli mai la o Kuapakaa:

O ua 'lii o makou o Puna, o Hikinaakala, aohe alii,
He makakokala, lauhahala ooi;
O ka ai ana ia Puna,
Olelo ia ai he alii,
Aohe alii.

Huhu o Hikinaakala a holo aku la.

O Kulukulua ka waa alima. Hoea hou mai la he waa, ninau no o Kuapakaa i ka makuakane: "Owai keia waa?" "O Kulukulua, ke 'lii o Hilo." Oli mai la o Kuapakaa:

Our chief of Hilo, Kulukulua, is not a chief [by birth];
He is a snarer of the shrimps of Waiakea;
After the snaring,
He places the outside covering of the coconut on his ears.
This is the fault of the land;
But since he became possessed of Hilo,
He is called a chief.

This angered Kulukulua and he sailed off.

The sixth was the canoe of Wanua. Upon its approach the boy asked of Pakaa as to its owner, and Pakaa replied: "It is Wanua, the chief of Hamakua."

Our chief of Hamakua, Wanua.
He is not a chief by birth;
He is a snarer of the eels of Hamakua.
The fingers with the bait are placed on the rocks,
The small eels would then crawl between the fingers
And the eels placed in the calabash.
But since he became possessed of Hamakua
He is called a chief.
He is not a chief.

This chief also became angry and sailed off.

These chiefs all went on, and all angry with the boy, because he had told them that they were not chiefs by birth, and also for telling the faults relating to their respective districts.

(We will now take up the facts relating to the canoe of Keawenuiaumi, aforementioned, which the narrator said should be inserted later, and was therefore out of place; care, however, should be taken in its perusal by which it may be plainly seen that the six canoes bearing the district chiefs were the first to meet the canoe of Kuapakaa.)

It was Lapakahoe,[10] the younger brother of Pakaa, that replied to the question, that it was the canoe of Keawenuiaumi. At this reply Kuapakaa chanted as follows:[11]

When the canoe is pushed ahead,
The cause of the storm is come.
Like a slanting cliff, dark and black
Is the top of the Aluli mountain, because of the storm.
Like black raiment that is worn
Is the face of the cliffs of Kawaikapu.
Running as though seeking every crevice
Is the water that comes.
The mountains appear to be filled,
The sound is heard in the heaven,
The voice is echoed back,
The voice of the weeping sea,

---

[10] Pakaa had taken his brother's name for his paddle of authority, one meaning of which is, "paddle alacrity."

[11] The first chant may be likened to a greeting, while the second is clearly that of a warning.

O ua 'lii o makou o Hilo, o Kulukulua, aohe alii;
He pahelehele opae no Waiakea;
A pau ke pahelehele ana,
Kau ae la i ka pulu niu i ka pepeiao.
O ke kee no hoi ia o ia aina,
O ka ai ana ia Hilo,
Olelo ia ai he 'lii.

Huhu o Kulukulua a holo aku la.

O Wanua ka waa aono. Hoea hou he waa, ninau no ia Pakaa, hai mai la no o Pakaa: "O Wanua, o ke 'lii o Hamakua."

O ua 'lii o makou o Hamakua, o Wanua,
Aole alii maoli;
He pahelehele puhi no Hamakua,
Waiho aku na manamana lima i ka paala me ka maunu,
Pii mai la ka puhi a komo i na manamana
Hoolei iho la i ka ipu.
O ka ai ana ia Hamakua,
Olelo ia ai he 'lii; aohe alii.

Huhu ia alii a holo aku la.

Pau na 'lii i ka holo i mua, me ko lakou inaina i ke keiki, i ka hoole ia lakou aohe alii, a i ka hai i ke kee o ka aina.

(Maanei e hoomaka ai ka olelo no ka waa o Keawenuiaumi i olelo mua ia ae nei; aka, no ka olelo mua ana mai o ka mea malama kaao mahope o keia; nolaila, ua kau e ia na olelo no Keawenuiaumi a me kona waa mamua, aka, he pono no e noonoo i ka heluhelu ana, a malaila e maopopo ai, he mua na waa o na 'lii eono o Hawaii.)

O Lapakahoe ka mea nana i olelo mai no Keawenuiaumi ka waa; nolaila, paha aku ai o Kuapakaa, penei:

A nou ka waa,
Ua hiki ke kumu ino,
Ke kakai kepa, ua lauli elehiwa
Ke poo o ka mauna o Aluli i ka ino,
Me he aahu eleele la i lohia
Ke aloalo pali o Kawaikapu,
I holoa e ka holopoopoo,
Moku kihe o ka wai.
Pihapiha na mauna ke ike aku,
Lele koha i ka lani,
Ka leo o ke kuaiwa lea,
Ka leo o ke kai uwe,

Urging onward the rising sea.
Like the clouds at Kikiopua
Is the flying and swimming outrigger of Malelewaa.
The burden is swung to the back,
Kaula looks as though climbing from behind.
The cliffs of Wailau are joined and plated one on top of another,
They are joined and plated,
On the top of Pueohulunui,
The cliffs where the owls fly.

Kuapakaa then chanted of the storm:

Gently! Gently! Gently!
Comes the rain, the wind, the storm,
From Puulenalena, from Hilo,
From Hokukano, from Waiolomea,
From the raising of the paddle from under the buttock,
At the thought, at the pebbles,
At the cutting down of the iako, at Kainaliu,
The iako at the rear,
At the opening between the two sailing masters.
Get up from your seats,
Take out your paddles,
Pull up the weight,
Watch for the waves
As they twist and rise,
As the waves twist and beat
On the outside of the canoe;
The wave is become quiet at the bow,
Swing the canoe around and let the wave pass between,
The water on the outside meet at the opening,
The wave is a welcome thing to a castaway.
But here I am, O death!
Death to you is the small wave,
Death to you is the large wave,
Death to you is the long wave,
Death to you is the short wave,
The follower of Kuloku,
The roaring, the trembling,
The *oopu*[12] the *lauloa,*[13]
The waves that open up,
The waves that will perchance open up my canoe.
It will swamp. Because of the swamping of the small canoe,
The large canoe will also swamp.
Bind the paddles together,
For they will be the only burden of a swamped canoe;
The small paddle, the large paddle,
The long paddle, the short paddle;

---

[12] *Oopu,* the fresh water fish, goby (*Eleotris fusca*).

[13] *Lauloa,* one of the varieties of taro.

E hoeu aku ana i ke kai awe,
Ua like me ke ao i Kikiopua,
Ke ama lele aukai o Malelewaa.
Hoolewa ka ukana i ke kua,
Pii Kua o Kaula mahope.
Pali kui pali hono Wailau ma,
Kui aku, hono aku ka pali,
I luna o Pueohulunui,
I ka pali pueo e lele la.

Alaila, paha hou o Kuapakaa no ka ino:

Kiauau! Kiauau! Kiauau!
Hiki ka ua, ka ino, ka makani,
No Puulenalena, no Hilo,
No Hokukano, no Waiolomea,
No ka ina a ka hoe i ka eke,
A ka noonoo, ka iliili,
A kua iako i Kainaliu,
A ka iako i ka hope,
A ka poho i na hookele.
Eu mai ka lemu,
E pana na hoe,
Huki ka lana,
Nana ia ka ale
O ka wili, o ke pani,
O ke kaa mai na o ka ale
Hue ma waho o ka waa;
Ke hoolulu la i ka ihu o ka waa la,
Hookaa ia ka waa ku maloko,
O ka wai mawaho a hui me ka puka,
Punahele kaele i ka olulo.
Eia hoi au, e ka make!
A make oe i ka ale iki,
A make oe i ka ale nui,
A make oe i ka ale loa,
A make oe i ka ale poko,
O ka ukali o Kuloko,
O ka hakui o ka nei,
O ka opuu o ka lau loa,
O ka ale hue,
E hue mai auanei ka ale i ou waa.
Make! no ka waa iki ka make,
Make ka waa nui.
Pua mai o na hoe,
O ka ukana ia a ka waa make;
O ka hoe iki, o ka hoe nui,
O ka hoe loa, o ka hoe poko;

The small bailing cup, the large bailing cup,
The long bailing cup, the short bailing cup,
The coarse bailing cup, the thin bailing cup.
After rescuing the several things from the swamped canoe,
Comes the thought to refloat the canoe.
That block of wood, this block of wood [the waves],
That rope is drawn, this rope is drawn;
Some will rush there, some will rush here,
The large wave will rise,
The small wave will break,
The sticks at the bow will fly off,
The sticks at the stern will fly off.
The priest is at last separated [from the king],
The connection is become of no value, on a day of peril,
The sea separates them, the cold is intense,
The uku is softened, that snub-nosed thing,
Your reputation, ye sailing masters,
Ye prophet and priest, is injured.
Had the sailing masters seen the star
You would have reached land.

Keawenuiaumi then inquired of his sailing masters, the priest and the prophet, as to their conclusion, in the matter of the coming storm, and to see if the predictions made by the boy were to come true, for the king was afraid. These men all assured the king that the words of the boy were void of the truth and were entirely false. By this assurance the king's fear disappeared and he gave way to their advice, therefore the boy again chanted:

The eyes have been covered by the sea,
They have failed to see the rows of isles.
Death you will meet in the days of Ku,
The days when the currents draw outward.
As the currents draw outward,
The open mouth of the shark will meet you,
The mouth of the shark,
The mouth of the wave,
Will close over you and you die;
You will then return to Hawaii in spirit.[14]
You stubborn king,
Come ashore, it is stormy,
Had you come yesterday
You would have arrived in safety.

Again Keawenuiaumi inquired of his canoe men as well as of the others, saying: "How about us? Shall we land as requested by the boy, for he says, if we continue we will return to Hawaii in spirit?" The sailing masters replied: "Who is going to land on such a fine day?"

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[14] A gentle hint of the only probable way they would get back to Hawaii.

O ke ka iki, o ke ka nui,
O ke ka loa, o ke ka poko,
O ke ka peekue, o ke ka lahilahi.
Pau ka hemahema o ka waa make,
Manao hoolana ka waa.
O kela lona o keia lona,
Ume kela kaula ume keia kaula;
Holo kela kini holo keia kini,
Ku ka nalu nui,
Popoi ka nalu iki,
Lele na laau ihu,
Lele na laau hope.
Kai ka pili a ke kahuna,
Ke paa kuleana ole o ka la make,
Wehe ke kai anu ka lia,
Pulu ka uku, kela mea i koki.
Alina oukou e na hookele,
A me ke kilo, ke kahuna,
E ike ai e na hookele i ka hoku la,
I na la ua pae i uka.

Alaila ninau ae la o Keawenuiaumi i na hookele, ke kahuna, ke kilo, i ko lakou ike, a me na loina, i ka pono a me ka hewa, no ka mea, ua makau o Keawenuiaumi i ka olelo a ke keiki. Hoole mai la lakou, aohe oiaio o ka olelo a ke heiki, he wahahee, ma keia hoole a lakou, hoolohe aku la ke 'lii o Keawenuiaumi; nolaila, paha hou mai la ke keiki, penei:

Uhi ia ae la na maka e ke kai!
Pale ka ike i ka lalani o ka moku.
Make eia i na Ku,
I na la wehe o ke au i waho.
Wehe aku auanei ke au i kai,
E hamama mai ana ka waha o ka mano,
O ka waha o ka mano,
O ka waha o ka ale,
Popoi iho ia oe la make;
Hoi uhane i Hawaii.
E ke 'lii kuli la,
E pae, he ino,
E holo ia mai i nehinei,
Ina la ua pae.

Ui hou aku o Keawenuiaumi i na hoewaa a me na mea a pau loa: "Pehea kakou e pae, e like me ka olelo a ke keiki? No ka mea, ina kakou e holo, hoi uhane ia Hawaii." Alaila, pane mai na hookele: "Na wai hoi ka pae aku o ka la malie."

The heavens are cloudless,
The shrubs are without moisture,
The clouds have returned to the mountains,
The wind has returned to Kumukahi,
The pointed clouds have returned to Awalua,
The soft breezes are wafting over the waves,
The canoes have gone, a raging surf has arisen,
The canoes have gone to the windy cape,
The sea and the water have returned to Manawainui,
Whence is the storm to come as predicted by the boy?

At this, Lapakahoe asked of the boy: "Who gave you such knowledge?" The boy replied: "Such learning is common with the small boys of this land of Molokai."[15] Lapakahoe said: "Such knowledge was not imparted to you from any one else, not even by Kahikiokamoku,[16] the king's favorite friend; there are only two of us who have acquired such knowledge, myself and my elder brother,[17] Pakaa. We composed those lines in honor of our master Keawenuiaumi." Lapakahoe then asked of the boy: "If you know the whereabouts of Pakaa above here, you must tell us." "There is no such man here, but we have heard that he is living on Kaula" [replied the boy]. This ended Lapakahoe's remarks and he thought that the information given by Keawenuiaumi, relating to Pakaa as living on Kaula, was the truth after all. This information was given in a dream.

The sailing masters then called out to the paddlers, those in front and in the rear, to go ahead; but Lapakahoe countermanded the order, for he was interested in the boy. When Pakaa saw that the canoe was preparing to leave, he requested the boy to continue chanting.

The pointed clouds have become fixed in the heaven,
The pointed clouds grow quiet like one in pains before childbirth,
Ere it comes raining heavily, without ceasing.
The umbilicus of the rain is in the heaven,
The streams will yet be swollen by the rain,
The roar of thunder, the shock of the earthquake,
The flashing of the lightning in the heaven.
The light rain, the heavy rain,
The prolonged rain, the short rain.
The rain in the winter comes slanting,
Taking the breath away, pressing down the hair,
Parting the hair in the middle.
One sleeps doubled up, one sleeps with the face up.
When anger rises, the hand acts tardily.
Trouble has overcome thee, stubborn master.
See, ye sailing masters, it has come;
Trouble will overtake you in mid ocean,

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[15] A rather characteristic reply to denote superiority of intellect.

[16] *Kahikiokamoku*, an epithet probably of Pakaa's for his efficient stewardship.

[17] The brother Lapakahoe detects traces suggestive of Pakaa that leads him to assume authority over the sailing masters, in hopes of further light on the object of their search.

Ua paihi o luna,
Ua maloo wai ole ka nahelehele,
Ua hoi ke ao a ke kuahiwi,
Ua hoi ka makani a Kumukahi,
Ua hoi ka opua a Awalua,
Ua hoi ka pauli makani kualau,
Ua hoi ka waa hooulu he kaikoo,
Ua hoi ka waa i ka lae makani,
Ua hoi ke kai ka wai a Manawainui,
No hea hoi ka ino a ia keiki?

Ia wa, ninau mai o Lapakahoe: "I loaa ia oe, ia wai?" "He mea loaa wale no ia i kamalii o keia aina o Molokai." Olelo mai o Lapakahoe: "Aole i loaa na ia hai, aole ia Kahikiokamoku, ke aikane punahele a ke 'lii; elua wale no maua i loaa na mele, owau, o ko'u kaikuaana o Pakaa, i haku no maua no ko maua haku no Keawenuiaumi." Alaila, ninau mai la Lapakahoe: "Ina ua ike oe eia o Pakaa i uka nei, e hai mai oe?" "Aole ia kanaka ia nei, ua lohe nae makou aia i Kaula kahi i noho ai." Nolaila hooki o Lapakahoe i ka olelo, a manao iho la ia he oiaio ka olelo a Keawenuiaumi, i loaa ai ma ka moe uhane i Hawaii.

Kahea mai na hookele, e hoe o mua me hope; hoole o Lapakahoe, no ka mea, ua nanea o Lapakahoe i ka olelo a ke keiki. A no ka makaukau o na waa e holo, olelo aku o Pakaa ia Kuapakaa: "E kahea ia."

Hooku ka opua i ka lani,
Ke hoona ae la ke kuakoko wai ua o Kaopua,
Ka hiwahiwa polohiwa a ka ua.
I hana e ka piko a ka ua i ka lani,
Halona e ka aukuku a ka ua,
Kui ka hekili, nei ke olai,
Lapalapa ka uwila i ka lani.
O ka ua iki, o ka ua nui,
O ka ua loa, o ka ua poko,
O ka ua hooilo ke moe,
Pili ka hanu, pepe ka lauoho,
Hai ka lauoho i waena.
Moe lapuu, moe i luna ke alo.
Nau ke kui, lohi ka lima;
Make la e ka haku hoopaa,
Na iho e na hookele paa,
Make i ka moana,

You have gone out to sea and have become castaways,
You are spoken of as castaways.
You will cut out hooks from the teeth of sharks,
And fasten them to the fish-line, the fish will bite,
The paka eel, the ulua,
[For] Kaulua is the month.
Take good care of the favorite son,
Else he will be washed away by the sea of Kaulua.
Let the canoe therefore come ashore,
There is food ashore, there is kapa, there is malo,
Live out the stormy days and continue on your way when it
becomes calm,
Then you can sail away, my master.
This is a stormy day; yesterday was the calm day.

Upon hearing this, Keawenuiaumi asked of his canoe men: "What about the words of the boy?" "He is a deceiving boy; there is no storm. Where are the clouds? Where are the pointed clouds? Where is the rain? Where is the wind? Where is the lightning? Where is the thunder, whereby we would know that the boy is telling the truth? This day will land us in Kaula and you shall see your servant Pakaa."

CHAPTER II.

KUAPAKAA CHANTS THE WINDS OF HAWAII.—THE KING, ANGERED, BIDS HIS MEN PADDLE ON.—WINDS OF KAUAI, NIIHAU AND KAULA.—WINDS OF MAUI AND MOLOKAI.—OF HALAWA.—CHANTS THE NAME OF HIS MASTER.—OF HIS UNCLE AND MEN.—PAKAA ORDERS THE WINDS OF LAAMAOMAO RELEASED.

KUAPAKAA said to his father: "The men are advising the king to go on." Pakaa said to the boy: "Call out for the winds of Hawaii."[18]

THE WINDS OF HAWAII.

There they are! There they are! There they are!
The apaapaa is of Kohala,
The naulu is of Kawaihae,
The kipuupuu is of Waimea,
The olauniu is of Kekaha,
The pili-a is of Kaniku,
The ae is of Kiholo,
The pohu is of Kona,
The maaakualapu is of Kahaluu,
The pilihala is of Kaawaloa,
The kehau is of Kapalilua,
The puahiohio is of Kau,
The hoolapa is of Kamaoa,
The kuehulepo is of Naalehu,

---

[18] Here begin the local winds, by name, peculiar to the various districts of the different islands.

Holo aku a kai kua olulo,
He olulo kau olelo.
Okioki ia i ka niho mano ka ia,
Kaa i ke olona ai mai ka ia,
He paka, he ulua,
O Kaulua ka malama,
Malama ke keiki punahele,
O lilo i ke kai a Kaulua,
O ka waa no e pae,
He ai o uka, he kapa, he malo,
Noho, he la ino a malie holo,
Alaila holo, e kuu haku,
He la ino keia, i nehinei ka la malie.

Alaila, ninau ae la o Keawenuiaumi i ka poe ike o kona waa: "Pehea ka olelo a ke keiki?" "He keiki wahahee; auhea ka ino, auhea ke ao, auhea ka opua, auhea ka ua, auhea ka makani, auhea ka uwila, auhea ka hekili, e manao ai oe he oiaio ka olelo a ke keiki? O ko la no keia pae i Kaula, ike oe i ko kauwa o Pakaa."

MOKUNA II.

MELE O KUAPAKAA I NA MAKANI O HAWAII.—HUHU KE ALII, KAUOHA I KONA MAU KANAKA E HOE.—NA MAKANI O KAUAI, NIIHAU A ME KAULA.—NA MAKANI O MAUI A ME MOLOKAI.—O HALAWA.—HELUHELU OIA I KA INOA O KONA HAKU.—O KONA MAKUAKANE A ME NA KANAKA.—KAUOHA O PAKAA E HOOKUU IA NA MAKANI A LAAMAOMAO.

OLELO aku o Kuapakaa i ka makuakane: "Ke olelo ae la ua poe kanaka nei i ke 'lii e holo no." I aku Pakaa i ke keiki: "Kahea ia ko Hawaii makani."

NA MAKANI O HAWAII.

Aia la! aia la! aia la!
He apaapaa ko Kohala,
He naulu ko Kawaihae,
He kipuupuu ko Waimea,
He olauniu ko Kekaha,
He pili-a ko Kaniku,
He ae ko Kiholo,
He pohu ko Kona,
He maaakualapu ko Kahaluu,
He pilihala ko Kaawaloa,
He kehau ko Kapalilua,
He puahiohio ko Kau,
He hoolapa ko Kamaoa,
He kuehu lepo ko Naalehu,

The uwahipele is of Kilauea,
The awa is of Leleiwi,
The puulena is of Waiakea,
The uluau is of the cliffs of Hilo,
The koholalele is of Hamakua,
The holopoopoo is of Waipio,
The end of that wind,
The end of this wind,
Join and cause a whirlwind.
Place the burden on the back,
Thus a load is given to the swamped canoe.
Because the small canoe is swamped,
The large canoe will meet the same fate.
Troubles will overtake the king, troubles will overtake the priest,
Troubles will overtake the unstable ones, the followers of the king.
The different officers of the king,
They will search out, they will study out,
To locate the stars in the heaven.
The red star, the string of stars;
They hasten singly,
They hasten by twos.
Say, Keawenuiaumi, come ashore.
Yesterday was the calm day;
Had you come yesterday, you would have reached your destination.
This is a stormy day.

When Keawenuiaumi heard this, he became angry with the boy; because the boy was calling for the winds. He then ordered his men to paddle on. When Kuapakaa heard the order he said to Pakaa his father: "The king is sailing off." Pakaa replied: "Call for the winds of Kauai and Niihau."

THE WINDS OF KAUAI AND NIIHAU.

Arise, look you to the winds of Laamaomao!
Roaring in the mountains,
A sign of the coming of the wind at Kapaa;
The wind is there at Kauai.
The moae is of Lehua,
The mikioi is of Kawaihoa,
The naulu is of Niihau,
The koolau is of Kaulakahi,
The lawakua is of Napali,
The lanikuuwaa is of Kalalau,
The lauae is of Honopu,
The aikoo is of Nualolo,
The kuehukai is of Milolii,
The puukapele is of Mana,
The moeahua is of Kekaha,
The waipaoa is of Waimea,
The makaupili is of Peapea,

He uwahi a pele ko Kilauea,
He awa ko Leleiwi,
He puulena ko Waiakea,
He uluau ko Hilo paliku,
He koholalele ko Hamakua,
He holopoopoo ko Waipio,
O ka welelau o kela makani,
O ka welelau o keia makani,
Puili puahiohio.
Haawe ka opeope ma ke kua,
Loaa ka ukana a ka waa make.
No ka waa iki ka make,
Pau pu me ka waa nui.
Make ke 'lii, make ke kahuna,
Make ka pulewa, ka hailawa,
Ka lawa uli, ka lawa kea.
O ka huli, o ka noonoo,
E ike i ka hoku o ka lani.
O hoku ula, o hoku lei,
O auau pakakahi,
O auau paka lua,
E Keawenuiaumi, e pae.
I nehinei ka la malie,
E holo ia mai, ina la ua pae,
He la ino keia la.

A lohe o Keawenuiaumi, huhu iho la ia i ke keiki, no ka hea ana i ka makani; nolaila, olelo aku la ia i na hoewaa e hoe. I aku o Kuapakaa i ka makuakane ia Pakaa; "Holo ke 'lii." I mai o Pakaa: "Hea ia ko Kauai makani, me ko Niihau makani."

NA MAKANI O KAUAI ME NIIHAU.

Ala, i ka nana mai oe e ka makani a Laamaomao!
Ke uwalo la i ka pae mauna,
He hoailona makani hono ia no Kapaa;
Aia ka makani la i Kauai.
He moae ko Lehua,
He mikioi ko Kawaihoa,
He naulu ko Niihau,
He koolau ko Kaulakahi,
He lawakua ko Na Pali,
He lanikuuwaa ko Kalalau,
He lauae ko Honopu,
He aikoo ko Nualolo,
He kuehu kai ko Milolii,
He puukapele ko Mana,
He moeahua ko Kekaha,
He waipaoa ko Waimea,
He kapaahoa ko Kahana,
He makaupili ko Peapea,

The aoaoa is of Hanapepe,
The naulu is of Wahiawa,
The kuuanu is of Kalaleo,
The ae is of Lawai,
The malanai is of Koloa,
The kuiamanini is of Weliweli,
The makahuena is of Kapea,
The one-hali is of Manenene,
The koomakani is of Mahaulepu,
The paupau is of Kipu,
The alaoli is of Huleia,
The waikai is of Kalopaki,
The kaao is of Hanamaulu,
The waipuaala is of Konolea,
The waiopua is of Wailua,
The waiolohia is of Nahanahai,
The inuwai is of Waipouli,
The hoolua is of Makaiwa,
The kehau is of Kapaa,
The malamalamaiki is of Kealia,
The hulilua is of Hanaikawaa,
The amu is of Anahola,
The kololio is of Moloaa,
The kuikainui is of Koolau,
The meheu is of Kalihiwai,
The nau is of Kalihikai,
The luha is of Hanalei,
The waiamau is of Waioli,
The puunahele is of Waipa,
The haukolo is of Lumahai,
The lupua is of Wainiha,
The pahelehala is of Naue,
The limahuli is of Haena,
The water from the handle of the paddle on the cliff.
The end of that wind,
The end of this wind,
They meet in a whirlwind,
They beat on the low lands.
The storm is come, come ashore,
Yesterday was the calm day;
Had you come then you would have made land.

These were the names of the winds of Kauai, as called out by the boy, and they are known by these names to this day.

As soon as Kuapakaa ceased calling for the winds, a great roar was heard, like the coming of a mighty storm, by the people in the canoe of Keawenuiaumi. At the roar of the coming storm, Pakaa said to the boy: "You made a mistake in first calling for the winds of Kauai and Niihau. You see you had called for the winds of Hawaii, those in the east; you should have followed with the wind of Kaula, the wind in the west." Kuapakaa then called for the wind of Kaula:

He aoaoa ko Hanapepe,
He naulu ko Wahiawa,
He kuuanu ko Kalaheo,
He ae ko Lawai,
He malanai ko Koloa,
He kuiamanini ko Weliweli,
He makahuena ko Kapaa,
He one-hali ko Manenene,
He koomakani ko Mahaulepu,
He paupua ko Kipu,
He alaoli ko Huleia,
He waikai ko Kalapaki,
He kaao ko Hanamaulu,
He waipuaala ko Konolea,
He waiopua ko Wailua,
He waiolohia ko Nahanahai,
He inuwai ko Waipouli,
He hoolua ko Makaiwa,
He kehau ko Kapaa,
He malamalamaiki ko Kealia,
He hulilua ko Hanaikawaa,
He amu ko Anahola,
He kololio ko Moloaa,
He kiukainui ko Koolau,
He meheu ko Kalihiwai,
He nau ko Kalihikai,
He luha ko Hanalei,
He waiamau ko Waioli,
He puunahele ko Waipa,
He haukolo ko Lumahai,
He lupua ko Wainiha,
He pahelehala ko Naue,
He limahuli ko Haena,
O ka wai kuauhoe i ka pali,
O ka welelau o kela makani,
O ka welelau o keia makani,
Puili puahiohio,
Lele ae la aia i kai,
Pae ae la i uka he ino,
I nehinei ka la malie,
E holo ia mai ina ua pae.

Oia na makani o Kauai, a ke keiki i kahea ai, a pela no a hiki i keia la.

A hooki o Kuapakaa i ke kahea ana i na makani, ua lohe ia ka halulu, me he nu makani la i na waa o Keawenuiaumi. I mai o Pakaa i ke keiki: "Hewa ia oe i ko kahea mua ana i ko Kauai me Niihau, no ka mea, ua kahea oe i ko Hawaii makani, oia ka welelau hikina; e kahea oe i ko Kaula, oia ka welelau komohana." Alaila, kahea o Kuapaka i ko Kaula makani:

THE WIND OF KAULA.

Down by the rock of Ola,
The black bird begged,
The bird of Kaula begged,
Floating up there above Waahila,
The bird of Kaulanaula,
The younger isle, given birth by Hina.
The ekeeke is the wind of Kaula;
Give me, give me, give me the wind.

In this call of Kuapakaa for the wind of Kaula, Keawenuiaumi, said: "You have indeed chanted well, boy; but in thus calling for the wind, you committed a grave mistake."

Keawenuiaumi then gave orders to his canoe men and sailing masters to paddle ahead. The people from the rear to those in the middle of the canoe, then dipped down their paddles; but those in front, did not dip theirs for Lapakahoe refused to continue the voyage as he was greatly interested with the boy's chant. When the men in the stern and in the middle started to paddle, Lapakahoe called out to those in front: "Kuia, Lou, Kipukohola, backwater with the paddles, to hold back the canoe so as not to allow it to go ahead." By doing this the sound of the moving pebbles and the sand down below was heard and the double canoe was held back as though held by an anchor.

When Kuapakaa saw that the double canoe was being held back and saw also the anger shown in the face of Keawenuiaumi, he turned and reported it to Pakaa. When Pakaa heard this, he said to the boy: "Call again." (This was in the style of a chant.)[19] Kuapakaa therefore called forth:

Gently! Gently! Gently!
Hasten this way, hasten that way,
The ocean is like a wreath around your neck.
The heaven is cloudless,
The earth is in distress,
The month is Kalo-pau.[20]
Up comes *lepe,* down sits lepe.
The *iwa*[21] bird is in the sky, it is a windy day.
The rain falls, the water runs.
The shrimps are coming up, the sea-caves are exposed.
Where the sea is foamy, there the *moi*[22] dwell;
Where the sea is rough, the mullet spawn.
When the sea is at low tide, the squids are speared,
The *ina*[23] are gathered, the *wana*[23] are hooked up.
The turtles come up to breathe on a windy day.
Where the sea is not clear, there the manini[24] live;
Where the shoals are rocky, the uoa turn over;

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[19] *Paha oli,* chanting.

[20] No month by this name now appears in the various calendars of the different islands.

[21] *Iwa,* the man-o'-war bird (*Fregata Aquila*).

[22] *Moi,* a fine fish (*Polydactylus sexfilis*).

[23] *Ina* and *wana,* sea-eggs.

[24] *Manini,* surgeon-fish (*Teuthis sandwichensis*).

NA MAKANI O KAULA.

A lalo i ka pohaku a Ola,
Ka manu eele koi,
E koi mai mai ana ka manu o Kaula,
Ke kau nei la i luna o Waahila,
Ka manu o Kaulanaula,
He pokii moku na Hina i hanau,
He ekeeke ka makani o Kaula;
Homai, homai, homai he makani.

Ma keia kahea ana a Kuapakaa i ko Kaula makani, olelo mai o Keawenuiaumi: "Maikai hoi ka olelo a ke keiki, a ko kahea ana i ka makani, hewa oe."

Ia wa, kena aku la o Keawenuiaumi i na hoewaa a me na hookele, e hoe; alaila, hoe iho la ka poe e noho ana mai hope o na waa a waena. Koe o mua aohe hoe, no ka mea, aohe ae o Lapakahoe e holo, ua nanea loa kona manao i na olelo a ke keiki. A hoe na kanaka mai hope a waena o na waa, kahea ae la o Lapakahoe i na hoewaa o mua: "O Kuia, o Lou, o Kipukohola, e hoopupu i ka oukou mau hoe, e kipu a paa na waa, i ole e holo aku i mua." Ma keia kipu ana, lohe ia ka nehe o ka iliili o lalo a me ke one, a ua paa na waa me he heleuma la.

A ike o Kuapakaa i ka paa o na waa, a me ke ano huhu loa o Keawenuiaumi ia ia, olelo aku la ia ia Pakaa, a lohe o Pakaa, olelo mai la i ke keiki: "Kahea ia." (He paha ke ano o ia.) Alaila, kahea o Kuapakaa:

Kiauau! Kiauau! Kiauau!
E au mai, e au aku,
E lei ka moana.
Kalaihi ka lani,
Kupilikii ka honua,
Kalo-pau ka malama,
Ku ana lepe, noho ana lepe,
Kau ka iwa he la makani,
Ua ka ua, kahe ka wai.
Pii ka opae, ku ka halelo.
Ehuehu kai, noho ka moi,
Ki kai hua ka anae.
Maloo kai o na hee,
Kui ka ina, lou ka wana,
Puha ka honu i ka makani.
Aeae kai noho ka manini,
Puupuu ke a kahuli ka uoa,

Where the sea is blue, the sharks dwell;
Where the feeding ground is deep, the kahala[25] grows thin;
Where the kukui-nut is spat on, the sea is smooth,
The uhu are caught;
Caught by those in front, by Mumu, by Wawa.
As it falls down, the rain leaves holes,
The wind doubles over,
The beach at Kaunakahakai is marshy,
The scent of Kawela is strong,
The sound is deafening,
As you paddle to destruction at the point of Lehua,
Ualapue, Kaluaaha, Molokai.

After the boy had chanted this, Pakaa said to him: "Call for the winds of Maui and Molokai."

THE WINDS OF MAUI AND MOLOKAI.

The pakiele is of Waiakea,
The aimaunu is of Hana,
The ailoli is of Kaupo,
The papa is of Honuaula,
The naulu is of Kanaloa,
The kehau is of Kula,
The uapokoa is of Kokomo,
The elehei-rain is of Lilikoi,
The iaiki is of Wailuku,
The oopu is of Waihee,
The kaula is of Pohakuloa,
The waiuli is of Honolua,
The pohakea is of Mahinahina,
The maaa is of Lahaina,
The alani is of Liloa,
The paala is of Makaha,
The laukowai is of Kekula,
The holokaomi is of Paomai,
The wind that doubles up is of the lowlands;
It is the kupa, the okea wind.
The paiolua is of the ocean,
It is the hoolua and the moae.
The kaele is of Palaau,
The iaiki is of Hoolehua,
The kuapa is of Moomomi,
The kaele is of Kalelewaa,
The puupapai is of Kaamola,
The paikaika is of Wailua,
The hoolua is of Halawa.

A word of explanation. Halawa is the place which excels in the variety of winds given here, therefore the reader will do well to consider them clearly.

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[25] *Kahala*, amber-fish (*Seriola* sp.).

Uliuli kai holo ka mano,
Moana koa hi kahala,
Pupuhi ke kukui malino ke kai,
Kaka ka ia o ka uhu;
A loaa ia mua, o mumu, o wawa,
Haule iho, he malua ka ua,
He pelu ka makani,
Haualialia Kaunakahakai,
He ihu hanu ko Kawela,
Kania wawa i kupukupu,
Hoe make i ka lae o Lehua,
Ualapue, Kaluaaha, Molokai.

A pau keia kiauau ana a ke keiki, olelo mai o Pakaa, kahea ia ko Maui makani me ko Molokai.

NA MAKANI O MAUI ME MOLOKAI.

He pakiele ko Waiakea,
He aimaunu ko Hana,
He ailoli ko Kaupo,
He papa ko Honuaula,
He naulu a'e ko Kanaloa,
He kehau ko Kula,
He uapokoa ko Kokomo,
He ua elehei ko Lilikoi,
He iaiki ko Wailuku,
He oopu ko Waihee,
He kaula ko Pohakuloa.
He waiuli ko Honolua,
He pohakea ko Mahinahina,
He maaa ko Lahaina,
He alani ko Liloa,
He paala ko Nakaha,
He laukowai e ko Kekula,
He holokaomi ko Paomai,
He pelu ka makani no kai;
He kupa he okea ka makani,
He paiolua i ka moana,
He hoolua he moae,
He kaele ko Palaau,
He ia iki i Hoolehua,
He kuapa ko Moomomi,
He kaele ko Kalelewaa,
He puupapai ko Kaamola,
He pakaikai ko Wailua,
He hoolua ko Halawa.

Olelo hoakaka. O Halawa ka aina i oi aku ka makani ma keia kaao ana, nolaila, he pono i ka mea e heluhelu ana e noonoo, a e hoomaopopo.

THE WINDS OF HALAWA.

The hoolua-noe is of Halawa,
The hoolua-wahakole is of Halawa,
The kaao is of Halawa,
The laukamani is of Halawa,
The okia is of Halawa,
The ualehu is of Halawa,
The laiku is of Halawa,
The naulu is of Halawa,
The kehau is of Halawa,
The koi-pali is of Halawa,
The li-anu is of Halawa,
The ehukai is of Halawa.

In following this list of names of the different winds of Molokai, we again take up the winds for the rest of Molokai, after the winds of Halawa.

The moa-ula is of Kalawao,
The kilioopu is of Makaluhau,
The koki is of Kalaupapa,
The alahou is of Kalamaula,
The moae is of Kona,
The hoolua is of Koolau,
The pelu is of Kalaau,
The koa is of Malei,
The malualua is of Haleolono,
They heat up the dry plain.
When the sun is set, it becomes intensely cold,
The sea is drawn up, it becomes as low tide,
For the burden of the moae wind is the storm.
The moae stays there above,
It is heard clear down beyond,
As it blows here and there on the coral reef,
Like the strong wind in the forest,
And the landing at Keawa is made rough.
Here is the landing, land now,
Whilst thou art near, master;
Whilst I am near, the servant,
And await the calm day,
For this is Welehu, the stormy month;[26]
Then come Makali, Kaelo, Kaulua,
Kaulua, Kauluawaena.
In Olana is the settled calm,
Then come Welo and Ikiiki,
In which when you look the sea appears long,
The isles seem near, and the canoe can land.
Seek for Pakaa and find Pakaa.
For Waimea is a land of crabs. The rains of Molokai are heavy.

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[26] This successive order of months point it to the Hawaii calendar rather than to Molokai's.

NA MAKANI O HALAWA.

He hoolua noe ma Halawa,
He hoolua wahakole ma Halawa,
He kaao ma Halawa,
He laukamani ma Halawa,
He okia ma Halawa,
He ualehu ma Halawa,
He laiku ma Halawa,
He naulu ma Halawa,
He kehau ma Halawa,
He koi-pali ma Halawa,
He li-anu ma Halawa,
He ehukai ma Halawa.

Ma keia heluhelu ana, e pono e nana hou mahope i maopopo na makani o Molokai, a ka helu ana i na makani o Halawa hele mai, nolaila e pili ai keia kakau ana.

He moa-ula ko Kalawao,
He kilioopu ko Makaluhau,
He koki ko Kalaupapa,
He alahou ko Kalamaula,
He moae ko Kona,
He hoolua ko Koolau,
He pelu ko Kalaau,
He koa ko Malei,
He malualua ko Haleolono,
Kukuni aku la i na kula wela,
Paupili ka la iloli i ke anu,
Ke hao la i ke kai maloo,
Ka ukana a ka moae he ino,
Noho mai ka moae i uka,
Huai ka puka loa,
He ununu paakea,
He hoolua i ka nahele,
He kaikoo ko Keawa,
A no ke awa la pae,
Oi koke oe e ka haku;
Oi koke au ke kauwa,
Kau kai o ka la malie,
O Welehu nei la he ino;
O Makalii, o Kaelo, o Kaulua,
O Kaulua o Kaulawaena.
I Olana hookau ka malie,
O Welo, o Ikiiki, o ke aho pulu,
Nana iho oe loihi ke kai,
Pokole ka moku pae no ka waa,
Imi ia Pakaa, loaa no Pakaa,
Papai Waimea, Molokai ua ino.

While chanting the last lines, Lapakahoe said: "The boy is deceiving us." Lapakahoe then turned to Kuapakaa and said: "Your chant was indeed good, but you are deceiving us, for Pakaa is not ashore, yet you ask us to land." After making this remark, Lapakahoe ordered the men in front and behind to paddle away. The order was also given the sailing masters. When they were starting off, Kuapakaa said to his father: "My master is off." Pakaa replied: "Chant the name of your master."

Gently! Gently!
Gently! Gently!
Be prepared, make ready,
That canoe, this canoe.
Steady the hand,
Take up the paddle,
Shake off the water from the feet,
Avoid being slippery,
Let the back and sides be slippery.
Sit up, those in front and behind,
So as to keep the hands dry when paddling.
The burden of the hands is the paddle,
The opponent of the wave is the paddle,
You make your deposit, the blue,
You take up your share, the white.
You turn up the white foam with the paddle,
Within and without the canoe.
The going forth of the canoe is in jerks,
It is agitated, it shakes.
The men fall on the canoe,
The bailing cups are knocked about,
The *ohia* [mast] rattles;
The *lauhala* [sail] is breaking,
The opponent of the wind;
The bow of the canoe is filled with water,
Who is at the bow?

Pakaa then said to his son Kuapakaa: "Lapakahoe is my younger brother, he is your uncle." The boy then called out each of the men of Keawenuiaumi by name, thinking this would induce them to land. The boy called as follows:

THE NAMES OF THE MEN.

Lapakahoe, who next?
Hookahikuamoo, who next?
Alapanaiwi, who next?
Limakainui, who next?
Kamahuakoaie, who next?
Kipukohola, who next?
Kaili, the god, who next?
Kuanaepa, who next?
Nohoanaepa, who next?

Ma keia mau lalani hope loa, i olelo mai ai o Lapakahoe: "He hoopunipuni ke keiki." I mai o Lapakahoe ia Kuapakaa: "Maikai ko hana e ke keiki, a o ko hoopunipuni ana mai nei, aole o Pakaa i uka, a ke olelo mai nei oe e pae." Mahope o keia olelo ana a Lapakahoe, kena aku la ia mai mua a hope o na waa, e hoe, pela i na hookele, a makaukau lakou la e holo, i aku o Kuapakaa ia Pakaa: "Holo kuu haku." Olelo mai o Pakaa: "Kahea ia ka paha o ko haku."

Kiauau! Kiauau!
Koauau! Koauau!
E liuliu, e makaukau,
O kela waa o keia waa,
Kaukahi ka lima,
Lalau ka hoe,
Lulu ke kai o na wawae,
Pau ka lalilali,
Lali kuamoo me ka aoao.
E oi ka noho a mua a me hope,
I maloo na lima ke hoe mai,
Ka ukana a na lima o ka hoe,
Ka hoa paio o ka ale he hoe,
Waiho aku kau o ka eleele,
Lawe ia mai kau o ke keokeo,
Huea ke kea nao ia ka hoe,
Maloko ma waho o ka waa,
Ia oiliili ka holo a ka waa,
Ia kulanalana ia naueue,
Ia hina kanaka i luna o ka waa,
Ia koeleele ka liu
Ia nakeke ka ohia,
Ia papaina ka lauhala,
Ka hoapaio o ka makani;
Ka ihu o ka waa piha i ke kai,
Owai ma ka ihu?

Ia wa olelo aku o Pakaa i ke keiki ia Kuapakaa: "O ko'u kaikaina o Lapakahoe, he makuakane ia nou." Alaila, kahea pakahi aku la keia i na kanaka o ka waa o ke 'lii o Keawenuiaumi, no ka manao o ke keiki, o ia ka mea e pae ai. Alaila, kahea aku la ia ma na inoa penei:

KA INOA O NA KANAKA.

Lapakahoe, owai mai?
Hookahikuamoo, owai mai?
Alapanaiwi, owai mai?
Limakainui, owai mai?
Kamahuakoaie, owai mai?
Kipukohola, owai mai?
Kaili ke 'kua, owai mai?
Kuanaepa, owai mai?
Nohoanaepa, owai mai?

Kauwilaakahoe, who next?
Kaneheakapoohiwi, who next?
Kahaluluakoaie, who next?
Mokukaiakapahi, who next?
Ahuakaiaiwa, who next?
Uluakamoanaiakaiehu, who next?
Owakahoealima, who next?
Halawaimekamakani, who next?
Hamamakawahaokaale, who next?
Uakukalailalo, who next?
Uahaihaikaka, who next?
Uanahaekaie, who next?
Oiukamaewa, who next?
Okioikekahuna, who next?
Okahikuokamoku, who next?
Keawenuiaumi, who next?

After Kuapakaa had called out the names of the men who sat singly, he then called out those who sat two[27] in a seat:

Nanaimua, Nanaihope, who next?
Neneimua, Neneihope, who next?
Kahaneeaku, Kahaneemai, who next?
Ku,—Ka, who next?
Kapalikua, Kapalialo, who next?
Kapohina, Kapoae, who next?
Kaukaiwa, Lamakani, who next?
Puupuukoa, Kainei, who next?
Koaloa, Koapoko, who next?
Hulihana, Hulilawa, who next?
Pulale, Makaukau, who next?
Kuia, Lou, who next?
Hookeleihilo, Hookeleipuna,[28] who next?

While Kuapakaa was calling the names of the men, the double canoe of the king, Keawenuiaumi, gradually drew away from their sight. When the double canoe was away off, so that it appeared but a mere speck, Pakaa said to the boy: "Uncover the wind calabash, Laamaomao." Kuapakaa then uncovered the wind calabash and the storm in all its fury came up. The front canoes were caught by the waves and wind from the Kalaau point; being those that contained the chiefs and the men. When the large canoes saw that the small canoes were swamped, the large ones went to their rescue, but they too were swamped. The waves became larger and larger and they beat from all sides. The wind and the storm swept along until the canoe of Keawenuiaumi was met and it too was swamped. Keawenuiaumi then said to the priest, the prophet and the sailing masters: "How strange this is! The boy's every word has

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[27] A literal rendering of the names of this double crew is as follows: Look forward, Look backward, Rumor ahead, Rumor behind, Tumble out, Tumble in, Stand, Bail, Back cliff, Front cliff, The mist, The haze, Haughtiness, Windy day, Coral hill, Of the sea, Long koa, Short koa, Diligence, Satisfaction, Haste, Readiness, Stumbled, Hooked, Steer to Hilo, Steer to Puna.

[28] Pakaa's successors, the canoe steerers.

Kauwilaakahoe, owai mai?
Kaneheakapoohiwi, owai mai?
Kahaluluakoaie, owai mai?
Mokukaiakapahi, owai mai?
Ahuakaiaiwa, owai mai?
Uluakamoanaiakaiehu, owai mai?
Owakahoealima, owai mai?
Halawaimekamakani, owai mai?
Hamamakawahaokaale, owai mai?
Uakukalailalo, owai mai?
Uahaihaikaka, owai mai?
Uanahaekaie, owai mai?
Oiukamaewa, owai mai?
Okioikekahuna, owai mai?
Okahikuokamoku, owai mai?
Keawenuiaumi, owai mai?

Pau ke kehea ana a Kuapakaa i na kanaka pakahi, kahea hou keia i na kanaka palua o ka waa, ma na inoa:

NA KANAKA PALUA O KA WAA.

Nanaimua, Nanaihope, owai mai?
Neneimua, Neneihope, owai mai?
Kahaneeaku, Kahaneemai, owai mai?
Ku,—Ka, owai mai?
Kapalikua, Kapalialo, owai mai?
Kapohina, Kapoae, owai mai?
Kaukaiwa, Lamakani, owai mai?
Puupuukoa, Kainei, owai mai?
Koaloa, Koapoko, owai mai?
Hulihana, Hulilawa, owai mai?
Pulale, Makaukau, owai mai?
O Kuia, o Lou, owai mai?
Hookeleihilo, Hookeleipuna, owai mai?

Ia Kuapakaa e kahea ana i na inoa, ia manawa i nalowale ai ka waa o ke 'lii o Keawenuiaumi, mai ko laua mau maka aku. A ike laua, ua koliuliu puaiki, na waa o Keawenuiaumi, i aku la o Pakaa i ke keiki, ia Kuapakaa: "Wehe ia ka ipumakani a Laamaomao." A wehe ae la o Kuapakaa i ka ipumakani, ia wa huai ka ino, aole o kana mai, loaa mai la na waa mua i ka lae o Kalaau, ko na 'lii a me na kanaka. Ike na waa nui i ka make o na waa liilii, kii aku hoolana, paupu i ka make. Kupikipikio ka ale, ma o a ma o, hele mai la ka makani a loaa na waa o Keawenuiaumi, make iho la. Olelo aku o

come true. When the boy said this was a stormy day, you all contradicted him, saying this was a pleasant day; but here we are nigh unto death. I questioned you several times about the matter, to make sure that you were right; but you all denied it."

CHAPTER III.

THE SWAMPING OF THE CANOES.—THEY RETURN AND LAND ON MOLOKAI.—THE KING IS GIVEN DRY KAPA AND MALO, AS ALSO AWA AND FOOD.—DELAYED BY THE STORM, THE PARTY IS PROVIDED WITH FOOD.—AFTER FOUR MONTHS, THEY PREPARE TO EMBARK.

THE double canoe of Keawenuiaumi was swamped as well as all the others, not one was saved. The people suffered a terrible cold and many of their things were lost; the food, the fish and meat, their apparel and everything else. At this, the king wept in his agony and suffered severely from cold, he then said: "This is the very reason why I am in search of my servant Pakaa, because you are not equal to the occasion; you are without knowledge and do not know how to tell the future. My buttocks were never wet when Pakaa was my sailing master; but since I have taken you, they have become wet."

When Pakaa saw that the wind and the storm was in its fury, he said to the boy: "Cover up the wind calabash, for your master may perish, as he is indeed cold." Kuapakaa then placed the cover on the calabash, Laamaomao, and the calm came immediately and the canoes of the king were saved.

After the canoes had been righted, the king gave his orders to all the canoes, saying: "Let us return, perchance the boy's canoe is still floating where we left it. Should he invite us to land we must obey."

After giving his orders the several canoes turned about and all returned, without maintaining their order, for each was anxious to get to the place where Kuapakaa was floating. In this return, the canoe of Keawenuiaumi being the swiftest, was the first to arrive at the place where Kuapakaa was waiting, while the others were strung out behind.

When Kuapakaa saw the king's canoe, he said to Pakaa: "Here comes the double canoe of my master, Keawenuiaumi." Pakaa said to the boy: "When your master arrives and should show a willingness to land, say to him that you wish to go in ahead a little ways and wait for him, for the passage way is crooked." By this Pakaa was anxious to keep the canoe of Keawenuiaumi behind them, for his men being stronger, they would be able to get to the landing first and in that way Pakaa would be recognized, so Pakaa thought out a way to get out of the difficulty, and made believe that the way in was crooked. As the canoe of Keawenuiaumi was drawing near, Kuapakaa again chanted, saying:

Gently! Gently!
Comes the wind, the rain; the isle is in darkness,
The master is on the edge of disaster.

Keawenuiaumi i ke kahuna, ke kilo, na hookele: "Kupanaha, he mea kau a hala ae ka olelo a ke keiki, ka olelo ana mai nei no a ke keiki, he la ino keia, he malie wale no ia oukou. A laa ka make o kakou, nui kuu ninau ana ia oukou, no ko oukou ike, he hoole ka oukou."

MOKUNA III.

KA MAKE ANA O NA WAA.—HOI LAKOU A PAE MA MOLOKAI.—HAAWIIA KE ALII KE KAPA A ME KA MALO MALOO, PELA NOHOI ME KA AWA A ME KA AI.—NO KA NOHO ANA O KA HUAKAI I KA INO, UA HAAWI IA ME KA AI.—MAHOPE MAI O NA MAHINA EHA, LIULIU LAKOU E HOLO.

Poho iho la na waa o Keawenuiaumi, aole kekahi waa i koe, nui ke koekoe, nui na mea i lilo aku, ka ai, ka ia, ke kapa, na mea a pau loa. Uwe iho la ke 'lii i ke anuanu a me ke koekoe, a olelo aku la: " Oia kuu mea i imi ai i kuu kauwa ia Pakaa, o ko oukou hemahema, ike ole, pololei ole ke olelo. He mau papakole pulu ole keia i ke kai ina o Pakaa ka hookele, ia oukou iho nei pulu."

Ike aku la o Pakaa i ka makani, a me ka ino launa ole, i aku la ia i ke keiki: "Poia iho ke poi o ka ipu, o make auanei ko haku, eia la ua anuanu." Popoi iho la o Kuapakaa i ke poi o Laamaomao, a hikiwawe iho la ka malie ana, a pakele ae la na waa o ke 'lii.

Ma keia pakele ana o ke 'lii, olelo aku la ia i na waa a pau: "E hoi kakou, malama ke lana ala no ka waa o ke keiki, i olelo mai ia kakou e pae, ae aku kakou e pae, alaila pae kakou."

Pau ka olelo ana a ke 'lii, hoe kela waa keia waa, aia ka pono o ka hiki i kahi o Kuapakaa e lana ana. Ma keia hoe ana, oi aku la ka holo o ko Keawenuiaumi waa, i ko na waa e ae a hoea aku la ia i ko Kuapakaa wahi e lana ana, emi hope mai la na waa a pau loa i hope.

Ike aku la o Kuapakaa i ko ke 'lii waa, olelo aku la ia ia Pakaa: "Eia na waa o kuu haku o Keawenuiaumi." I aku o Pakaa i ke keiki: "I hiki mai ko haku, a ae i ka pae i anei, alaila, e olelo aku oe, o kaua mua a kahi a kaua e hoolana ai, alaila, kahea mai. E olelo aku oe, he kekee ke awa, e pae ai." Ma keia olelo a Pakaa, he olelo akamai loa, manao o Pakaa, o kaa ka waa o ke 'lii mamua, pae e i loko o ke awa, no ka mea, he ikaika na hoewaa o Keawenuiaumi. Ma ia mea noonoo o Pakaa i mea e hiki ai laua mamua, a ike ole ia kona ano, i nalowale, nolaila, kona kuhikuhi lalau ana, o loaa ia. Alaila, paha hou o Kuapakaa, penei:

Kiauau! Kiauau!
Makani ka ua, po ka moku,
Nihinihi ka haku,

The rain drove, the canoe rolled,
The sea is raging, the moi leap.
The inwards are retreating, the waves are being fed,
The burden is cast away.
They look about in doubt for love of the children,
They weep for the love of the wife.
The seat is unsafe, insecure.
The dog barks at the sea,
It bites at the prow of the canoe.
The old companion is become strained,
The new companion is become separated,
The comradeship of the priest is also parted,
He goes alone, he shudders,
He twists, he shivers,
The hairs on the temple are wet,
Ye stubborn sailors of the ocean,
'Tis the first cold day for the king.
Say, Keawenuiaumi, come ashore.

Keawenuiaumi made reply: "Yes, I will come ashore for your very words have come true. I was willing to land, but these fellows were so learned. I thought they were indeed learned, but I have found that they are not." Kuapakaa said: "There, you have faced disaster. Come ashore at the boy's landing." The king then expressed his willingness to land. Kuapakaa then said to the king: "Say, listen to me; we will go in first and when I beckon to you, you may come, because the passage way is crooked, and furthermore the proper time for making a landing is past. Had you consented to make land at my first invitation, we would have had no trouble; for at that time the tide was low and the coral exposed; but now the tide is high, so that the coral is covered deep, and we will miss our bearings if we go in together." To this, Keawenuiaumi gave his consent, saying: "That is well."

Pakaa and his son therefore entered the passageway first, and when they stopped they beckoned to the king's canoe as well as the others to come in. This zigzag was continued until they were almost in, when Pakaa said to the boy: "Say, let us paddle in; you must exert all your strength, that we may land before the others." With this the two worked with all their might and made land before the others. Pakaa then jumped ashore and ran into the house reserved for the preparation of food, thinking that in this house he would be safe, for such houses were never entered by kings. When Pakaa jumped from the canoe, Lapakahoe saw and thought he recognized Pakaa by the limp he made while running, for his legs had been injured; but he was not certain, believing that Pakaa was in Kaula.

Late that afternoon, all the canoes made land, including the canoe of Keawenuiaumi, who still sat on the platform and had not come ashore, for the reason that he did not have any clothes, and no loin cloth, all having been wet and the spare ones had all been lost at sea. When Kuapakaa saw his master sitting there naked on the canoe, he returned to the house and told his father of what he had seen. When Pakaa heard this, he took out a loin cloth and gave it to Kuapakaa, saying to the boy: "You take

Kaa ka ua, kaa ka waa,
Ehuehu kai lele ka moi,
Hee loko ua ai ka ale,
Lele na ukana,
Hoaa i ke aloha o ke keiki,
Uwe i ke aloha o ka wahine,
Noho inoino kulanalana,
Hae ka ilio i ke kai,
Nanahu i ka nuku o ka waa,
Hookoo ka pili mua,
Hele ka pili hope,
Kai ka pili a ke kahuna,
Kuouou, haalulu,
Pahili, haukeke,
Huhuluwi na hulu i ka maha,
E na holo moana hookuli,
Akahi la anuanu e ke 'lii.
E Keawenuiaumi, e pae.

I mai o Keawenuiaumi: "Ae, e pae, he mea no kau a hala ko olelo i i mai ai; ua ae no au e pae, o ke akamai hoi o lakou nei, kai no he ike io, aole ka!" I aku o Kuapakaa: "Ike la i ka make, e pae i ke awa o ke keiki." Ae mai ke 'lii: "Ae, e pae." "Auhea oe e ke 'lii, e hoolohe mai oe; o maua ke holo e, a kahi e ani mai ai na lima, alaila, oukou holo ae, no ka mea, he kekee ke awa e pae aku ai o uka, ua hala no hoi ka wa pono e pae ai. No ka mea, ina oukou i ae mua e pae, alaila, o ka wa hohonu ole ia o ke kai, aole e nalo ke akoakoa. I keia wa, ua nalowale na pukoakoa no ka hohonu o ke kai, nolaila, hu hewa kakou ke holo pu." Ma keia olelo a Kuapakaa, ae mai o Keawenuiaumi: "Ae, ua pono ia."

Holo mua aku la o Pakaa ma mamua, a kahi e lana ai, alaila kahea mai i ko ke 'lii mau waa, a me na waa e ae. Pela no ka holo ana, i o ianei, e hookekee ai, a kokoke loa e pae i uka olelo aku o Pakaa i ke keiki: "E, e hoe kaua, e hoe oe a ikaika loa, i pae kaua." Ia laua i hoe ai, pae e aku la ko laua waa i uka, lehei aku la o Pakaa mai ka waa aku a holokiki aku la a komo i ka hale aipuupuu, oia ka hale a Pakaa i manao ai e nalo, no ka mea, he hale komo ole ia e ke 'lii. Ma keia lele ana o Pakaa, ua ike mai o Lapakahoe, o Pakaa no; o kona kumu i manao ai oia, o ka hapeepee o ka hele, e onaha ai na wawae, aole nae i hooiaio loa no ka manao, aia no o Pakaa i Kaula kahi i noho ai.

Ahiahi iho la, pau loa mai la na waa i ka pae, a me ko Keawenuiaumi, eia nae, o Keawenuiaumi, i luna no ia o ka pola o na waa kahi i kau ai, aole i lele i uka, no ka mea, aohe kapa, aohe malo, ua pau loa i ka pulu, a ua pau loa i ka lilo i ke kai. Ike aku la o Kuapakaa i kona haku i ka noho wale mai i luna o na waa, hoi aku la ia a olelo i kona makuakane ia Pakaa. A lohe o Pakaa, unuhi mai la ia i ka malo a haawi aku la ia Kua-

this loin cloth and give it to your master, and the loin cloth that is wet, you bring it here, for you are privileged to wear his loin cloth and he yours."[29]

Kuapakaa therefore took up the loin cloth and returned to Keawenuiaumi. When he came to the king's presence he said: "Here is my loin cloth, you can use it and let me take your wet one." Keawenuiaumi reached out for the loin cloth and looked at it, and saw that it looked like his own, the kind he used to wear when Pakaa had charge. At seeing this, Keawenuiaumi said: "Say, this loin cloth looks just like my own." Kuapakaa replied: "This is my own loin cloth, but you being the king, I give it to you." Kuapakaa then took the wet one and returned to Pakaa, who said to him: "Hang up your master's loin cloth over the door way, so that the people will not try to enter this house. You can enter it and can go out, because all the sacred things belonging to your master are free to you. When the king's stewards come for food you can hand it to them from the inside of this house, while they stand outside." This was cunning of Pakaa.[30]

When Kuapakaa looked and saw that Keawenuiaumi was sitting without any covering, he took pity on him and so told Pakaa about it. When Pakaa heard this he took out a kapa from the wind calabash, Laamaomao and handed it to Kuapakaa, saying: "You take this and give it to your master. If he should say that it looks like his, you tell him, that this is your own kapa made by your mother." The name given to such kapas was "ouholowai of Laa."[31] They were very sweet, having been scented with the fragrant shrubs and vines of Laa and Puna, called the *olapa,* the *kupaoa,* the *mokihana,* the *apiipii* and others.

When Kuapakaa came to the presence of the king with the kapa and handed it to Keawenuiaumi, Keawenuiaumi took it and spread it out. As he did this he caught the sweet scent of the olapa. He then inquired of the boy: "Where did you get this kapa?" The boy replied: "It belongs here in Molokai." Keawenuiaumi said: "There are no kapas in other places like those of Hawaii; and they are not common with other chiefs. I am the only one who possesses such things. I believe this is my kapa. It must be that Pakaa is here." "It was my mother that made this kapa for my own use, for my mother is a chiefess of Molokai and kapas are scented on this island, and it has been kept for my own use. The name given my kapa is wailau.[32] That is the best and most fragrant kapa in this place, like what you call the ouholowai of Laa; they smell the same." This satisfied the king.

That evening the chiefs came together with their men and as they were sitting quite close to the king, the king said: "If Pakaa was here, of an evening like this, he would have my awa ready with two fresh *hinalea.*[33] I would drink the awa and as its effects come over me, I would feel like a newly made net, nice and snug, all night. How I do miss Pakaa."

When Kuapakaa heard this he returned to his father, Pakaa, and said: "My

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[29] A rather remarkable presumption.

[30] This move of Pakaa's was to gain time by keeping the others out.

[31] *Laa* appears to have been the ancient name of the locality in Puna now known as Olaa, changed likely through the reference to it on account of its famed kapas and fragrant herbs, as "o (of) Laa," as shown in various traditions. In this same way Hawaii was first made known to the world as "Owyhee."

[32] *Wailau,* a variety of kapa now unknown.

[33] *Hinalea,* a choice fish of the *Coris* family.

pakaa, a olelo aku la: "E lawe oe i keia malo a haawi aku i ko haku, a o ka malo i pulu, o ia kau e lawe mai, no ka mea, o kona malo nau e hume, pela hoi kou malo, nana e hume."

Lawe aku la o Kuapakaa i ka malo a hiki i mua o Keawenuiaumi: "Eia kuu wahi malo nou, o ko malo pulu e haawi mai oe ia'u." Lalau mai la o Keawenuiaumi i ka malo a nana iho la, ua like loa me kona malo i ko laua wa e noho ana me Pakaa; i mai la o Keawenuiaumi: "E, ua like loa no keia malo me ko'u malo." I aku o Kuapakaa: "No'u no keia malo; o oe hoi na e ke 'lii, nolaila, haawi aku la au nou ia." Hoi mai la o Kuapakaa me ka malo pulu a mua o Pakaa, i mai la o Pakaa: "Kau ia ae ka malo o ko haku ma ka puka o ka hale, i ole e komo mai na kanaka i loko nei. O oe ka mea komo i keia hale, a me ka puka i waho, no ka mea, ua laa oe i ke kapa a me ka malo o ko haku, i hele mai na aipuupuu i ai, nau e haawi aku maloko nei, ma waho mai no lakou." He hana maalea keia a Pakaa.

Nana aku la o Kuapakaa, o ka noho wale mai o Keawenuiaumi aohe kapa, aloha iho la ia, olelo aku la ia Pakaa; a lohe o Pakaa, unuhi mai la ia i ke kapa, i loko o ka ipu o Laamaomao, a haawi aku la ia Kuapakaa. Olelo aku la: "E lawe oe i ke kapa a haawi aku i ko haku, i olelo mai ko haku, ua like me kona kapa, e olelo aku oe, o kou kapa no keia a kou makuahine i kuku ai nou." O ka inoa o ke kapa, o ouholowai o Laa; ua aala loa, no ka mea, ua hooluuia i na nahelehele aala o Laa a me Puna, oia ka olapa, ke kupaoa, ka mokihana, ke apiipii, a me na mea e ae.

A hiki aku la o Kuapakaa i mua o Keawenuiaumi me ke kapa, haawi aku la, lalau mai la o Keawenuiaumi i ke kapa, a kuehuehu ae la, po i ke ala o ka olapa, honi iho la i ke ala. Alaila, ninau mai la i ke keiki: "Nohea keia kapa i loaa ai ia oe?" "No Molokai nei no," pela aku ke keiki. I mai o Keawenuiaumi: "Aohe kapa o na wahi e ae e like me ko Hawaii, aole no hoi i laha i na 'lii e ae, ia'u wale no; me he mea ala o kuu kapa no keia, a eia no paha i anei o Pakaa?" "Na ko'u makuahine no i kuku i keia kapa no'u, no ka mea, he 'lii ko'u makuahine no Molokai, a he kapa aala no hoi ko keia aina, ua hooluu ia i na mea aala he nui loa, a ua malama ia no'u. O ka inoa o ko'u kapa, o wailau, oia koonei kapa aala loa, e like me ko oukou he ouholowai o Laa. Ua like na aala." Pau ae la ko ke 'lii manao haohao.

A ahiahi iho la, akoakoa ae la na 'lii me ko lakou mau kanaka, a kahi hookahi; olelo aku o Keawenuiaumi: "Ina nei la o Pakaa, penei keia ahiahi la, o ka apu awa mai la no, o na hinalea ola elua. Inu iho la a ona, ooki iho la ka ona o ka awa, uwi kela me he koko aha la, a ao ka po; aloha no hoi o Pakaa."

Lohe o Kuapakaa i keia olelo a ke 'lii, hoi aku la ia olelo ia Pakaa: "Ua ono kuu

master is in want of some awa, and he has expressed his affection for you and showed that he still remembers you." When Pakaa heard this, he took down the awa cup, the awa dish, the grass used for straining awa, the piece of awa and two portions of awa already prepared and said to the boy: "You take these to your master and show them to him. If he should ask you to prepare the awa for him, give your consent. Then you turn to one side where it is dark, leave the piece that is not prepared, take up the portions that are ready, strain them into the cup. He will compliment you for being very quick, for I was ever ready with these things when I was with him. After you have strained the awa into the cup, hand the cup to your master, then run as fast as you can to the pool where we keep the hinalea and catch two for your master, for he would want the fish to take away the bitter taste of the awa from his mouth."

When Kuapakaa came to the presence of Keawenuiaumi, he said: "Here is my awa for you." The king looked and saw that it was quite a large piece, so he said: "You had better prepare it for me." Kuapakaa then turned into a dark corner, took the portions already prepared, strained the same and handed the cup to the king. The boy then ran for the fish, the two hinalea, and shortly after he returned with them to the king.

Because of these things performed by the boy, Keawenuiaumi complimented him for being quick and for carrying himself like a person who has always lived with kings, and for conducting himself so well. The king then drank up the awa and as the effects of it stole over him, combined with the weariness of a hard and eventful day, he fell into a deep sleep.

Upon seeing this, Kuapakaa decided to uncover the wind calabash, Laamaomao, and to keep it uncovered, so that the winds would continue to blow and the storm hold for days; and in this way keep the king with him. So Kuapakaa uncovered Laamaomao, and the storm kept up day after day; and by it the expedition for the search was postponed. Because of this storm Keawenuiaumi and his men were forced to wait for the abating of the storm until one month went by, when their food which had been brought from Hawaii was exhausted. At this, the chiefs went before Keawenuiaumi and told him of their trouble, that they had run out of food. When Keawenuiaumi heard this he sent a man to go and ask of the boy, if he had any food. Said the king: "If he has any food, tell him that we are without any."

When the man came before Kuapakaa he told him what Keawenuiaumi had said to him. When Kuapakaa heard this, he said: "There is food; but you must go back to the king and tell him the food is up in the uplands. Tell him there are six chiefs here and I have six small patches. Furthermore, if you should go for food, don't take the big potatoes only and leave the small ones; for if you do so you will not get another chance to go up there for food." With this the messenger returned to the presence of Keawenuiaumi and reported to him of what the boy had said. When Keawenuiaumi heard this he ordered his men and the chiefs to go up for food.

When they came to the uplands, where the potatoes were growing they saw that there were six large patches, each of very great extent, and were so long that the other ends could not be seen. The men then said to themselves: "How wonderful! The

haku i ka awa, a olelo mai nei he aloha ia oe no ia mau mea i kou wa e noho ana me ia." A lohe o Pakaa, unuhi mai la ia i ka apu, i ke kanoa, i ka mauu, i ka puawa, me na mana awa elua i mama mua ia: "Lawe oe i keia a ko haku, hoike aku, a i olelo mai nau e mama, ae aku no. Alaila, huli ae oe a ma kahi poeleele, waiho oe i ka puawa okoa, lalau iho oe i na mana i wali, a hoka iho i loko o ke kanoa, alaila, e mahalo kela i ko hikiwawe, no ke mea, pela wau i ko'u wa e noho ana me ia. A pau ka awa i ka hoka, haawi aku oe i ko haku, alaila, holo mama oe i na hinalea elua a kaua i hooholo ai i ka hapunapuna, lawe mai oe i pupu no ka awa o ko haku, i pau ka mulea awa o ka waha o ko haku."

A hiki o Kuapakaa i mua o Keawenuiaumi, olelo aku la: "Eia kuu wahi awa nou." Nana mai la ke 'lii a ike he puawa nui, olelo mai la: "Nau no e mama." Huli ae la o Kuapakaa ma kahi poeleele a hoka iho la i na mana i wali mua, haawi aku la i ke 'lii, a holo aku la i na hinalea elua, a hoi mai la i mua o Keawenuiaumi.

No keia mau hana a ke keiki, mahalo iho la o Keawenuiaumi i ka eleu, me he kanaka makua ala, ua noho me na 'lii a maa ka makaukau. Inu iho la ke 'lii a ona, moe iho la, hui ae la ka ona o ka awa me ka maluhiluhi o ke kai, o ka moe ka hana.

Nolaila, manao o Kuapakaa, e huai i ka ipu makani ana ia Laamaomao, i pa ka makani, mau no ka ino, noho no ke 'lii me ia. Wehe ae la o Kuapakaa i ke poi o Laamaomao, a pa iho la ka ino i kela la i keia la, ma keia ino i lohi ai ka holo o Keawenuiaumi. Pela ko lakou kali ana i ka malie, a hala hookahi malama, pau ae la ko lakou koena ai, o ka hele ana mai Hawaii mai. Ia wa, hele mai na 'lii o Hawaii ia Keawenuiaumi, hai mai la i ko lakou pilikia nui o ka pololi, a lohe o Keawenuiaumi, i ka lakou olelo. Hoouna aku la o Keawenuiaumi i ke kanaka, e ninau aku i ke keiki he ai paha kana, aole paha. Aka, ina he ai, e olelo aku oe he pilikia ko kakou.

A hiki aku la ke kanaka i mua o Kuapakaa, hai aku la i na olelo a Keawenuiaumi, a lohe o Kuapakaa, olelo mai la: "He ai no, eia nae, e hoi oe a hai aku i ke 'lii ia Keawenuiaumi, he ai no, aia i uka, e olelo aku oe, eono alii, eono kipoipoi. Eia hoi, i kii oukou i ka ai, mai ohi oukou i ka mea nui wale no, a haalele i ka mea liilii, ina oukou e hana pela, aole oukou e kii hou i ka ai." Hoi aku la ka elele a mua o Keawenuiaumi, olelo aku la i ka olelo a ke keiki, a lohe o Keawenuiaumi, kena ae la ia i na kanaka a me na 'lii e pii i ka ai.

A hiki lakou i uka, nana aku la lakou i na mala uala eono, nui launa ole, a loihi no hoi ke nana aku. Olelo ae la kekahi i kekahi: "Kupanaha, olelo mai nei hoi ua

boy said there were six small patches, but here there are six very large patches." The men then began to dig up the potatoes, and after they had dug up enough, they collected the potatoes and in obedience to the boy's order, they took the large ones as well as the small ones and returned with the potatoes to the beach, lighted the ovens, and after the potatoes were cooked, they sat down and ate their fill.

After this Kuapakaa came to them and said: "I want you to take the large potatoes for your own use and keep the small ones for me." "Why, no, not so; you must have some of the large ones, too, because the potatoes are yours." "No," said Kuapakaa, "you take the large ones and save the small ones for me. But I want you to do this: peel the skin and then set out the potatoes to dry."[34] The people then asked Kuapakaa: "What do you intend doing with the food, boy?" Kuapakaa replied: "I am doing this, because I know you will eat up those potato patches and the bad weather of this land generally comes about this time, when the sea will be rough, which will keep you here for some time, for there are three bad months yet to come; Makalii, Kaelo and Kaulua.[35] In the month of Olana,[36] it is possible that fine weather will come, then you people will be able to get away. By that time my potatoes will all be consumed by you, but by doing this, saving and drying out the small potatoes, I will not be without food and will not be hungry, for I shall then live on the small potatoes which I ask you to keep for me. With this food I will be supplied during the time of planting and care of a new crop." This talk by Kuapakaa, although true, was intended to deceive them, for Kuapakaa well knew that Keawenuiaumi was going to urge that he go along with him in the search for Pakaa, when good weather once more prevailed. The men, in obedience to this order, faithfully kept all the small potatoes after every cooking day.

When Keawenuiaumi left Hawaii on this expedition, he left word with the chiefs and the common people that he would take up a month in the search for Pakaa. He was, however, mistaken in this, for he was in Molokai for four months. In this prolonged absence the people of Hawaii began to mourn for their king, believing that he was dead. After staying in Molokai for four months, the followers of Keawenuiaumi began to think of their wives, children and parents, and there was a general feeling amongst them that they abandon the search for Pakaa and return to Hawaii.

At the expiration of the four months, during which bad weather was to prevail as predicted by Kuapakaa, he closed the wind calabash of Laamaomao, and good weather was once more experienced. He then said to the people: "This is Olana, the pleasant month, then come Welo and Ikiikii (May and June), the period of time when the fisherman's fish line is always wet. These months are the pleasant months, and hence the fisherman's line is never dry, because they go out fishing every day." He then said to the chiefs and men: "Bind the lashings of the canoes, for I have kept you for four months because of the bad weather; now that good weather has come, you must return home." When the chiefs heard this, they made ready their canoes, renewed the lashings, and pushed the canoes out into the sea and moored them, for the ex-

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[34] This was the way of preserving food for use in times of war or on long ocean voyages.

[35] These months would range from mid November to March, according to Alexander.

[36] *Olana*, or *Nana*, translated as April, would be the March-April of the Hawaii calendar, but July of Molokai's.

keiki nei, he mau wahi kipoipoi wale no, eia ka hoi, he mau mala nunui." Koki iho la lakou, a nui ka ai, hoiliili iho la, e like me ka olelo a ke keiki mai ka mea nui a ka mea liilii, a hoi aku la a hiki i kai, hoa ka umu, a moa ae la, ai iho la lakou. Hele mai la o Kuapakaa a hiki olelo mai la ia lakou: "E auhea oukou o ka uala nui o ka oukou ia, o ka mea liilii o ka'u ia." "Kahaha, aole peia, i uala nui no kekahi au, no ka mea, nau ka ai." "Aole," pela aku o Kuapakaa, "o ka ai nui na oukou no ia, o ka ai liilii o ka'u ia. Penei nae oukou e hana ai; e ihi oukou a pau ka ili o waho, alaila, kaulai i ka la a maloo." O ke ano o keia, he ao maloo.

Ninau mai la lakou: "Heaha ke ano o keia hana au e ke keiki?" I aku o Kuapakaa: "No ko'u manao, e pau ana kela mau mala uala ia oukou, a e hiki mai ana ka manawa ino o keia aina, e kaikoo ai ka moana o kai, a e loihi ana no hoi ko oukou noho ana i anei, no ka mea, ekolu malama ino i koe, o Makalii, Kaelo, Kaulua. I Olana paha hookau ka malie, alaila, oukou holo, nolaila, e pau ana ka'u ai ia oukou; aka, i hoi oukou, aole au e wi ana, aole no hoi e pololi, no ka mea, ua ola au i ka ai liilii a oukou e hoiliili nei, loaa hoi ko'u o e mahiai aku ai i ai na'u." O keia olelo a Kuapakaa, he olelo maalea, he olelo huna, aole ia o ke ano maoli. Ua ike no o Kuapakaa, e koi ana no o Keawenuiaumi, e holo e imi ia Pakaa, ke malie, nolaila, ua malama loa na kanaka i ka ai liilii, i kela umu keia umu ke kalua ai lakou.

Eia nae, ia Keawenuiaumi ma i holo mai ai mai Hawaii mai, olelo aku ia i na 'lii o hope a me na makaainana, hookahi mahina e holo mai ai e imi ia Pakaa, aka, ua hala na mahina eha ia lakou ma Molokai, o ka noho ana. Ma keia noho loihi ana o Keawenuiaumi ma, kanikau na makaainana o Hawaii ia ia, e manao ana ua make. A hala na mahina eha i ka noho ana ma Molokai, hu mai la ke aloha o ka wahine, ke keiki, a me ka makua, nolaila, pau ka manao hele e imi ia Pakaa, o ka hoi wale no i Hawaii ka pono.

A pau na malama ino eha a Kuapakaa i olelo ai, popoi iho la ia i ka ipu makani o Laamaomao, hookau mai la ka malie. Olelo aku la ia: "Olana keia o ka malama malie, o Welo, o Ikiiki, o ke aho pulu a ka lawaia, he mau malama malie wale no keia; nolaila, maloo ole ai ke aho a ka lawaia, no ka holo mau i kai." I aku la ia i na 'lii me na kanaka: "E hoa na waa a paa, no ka mea, ua kaohi aku wau ia oukou no na malama ino eha, a ua malie, e hoi oukou." A lohe na 'lii i keia olelo, makaukau iho la na waa a paa i ka hoa, hoolana aku la i loko o ke kai, me ka paa i ka hekau ia, no ka mea, he huakai

pedition of kings is ever alert. Very late that evening, when it was almost midnight, Kuapakaa called out in a chant, as follows:

Arise! Arise! Arise!
The night is spent, the night is spent.
All tiredness, soreness and weariness have vanished;
Also darkness that prevents the sailing of canoes.
Arise! Arise! Arise!
Hikiliimakaounulau[37] is up,
The star at the end of the land.
Arise, make a move! Arise, make a move!

Upon hearing this, the chiefs said: "How strange! it is not yet anywheres near daylight, but the boy is calling us to sail off. This is only in the early evening."

CHAPTER IV.

DEPARTURE FROM MOLOKAI.—THE NAMES OF THE SIX DISTRICTS OF HAWAII.—THE KING DESIRES KUAPAKAA TO ACCOMPANY HIM.—THE BOY CONSENTS UNDER CONDITIONS.—THEY START OFF.—MEETING WITH ADVERSE, COLD WINDS, THE TWO SAILING MASTERS FALL OVERBOARD.

BY THIS expression used by the chiefs, it was their intention to delay their sailing until the change of the Milky Way, after midnight, when they would make the start. Hearing this expression, Kuapakaa again called out; this time naming the six different districts of Hawaii, and also the six chiefs.

THE NAMES OF THE DISTRICTS.

Arise, Kona, land of the calm seas!
The shady clouds of Keei are flying.
The clouds are like ridge poles over Weli.
How long you have indeed slept!
When I mentioned you the fact,
You sit calmly and make no stir.

Make a move, Kohala, arise!
Make a move, Kohala, thou of the solid step,
Causing Papa the begetter of the isles, to hearken,
The one who gave birth to Koolau.

Arise, Hilo!
Hilo of the incessant rains of the sharp head.
The flower of the lehua is withered
By the pelting down of the rain,
Prepare the *ki* leaf[38] in the calm
For the net-fishing of the *nehu* at Punahoa.

Arise, Puna!
Puna the land made fragrant by the *hala*

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[37] Not identified as the morning star by this name.

[38] Braid or cluster the leaves of the *ki* plant to fringe the seines for certain kinds of fish.

pulale ka ke 'lii. A ahiahi loa, aneane e aumoe, kahea aku la o Kuapakaa ma ka paha penei:

E ala! e ala! e ala!
Ua kulu ka po! ua kulu ka po!
Pau ka luhi, ka eha, ka opa,
Ka maka pouli o na waa la.
E ala! e ala! e ala!
Aia i luna o Hikiliimakaounulau,
Ka hoku i ka palena o ka aina.
E ala! e eu! E ala! e eu!

Ma keia olelo a ke keiki, olelo ae la na 'lii: "Kupanaha! Aole hoi i kokoke aku i ke ao, o ka hea okoa mai nei no ia e holo, eia no ka i ke ahiahi okoa."

MOKUNA IV.

Ka Haalele ana ia Molokai.—Na Inoa o na Moku Hawaii Eono.—Makemake ke 'Lii e Holo pu o Kuapakaa me ia.—Ae ke keiki Malalo nae o na Kumuaelike.—Hoomaka Lakou e Holo.—Halawai me na Makani Anu Pahili, Haule na Hookele Elua mai ka Waa.

O ko na 'lii manao ma keia olelo a ke keiki, e waiho a huli ka ia i ke kau o ka po, alaila holo. Nolaila, hoomaka hou o Kuapakaa e kahea ma ka inoa o na moku eono o Hawaii, e pili ana i na 'lii eono o Hawaii:

NA INOA O NA AINA.

E ala e Kona, aina kai pohu i ka hau!
E lele ana ke ao pohu o Keei,
He ao kaupoku ia no Weli,
Weliweli, wale ko'u moena,
Ko'u hai wale ana ia oe,
Nohowale iho la oe, pale ko eu,

Eu e Kohala—e!
E eu e Kohala, ka unupaa,
A haliu o Papa hanau moku,
Ka mea nana i hanau o Koolau,

E ala e! e Hilo e!
O Hilo ua poolipilipi i ka umulau,
Ua mae ka pua o ka lehua
I ka hehihehi a ke kuaua,
E aha lai i ka malie,
Lawaia huki heenehu o Punahoa.

E ala, e Puna e!
O Puna aina ala i ka hala

From one end to the other,
To the very breadfruit trees of Kailua
That stand unmolested by the winds of Kau.

Arise, Kau!
Kau the large windy land,
Land where the current draws to Alae,
Where the canoes sail here and there,
To Kailikii, to Kaulana,
Sailing singly, sailing in pairs,
Sailing by threes, sailing by fours,
Sailing by fives, sailing by sixes,
Sailing by sevens, sailing by eights,
Sailing by nines, sailing by tens.
They all sail, the small canoes,
The canoes of the chiefs must sail.

After this call of the boy, the chiefs and the men arose about midnight, boarded their canoes and set sail, and when out at sea they hove to and awaited for the canoe of Keawenuiaumi, which was to come later; for the king had given them his order to go to sea and await his coming. In waiting for the king, the chiefs allowed their canoes to drift away; and in drifting they all fell asleep. The men who were anxious to get back home then headed the canoes for Kawaihae in Kohala, Hawaii; at daylight the next day, the chiefs awoke and when they looked about them they saw that the land in sight was Hawaii. Instead of getting angry, they felt happy, for they knew that they were about to see their wives and children; they, however, felt some regrets, for they loved their king, Keawenuiaumi.

At daylight, a man came to Kuapakaa from the king with the request that he go to the king. When Kuapakaa came before Keawenuiaumi the king said: "I have sent for you to ask you that you accompany me to Kaula and back." Kuapakaa replied: "I cannot go with you, for I would be leaving my old man by himself and he is very weak." But since the king kept on urging him, Kuapakaa agreed to accompany the king. This by the way was the wish of Kuapakaa. In giving his consent, Kuapakaa made his going conditional, saying: "I am willing to go with you, if you will take my things along. If you allow this, I will accompany you; but if you will not allow my things to go along, I will not go with with you." The king gave his consent,[39] saying: "I am willing that you go with your things." Keawenuiaumi then told the men to take the things belonging to the boy and place them on the canoe, believing that this would allow the boy to accompany him.

When the men came to the place where the boy's things were, they looked and saw a large log of wood as long as the double canoe of the king. When the men saw this log they expressed their doubts as to its being able to be carried by the double canoe for they feared that it would be too much of a load. The men, however, took it up with some difficulty and placed it on the canoe, which set the canoe deep in the water. The boy then pointed to another thing, a rock, with a groove cut around it; thus making two things the boy wished placed in the canoe.

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[39] Usually the king commands; his wish is law; but here is a decided departure from custom.

Mai ke kila no a akiaki,
O na ulu o Kailua,
Aeae kukio makani o Kau.

E ala e Kau e!
Kau nui aina makani,
Ko ke au i Alae
Kapaepae ka waa e holo,
I Kailikii, i Kaulana,
Holo kookahi, holo koolua,
Holo kookolu, holo kooha,
Holo koolima, holo kooono,
Holo koohiku, holo koowalu,
Holo kooiwa, holo kooumi.
Holo na pou, na waa liilii,
Ka waa o na 'lii e holo.

Mahope o keia olelo kahea a ke keiki, ala ae la na 'lii a me na kanaka i ke aumoe, a ee ae la kela alii, keia alii i kona waa, a holo aku la, a ka moana lana mai, koe iho la o Keawenuiaumi mahope. Ua kauoha ke 'lii ia lakou, e holo a ka moana kakali mai ia ia, ma keia holo ana, ua hookelekele lakou, mai Molokai a Oahu, e like me ka moku. Ma keia hookelekele ana o lakou, ua pau loa i ka hiamoe i luna o na waa, nolaila, ua holo na waa a pae ma Kawaihae, i Kohala, Hawaii. I ke ao ana ae, nana aku lakou o Hawaii keia aina, olioli iho la lakou, no ka ike i ka wahine me ke keiki, aka, ua nui ko lakou aloha no ke 'lii, no Keawenuiaumi.

A ao ae la kii aku la ke kanaka ia Kuapakaa, ma ke kauoha a ke 'lii e hele mai i mua ona. A hiki o Kuapakaa i mua o Keawenuiaumi, olelo mai la: "I kii aku nei au ia oe, e holo pu kaua i Kaula a hoi mai." Olelo aku o Kuapakaa: "Aole au e hiki, e haalele iho auanei au i kuu wahi pupu elemakule, no ka mea, ua palupalu." A no ke koi pinepine a ke 'lii, ae aku la o Kuapakaa e holo pu, o kona manao no ia o ka holo pu me Keawenuiaumi. Nolaila, olelo aku la o Kuapakaa ia Keawenuiaumi: "He ae no au e holo pu me oe, ke ili nae kuu wahi ukana, alaila, holo kaua, a i ole e ili, aole au e holo me oe." Ae mai la ke 'lii: "He ae no au e holo oe a me ko ukana pu." Kena ae la o Keawenuiaumi i na kanaka, e kii i ka ukana a ke keiki a lawe mai, no ka mea, ua manao o Keawenuiaumi o ia ka mea e hiki ai ke keiki.

A hiki na kanaka i kahi o ka ukana, i nana iho ka hana, he laau nui, ua like ka loa me na waa o ke 'lii, o Keawenuiaumi. Olelo iho la na kanaka, ina paha e kau keia laau nui i luna o na waa, o ke komo no ia, no ka nui launa ole. Amo ae la lakou me ka hiki inoino loa, a hooili i luna o na waa, a aneane na waa e komo no ke kaumaha loa; kuhikuhi hou ke keiki i kekahi ukana ana, he pohaku, ua hana ia a puali, alua ana ukana.

This large log of wood was hollow and contained food and various other things. Because of this large log, the men gave the boy the name, "The boy of Kaluakoi with the large package." After the things belonging to the boy had been placed on the double canoe, Keawenuiaumi and Kuapakaa, as well as the rest of the men, boarded it and set sail.

In setting out, they experienced pleasant winds, called Kaao; Kuapakaa at once looked at the two sailing masters and asked that they give him one of the paddles, but they refused, saying: "We cannot give you one because this is our sign of authority. We will be blamed if we surrender it to you." By this Kuapakaa wanted to place the responsibility upon their own heads, in case of coming disaster, for these were the very men who had made things so unpleasant for his father, Pakaa, who was forced to go away from the presence of Keawenuiaumi.

The canoe sailed on and passed to the lee of Oahu, then on into the sea of Kaiewaho,[40] where they saw Kauai; after a time they went past Waimea. At this place Kuapakaa uncovered his wind calabash, Laamaomao and immediately they were encompassed by a terrible storm. In meeting this storm the king did not worry for he had the boy with him. When they were beset with this storm, Keawenuiaumi asked of the sailing masters: "What are we to do?" The two were unable to make answer, at that time, for the waves were beating into the canoe, and it was only being kept afloat through the exertion of the bailers. Soon after this the storm increased and the wind and rain were terrible; the thunder and lightning too was severe, and they began to drift away until Kauai was almost lost to their sight.

As the storm increased, Keawenuiaumi turned to the boy and asked: "What about this storm?" Kuapakaa answered: "I have nothing else to meet it, except this rock; it must be cast out to serve as an anchor to hold the canoe and in that way prevent our being blown away by the wind and lose sight of land." At this, Keawenuiaumi surrendered the entire command of the canoe to Kuapakaa; it was his to carry them to destruction or to safety. Kuapakaa then opened out one end of the log, and taking out a rope he fastened it to the rock, and threw it into the sea, and they were held in one place.

When Kuapakaa saw that the men and the king were shivering from the intense cold, that their hair hung down straight and every one was suffering, he took out some palm leaves[41] from the log and gave the men one apiece and one to the king; but he did not give the sailing masters, Hookeleihilo and Hookeleipuna, any. Soon after this he took out food and meat from the log, and gave some to the men and to the king; but he again refused to give anything to the sailing masters.

By this action of Kuapakaa the two sailing masters were in great distress, for they were shivering with the cold and were in great need of food. Not very long after this, Hookeleihilo fell overboard, unable to withstand any longer the terrible sufferings. At this the man who sat in front of Hookeleiho called out: "Hookeleihilo has fallen overboard." Not very long after this, Hookeleipuna succumbed and he too fell overboard, dead; thus were the two sailing masters disposed of.

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[40] The Oahu-Kauai channel.

[41] Palm leaves have been recognized as peace offerings by hostile tribes, but in this case they become equally effective with the elements.

O keia laau nui, he ukana o loko, he ai, he ia a me na mea a pau loa. No keia laau nui, kapa na kanaka ia ia: "O ke keiki opeope nui o Kaluakoi." A pau na ukana a ke keiki i luna o ka waa, ee aku la o Keawenuiaumi me Kuapakaa, a me na mea a pau loa i luna o ka waa, a holo aku la.

Ma keia holo ana, he maikai ka makani, he kaao; ia wa nana aku la o Kuapakaa i na hookele, a nonoi aku la i kekahi hoe ia ia, hoole mai la na hookele: "Aohe maua e haawi aku ia oe, no ka mea, o ko maua haawina no ia; hewa maua ke lilo ia oe." Ma keia hana a Kuapakaa he imihala i na hookele, no ka mea, o na hookele ko Pakaa mea i hele ai mai a Keawenuiaumi mai.

Holo mai la lakou mai Molokai a kalewa mawaho o Oahu nei, malaila aku a ke kai o Kaieiewaho, ike lakou ia Kauai, a mahope, holo ana lakou mawaho o Waimea. Alaila, wehe ae la o Kuapakaa i ke poi o ka ipu makani o Laamaomao, a halawai lakou me ka ino ia wa, i keia pilikia ana, ua oluolu no ko ke 'lii manao no ka holo pu ana o ke keiki me ia. Ma keia ino ana, ninau aku la o Keawenuiaumi i na hookele: "Pehea ka pono?" Aole hiki ia laua ke ekemu mai; ia wa, e komo ana ka ale iloko o na waa, aka, ua ikaika na ka liu. Ia wa, hiki mai ka ino a nui loa, aole o kana mai ka ua me ka makani, ka hekili me ka uwila, a aneane e nalowale o Kauai.

Ma keia ino i loohia ai ia lakou, ninau aku la o Keawenuiaumi i ke keiki: "Pehea ka ino?" I aku o Kuapakaa: "Aohe a'u pono e ae, eia wale no, e hoolei ka pohaku nei la i ke kai i heleuma no na waa e paa ai, e aho ia, aole kakou e puhi ia e ka makani, a nalowale ka aina." Ia wa, hooili mai la o Keawenuiaumi i na hana a pau loa ia Kuapakaa, ia ia ka make, a me ke ola; alaila, unuhi ae la o Kuapakaa i ke poo o ka laau a lawe ae la i ke kaula a nakii iho la i ka pohaku, a hoolei aku ia i loko o ke kai, a paa iho la lakou i kahi hookahi.

A ike o Kuapakaa i ke anu o na kanaka a me ke 'lii, ua huluhulu loloa, ua haukeke, alaila, unuhi ae la ia i ka lau o ka loulu mai loko ae o ka laau, a haawi pakahi aku la i na kanaka, a me ke 'lii, o Keawenuiaumi, i ka ao loulu, a koe na hookele, oia o Hookeleihilo a me Hookeleipuna, aohe o laua ao loulu.. Mahope o keia, haawi aku la o Kuapakaa i ka ai a me ka ia i na kanaka, a koe o Hookeleihilo a me Hookeleipuna, aohe ai a laua.

Ma keia hana ana a Kuapakaa, ua pilikia loa na hookele i ke anu a me ka pololi, aole i liuliu iho, pahu ana o Hookeleihilo i loko o ke kai mahope o na waa. Kahea mai la ke kanaka mamua iho o Hookeleihilo: "E! Pahu aku la o Hookeleihilo i loko o ke kai!" Aole i liuliu iho, make o Hookeleipuna, pau loa na hookele i ka make.

CHAPTER V.

At Death of Pakaa's Enemies, Calm Prevails.—The Boy Is Made Sailing Master.—He Directs the Canoes to Hawaii.—The Men Are Made Glad, but the King Is Sad at Failing to Find Pakaa.—Kuapakaa Foretells His Neglect by the King.—Landing at Kawaihae He Is Deserted.—He Joins Two Fishermen and Makes a Fair Catch.—Falling in with a Six-manned Canoe He Wagers on a Race, Single-handed, Against All Eight and Wins.—He Hides the Fish in the King's Canoe.—They Plan a Canoe Race to Take Place in Kau, Life to Be the Forfeit.

When Kuapakaa saw that the enemies of his father, Pakaa, were dead, he closed the wind calabash, Laamaomao, and immediately the storm abated and a great calm came over the ocean. At the coming of the pleasant weather, the office of sailing master was given over to the boy. But before this, the king said to the boy, that he wished to continue the search of Pakaa at Kaula. After giving this order the king and the men all fell asleep, for they were worn out with the efforts to save themselves during the storm.

After they had all fallen asleep a fair wind from land sprung up; Kuapakaa then swung the canoe around as well as the sail and sailed straight for Hawaii, all that day and night until daylight of the next day, when they saw the top of Maunakea above the mist, passing and repassing in the distance like a pointed cloud. At this the men all woke up at the call, "There is Hawaii." Some said that it was not Hawaii; but when they got nearer to Kawaihae, they were made certain that it was Hawaii. This was the cause of great rejoicing amongst the men; but Keawenuiaumi was not at all made happy for he had failed to find his servant Pakaa, and had not reached Kaula.

As the canoe drew near the land the men became excited, for they were to see their wives and children after a long separation. Upon seeing this, Kuapakaa said to them: "Say, what a disappointment it will be for the boy." They asked: "Why?" Kuapakaa replied: "He will be neglected as soon as the canoe touches land." Lapakahoe then asked: "Why should you be neglected?" Kuapakaa replied: "I see that you are all excited and are anxious to land; and when you do, and meet your wives and children you will forget me and I will get left, for I have no friends here." Lapakahoe said: "The king will not forget you, because by you these bones were saved." "That may be so, but the boy will be forgotten as soon as the canoe touches land." These words of Kuapakaa were realized and proved too true, as the following events will show.

When they touched land at Kawaihae, everybody landed and there was weeping by the women and by the children, and while doing this, the boy was entirely forgotten. Kuapakaa, not having any other place to go to, staid by the canoes day and night, sleeping under them at night. In living at this place, the boy had no friends, and the food he lived on was the dried potatoes saved in his log of wood.

MOKUNA V.

I ka Make ana o ko Pakaa mau Enemi, Halii ka Malie.—Hoolilo ia ke Keiki i Hookele.—Kuhi Oia i ka Ihu o ka Waa i Hawaii.—Hoohauoli ia na Kanaka, aka, Hookaumaha ia ke Alii i ka Loaa ole ana o Pakaa.— Wanana o Kuapakaa i Kona Hoowahawaha ia e ke Alii.—I ka Pae ana ma Kawaihae, Haalele wale ia Oia.—Hui oia me Elua Mau Kanaka Lawaia a Loaa Kana mau wahi I'a.—Halawai oia me ka Waa Eono Kanaka, a Pili Heihei Hookahi Oia me na Kanaka Ewalu a Eo Iaia.—Huna Oia i ka I'a Iloko o ko ka Alii Waa.—Hooholo Lakou e Malama ia he Heihei Waa ma Kau, a o ke Ola ke Kumu Pili.

A ike o Kuapakaa, ua make na enemi o kona makuakane o Pakaa, alaila, popoi iho la ia ia Laamaomao, o ka malie koke iho la no ia a pohu haalele loa. A malie iho la, lilo ae la ia ia ka hookele o na waa, aka, ua olelo mua aku o Keawenuiaumi i ke keiki, e holo i Kaula i o Pakaa ala. Mahope o ia olelo ana, pauhia iho la ke 'lii i ka hiamoe a me na kanaka, no ka luhi i ke kai.

A pau lakou i ka hiamoe, pa mai la ka makani maikai ma ka aina mai, hoololi ae la o Kuapakaa i na waa a me ka pea, a holo pono i Hawaii. Ia la a po, a ao ae, ike aku la lakou i ka piko o Maunakea i loko o ka ohu, e maalo ana me he opua la. O na kanaka a pau o luna o ka waa, aia ae la lakou, aia o Hawaii; hoole kekahi poe, aole ia, a kokoke loa lakou e komo i Kawaihae, alaila, maopopo iho la ia lakou, o Hawaii keia. Nolaila, olioli lakou i ka hiki i Hawaii, aka, o Keawenuiaumi, he minamina loa ia i kana kauwa ia Pakaa, no ka hiki ole ana i Kaula.

O na kanaka a pau o luna, ua pihoihoi lakou no ka pae i ka aina, a ike aku i ka wahine, me ke keiki, nolaila, olelo e aku o Kuapakaa, ia lakou, penei: "E, ehia mea aloha o ke keiki." Ninau mai lakou: "I ke aha hoi?" I aku o Kuapakaa: "I ka haule i ka hapaina waa." I mai o Lapakahoe: "I ke aha kou mea e haule ai?" Pane aku o Kuapakaa: "Ua ike aku nei au i ko oukou pihoihoi, e ake no e lele i uka. Nolaila, ina paha kakou e pae aku, uwe ka wahine, uwe ke keiki, nolaila, poina iho la au, ka mea makamaka ole mahope." Olelo aku o Lapakahoe: "Aole oe e poina i ke 'lii, no ka mea, i ola keia mau iwi ia oe." "Oia paha. O ke keiki ka hoi ka mea aloha, i ka haule i ka hapai waa ana." O keia mau olelo a Kuapakaa, ua ko io no, aole i hala, ua pololei loa e like me kana olelo wanana mamua.

A pae aku la lakou i Kawaihae, lele aku la kela mea keia mea i uka, uwe ka wahine, uwe ke keiki, ilaila lakou i lalau ai, poina loa iho la ke keiki. Noho iho la o Kuapakaa i na waa o lakou, i ke ao a me ka po, malalo o na waa, ma keia noho ana, aohe makamaka, o kana ai, o ka ai i maloo a lakou i holo mai ai.

Some time after this, Kuapakaa heard that the season for flying-fish had commenced at Kohala, so very early one morning he came upon a couple of fishermen, who were fastening on the lashings of their canoe, making preparations for going out fishing for flying-fish. When he saw the men, he said: "What are you two going to do with the canoe?" "We are making ready to go out fishing for flying-fish." "Will you let me accompany you in your canoe?" "No, it will be too much of an extra load for the canoe?" Kuapakaa replied: "Do you think so? I believe every canoe ought to have a bailer. If I accompany you, I know that I don't share with you on your catch. I know how to fish, and if I make a large catch, I will have to share with the rowers; and even if the catch be small, I must share with you on my catch. In this way, you can see, I will not in any way be entitled to a division of your catch." As the boy spoke pleasantly and in a way, wisely, the men gave their consent and expressed their willingness to take Kuapakaa along with them.

Upon coming to the fishing grounds, several flying-fish were caught, a fair division was then made and they headed for home. On their return they met a canoe which was manned by six paddlers, while the canoe in which Kuapakaa was a paddler had only three. When Kuapakaa saw the other canoe, he said to his two companions: "Let us have a race with that canoe, and make a wager,[42] our flying-fish, that we can beat them." This proposition angered one of his companions, who said: "Why, who said so? How can you beat six men in a canoe race?" Kuapakaa said to the one who made the answer: "You had better get into that other canoe, making seven of you, and the two of us will race the seven of you."

The other man then replied: "I am afraid I will be deprived of my share of our catch. How can our strength be compared to the strength of all such full grown men? We will never be able to beat them." When Kuapakaa heard this, he said to the man: "You can take the other canoe then, making eight of you, while I shall take this canoe all by myself; and let us place our shares as our wagers. If you get ashore first, you can have my catch and if I make land first I will take your catch."

This satisfied the others and they asked that Kuapakaa hand over his share of the fish for them to hold; but to this Kuapakaa replied: "No, I think you ought to give me the fish and I act as the stake-holder; because if I beat you, you will be apt to keep the stakes, and if I jump in to take it from you, you would beat me, for there are too many of you and I am all alone. But on the other hand, if you beat me, I will not be able to keep the stakes away from you for you are too many for me, you can take the stakes away from me anyhow." There was nothing wrong in this, so it was agreed, and the fish were handed over to Kuapakaa. Soon after this, the preparations for the race commenced and the canoes were brought to the mark. As soon as the word was given, the paddles all came down with a jerk and away the two canoes went.

On the start the canoe containing the eight men took the lead, while the one containing Kuapakaa was left to the rear. As soon as Kuapakaa saw this, he called out to his grandmother, Laamaomao, to send him three surfs to carry his canoe to shore. Soon after the call, a large surf came from behind him and then another and another;

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[42] Wager our shares. A share of fish, a *kaao,* was forty.

Ia ia i noho ai malaila, lohe aku la ia ua malolo o Kohala; a lohe ia, hele aku la i ke kakahiaka nui, e hoa ana keia mau mea elua i ka waa, e holo ai i ka malolo. Olelo aku la o Kuapakaa ia laua: "He waa aha ko olua?" "He waa holo i ka malolo." "Owau hoi ha kekahi e kau ma ko olua waa?" "Aole, e komo auanei ka waa." I aku o Kuapakaa: "U. I pono hoi ka holo ana o ka waa, he kaliu kekahi; ina hoi kakou e holo, aole o ko olua haawina ke lilo mai ana ia'u, no ka mea, ua ike no au i ke ano o ka lawaia ana; ina e nui ka loaa ana o ka malolo, e pa kaau ka haawi ana o na pahoe; ina hoi e uuku, e pa kauna ka haawina o na pahoe; nolaila, aole o ko olua haawina ke lilo mai ana ia'u." A no ka maikai o ka Kuapakaa olelo, nolaila, ae na kanaka nona ka waa e holo o Kuapakaa i ka pahoe malolo.

Holo aku la lakou i ka pahoe malolo, a loaa ka malolo, haawi pa kaau iho la na ia i na pahoe; mahope o laila, hoi mai la lakou. Ma keia hoi ana, hui mai la kekahi waa me ko lakou waa, eono nae kanaka o ia waa, ekolu no hoi lakou nei o ko lakou waa. I aku o Kuapakaa, i kona mau kanaka hoa holo: "E heihei ko kakou waa me ko lakou la waa, a e pili na kaau malolo a kakou me ia waa." Alaila, huhu iho la kekahi kanaka ia ia, a olelo mai la: "Kahaha! wahi a wai, e eo ia oe na kanaka eono ke heihei?" I aku o Kuapakaa i ke kanaka i olelo mai ia ia: "E hoi hoi ha oe ma kela waa, hui, ahiku oukou o ko oukou waa, a i elua no hoi maua ma keia waa?"

Pane aku la kekahi kanaka, o ka lua ia: "E lilo auanei ka'u kaau malolo ia oe? E puka aku no auanei ko kaua ikaika i mua o na kanaka makua? Aole e puka." A lohe o Kuapakaa, olelo aku la ia: "Ou hoi hoi ha ma kela waa, hui awalu oukou, owau no hoi ma keia waa, heihei kakou, o na kaau malolo ka pili a kakou? Ina oukou e pae e i uka, alaila, lilo ka'u mau malolo ia oukou; a ina hoi owau ke pae e i uka, lilo ka oukou mau malolo ia'u." Ma keia mau olelo a Kuapakaa, ae lakou. Nolaila, nonoi mai la lakou i ka Kuapakaa kaau malolo, e haawi aku ia lakou e paa ai ka pili, i aku o Kuapakaa: "Aole, i ko'u manao, o ka oukou ke haawi mai ia'u e paa ai. No ka mea, ina oukou e eo ia'u, aole e loaa mai, lele aku au aumeume, eha au ia oukou, no ka mea, he nui oukou, hookahi au; a ina au e eo ia oukou, alaila, aole au e aua ia oukou, no ka mea, aole au e lanakila maluna o oukou, hookahi au, he paapu oukou; nolaila, aole oukou e maka'u ia'u." Ma keia mau olelo maikai a Kuapakaa, ua ae lakou, a hoomakaukau iho la lakou e heihei, kaulike iho la lakou a kupono na waa, oia iho la: "Oia," o ka manawa ia i hoe ai.

Ia lakou e hoe ana, kaa aku la ka waa o na kanaka ewalu i mua loa, a hala hope loa keia ia lakou la. Kahea ae la keia i ke kupunawahine, ia Laamaomao, e hoouna mai i mau nalu ekolu, i mea e pae ai ko ianei waa. Mahope o keia kahea ana, ua ku mai la ka nalu a kiekie loa, mahope o ia nei, nolaila, hooponopono keia mamua o ka nalu a ku-

by these surfs he was taken ashore. The other people, when they saw the surfs coming, were frightened, they being too large, and so they held back their canoe; in this way Kuapakaa rode in on the surfs alone and landed ahead of the others. As soon as Kuapakaa landed, he took the flying-fish and hid the whole lot within the canoe of Keawenuiaumi. When the others came ashore, they asked of Kuapakaa about the fish, saying: "Where is our fish?" "There is none left, I have given the whole lot away, for I knew it was mine."

When the men heard this, they were satisfied, but were greatly surprised that such a small boy should beat them. They were, however, determined to try again, and proposed another race, saying to Kuapakaa: "Let us have another race." Kuapakaa replied: "You can satisfy yourselves on that matter; but the trouble is I have nothing to wager against you." They all said: "There is always one wager, our bones. If we beat you, you forfeit your life to us, and if you should beat us, why we forfeit ours." Kuapakaa replied: "I do not want to wager our lives, for if I should win, your wives and children and your friends would weep for you; whereas on my side I am all by myself, without a single relative and can afford to die; but this is not the case with you. So therefore, if you think best we will wager some property, for there is my double canoe over there which you can have if you beat me." The men replied: "That is not your canoe, it belongs to Keawenuiaumi." Kuapakaa said: "Keawenuiaumi has no canoe there, that is my canoe They were merely passengers, for I am the one that is keeping it; had the canoe been theirs they would have staid by it and taken care of it." The men then replied: "We do not want the canoe. We would much prefer that our lives be the wager." The boy assented to this, saying: "All right, why not?"

The result of the first race was spread abroad about Kohala, Hamakua and Hilo. In the arrangement for the second race the men said to the boy: "The race must take place in Kau. Each canoe must be six fathoms in length." This arrangement was also spread abroad until it went the whole round of Hawaii.

CHAPTER VI.

THE CANOE RACE IN KAU.—KUAPAKAA STIPULATES TO LAND FOUR TIMES BEFORE HIS OPPONENT'S FIRST.—LANDING FIRST IN HIS CANOE HE SEIZES A SURF-BOARD AND COMES IN THREE TIMES BEFORE THEY LAND.—THE KING, HEARING OF THE RACE, SENDS FOR THE BOY.—PLEADS FOR THE LIVES OF HIS MEN, DEAR TO HIM THROUGH THE LOSS OF PAKAA.—KUAPAKAA REVEALS HIMSELF AND PAKAA.—THE DEFEATED MEN ORDERED PUT TO DEATH.—KEAWENUIAUMI ORDERS KUAPAKAA TO BRING HIM PAKAA.—PAKAA REFUSES TO RETURN TILL FULL RESTITUTION IS MADE.—THE KING AGREES, AND ON PAKAA'S ARRIVAL, GAVE HIM THE WHOLE OF HAWAII.

WHEN they reached Kau, the canoes were made ready and moored at the beach. The oven was dug, sufficient wood was brought to the place as well as the stones. These things were made ready because they were the means by which death was to be given the defeated ones, according to their agreement. In this second race many people took the

pono, o ka manawa ia, ua pae keia i uka. O na kanaka makua, makau iho la lakou i ua nalu nei no ke kiekie, a hoemi hope ka waa o lakou i hope loa, nolaila, pae e keia mamua. Ku hou ua nalu, emi hope hou ka waa o lakou i hope, ia lakou i emi hope ai, pae loa aku la o Kuapakaa i uka, a hele aku la e huna i na kaau malolo a lakou i loko o na waa o Keawenuiaumi. A pae aku la ua waa la i uka, ninau aku la ia Kuapakaa, i ka ia a lakou: "Auhea ka ia a kakou?" "Aohe ia i koe, ua pau i ka haawi ia e a'u ia hai, no ko'u ike no ua lilo ka ia ia'u."

A lohe lakou, kahaha iho la i ka lilo o ka ia i ke keiki uuku, nolaila, paa ko lakou manao e heihei hou me ke keiki. I aku lakou ia Kuapakaa: "E heihei hou kakou." I mai o Kuapakaa: "Aia no i ko oukou manao, aka, eia ka hewa, aohe a'u kumu e pili ai ia oukou." I mai lakou: "Hookahi no kumu, o na iwi o kakou, ina eo oe ia makou, alaila, make oe ia makou, a ina eo makou ia oe, make makou." I aku o Kuapakaa i na kanaka makua: "Aohe o'u makemake e pili i na iwi, no ka mea, ina oukou e make ia'u, uwe mai ka oukou mau wahine a me na keiki, a me na makamaka. A ina hoi owau ke make, ua pono no, no ka mea, aohe o'u makamaka o keia aina, he wahi keiki hua haule au, ua pono no ke make, o oukou ka hoi. Nolaila, ina manao oukou ma ka waiwai ka pili a kakou, aia no o'u waa ke kau mai la, e lilo no ia ia oukou, ke eo au." I mai la lakou la: "Aole paha nou ia waa; no Keawenuiaumi ia mau waa." I aku o Kuapakaa: "Aohe o Keawenuiaumi waa o laila, no'u ia mau waa, he ee waa lakou, no ka mea, owau no ia e kiai nei, ina no lakou ka waa, ina ua noho mai lakou e kiai." I aku lakou i ke keiki: "Aohe o makou makemake i ka waa, o na kino no o kakou ka waiwai e pili ai." Ae mai ke keiki: "Ae, heaha la hoi ka hewa."

Ma ka heihei mua, ua kaulana aku la ia, ma Kohala, Hamakua, Hilo. A ma keia heihei hope ana, olelo aku la na kanaka makua: "I Kau e heihei ai kakou, eono anana ka loa o na waa." Ua kaulana ae la keia heihei ma Hawaii a puni.

MOKUNA VI.

Ka Heihei Waa ma Kau.—Ae o Kuapakaa e Pae Eha Manawa Mamua o ka Hiki Mua ana o Kona Hoapaio.—Pae Mua oia ma Kona Waa a Lalau i Kekahi Papa-Heenalu, a Pae ia Iloko no na Manawa Ekolu Mamua o ko Lakou Hoea ana aku.—Lohe ke Alii i ka Heihei, Hoouna ia e Kii ia ke Keiki.—Uwalo no ke Ola o Kona mau Kanaka ana i Aloha ai Mamuli o ko Pakaa Nalowale ana.—Hoike o Kuapakaa Iaia iho a me Pakaa.—Kau ia ka Make Maluna o na Kanaka i Haule Pio.—Kauoha o Keawenuiaumi ia Kuapakaa e Kii ia Pakaa.—Hoole o Pakaa i ka Hoi hou ana Mamua o ka Hooponopono Waiwai ana.—Ae ke Alii, a i ko Pakaa Hiki ana mai Haawi Oia Iaia ia Hawaii Holookoa.

A hiki lakou i Kau, hoomakaukau na waa a kahakai waiho; o ka umu a hamama, o ka wahie a nui, o ke a a waiho ana. O keia mau mea i hoomakaukau ia, no ka mea

opportunity of offering wagers and accepting the same by the backers of either side; some on the boy and some on the men.

As the contestants were about to leave shore, for the starting point, the boy said: "Before we start out let us have a final agreement. If I come ashore first, I would not be declared the winner until I have ridden in on four surfs. If I ride the four surfs before you land, then I will be the winner and then you must submit to your fate. This will be the case if you should win. But I suppose you will win anyhow, for there are several of you on your side." This extra condition was agreed to.

The men then boarded their canoe of six fathoms in length and Kuapakaa boarded his canoe, also of six fathoms in length. The two parties then paddled out to sea until they had reached a point which Kuapakaa thought was far enough and so said to the others: "Let us take this as the starting point." The others refused to accept this, saying: "We will not accept this as the starting point. Let the starting point be at a distance where the water will hide the shores. When we come to that point we will face about" Kuapakaa replied: "It will be useless for us to go out any further for there are several of you in your canoe. Why should you fear me, who am all alone? If you had started the race at the edge of the line of surfs, you would have won; but I wish to tell you now that I will beat you anyhow, and that it will be a sad thing for your wives, children and parents."

When the houses had disappeared from their view, the men said to Kuapakaa: "Here is our starting point." Kuapakaa agreed to this; the canoes were swung around, placed side by side, and when they were ready the word was given and the race commenced. On the start the eight men forged their canoe ahead by their powerful strokes of the paddle, while Kuapakaa fell far behind. Upon seeing this Kuapakaa watched how the others were using their paddles, and when he saw them raise their paddles some distance out of the water, and that they held their paddles high up by which action the water was forced up high at every stroke, causing an eddy to be drawn along behind their canoe, he forced his canoe into the current formed by the eddy behind the other canoe. As soon as he had entered into this current all he had to do was to see that his canoe kept in the current. While the others were forcing themselves to keep ahead of the boy, by using very powerful strokes, the boy followed on behind taking his time; and the faster they went the faster the boy followed them. Whenever the boy saw that the others were slackening up he would call out: "Pull harder so you will win." When the eight men would hear this, they worked all the harder.

When the canoes drew near to the land, the boy's canoe being directly behind the other, so that he was not clearly seen, the people ashore began to dispute as to the merits of the two canoes, and seeing only one canoe, the people yelled out: "The boy is beaten, the boy is beaten." After the shouts had ceased, the canoe of Kuapakaa was seen to come out from behind the other and take the lead, causing the multitude backing the boy to raise another shout, for they admired the pluck displayed by the youngster. The canoe of Kuapakaa was seen to draw away from the others farther and farther until it reached land first. As soon as Kuapakaa touched shore he grabbed a surf board and swam out to the surf, according to agreement, but instead of going

e eo ma ka heihei ana, alaila, kalua i ka umu, e like me ka olelo hooholo a lakou. Ma keia heihei ana, he nui ka poe pili kakalalo, mahope o ianei a me lakou la.

Hoeu mai la lakou la e holo, i aku keia: "Eia ka hooholo loa o ka kakou hana, ina au i pae e i uka nei, eia ka hooholo loa ana o ka make, eha nalu e hee ai. Penei ke ano, i hee au a i pau na nalu eha, a pae ole oukou i laila, ua maopopo ko oukou make, a pela hoi oukou, e like me a'u; aka, ua make no wau ia oukou he lehulehu oukou." Ua aelike lakou la i keia olelo.

Ee ae la lakou ma ko lakou waa, eono ka loa, ee no hoi o Kuapakaa ma kona waa eono ka loa. Holo aku la lakou a hiki i kai, i aku o Kuapakaa: "Eia ka pahu ku o kakou." Hoole mai na kanaka makua: "Aole keia o ka pahu; aia ka pahu ku o kakou a ale ke kai i luna o ka aina, o ia ko kakou wahi e ku ai a heihei." I aku o Kuapakaa: "He makehewa wale no ia holo ana i kai, he nui hoi oukou, hohe iho la no oukou ia'u hookahi, e heihei ia aku la no paha e kakou i kuanalu, ina ua eo ia oukou. Nolaila, ke hai aku nei au ia oukou, e make ana oukou ia'u, o ka wahine, o ke keiki, o ka makua ka mea aloha."

A nalowale na hale o uka, i aku la lakou ia Kuapakaa: "Eia ka pahu ku o kakou." Ae aku o Kuapakaa; ia wa, hookuku lakou a kaulike na waa, a kupono. Ia wa, holo lakou me ka hoe ikaika loa, a puka aku la ka poe lehulehu mamua, kaa hope o Kuapakaa. Nana aku la o Kuapakaa i ka lakou la hoe ana, e unuhi loa ana ka laulau o ka hoe i luna loa, lele pu me ka mapuna kai i luna loa, o ia koieie o ke kai mahope o ka waa, e milo ana me ka ikaika loa. Hoo aku la o Kuapakaa i kona waa maloko o ke kai e koieie ana mahope o lakou la, a holo aku la ma ia mimilo, hookahi a Kuapakaa hana, o ka uli i ka hoe, e hooponopono ai i ka ihu o kona waa, i holo pololei i mua. Ia lakou la e hoopapau ana i ka hoe, a ea mai la, e kau aku ana keia mahope, nolaila, hoopapau lakou la i ka hoe, i mua, alaila, kahea aku o Kuapakaa: "Hoe a ikaika i eo." No keia leo kahea, hooikaika loa lakou i ka hoe.

A kokoke lakou i uka, hoea aku la ka waa nui o na kanaka mamua, a o ko ke keiki hoi mahope, nolaila, hoopaapaa o uka, me ka olelo: "Ua eo ke keiki! ua eo ke keiki!" A mahope o keia leo uwa o uka, hoea aku la ka waa o Kuapakaa i mua o ko na kanaka makua waa, alaila, olioli ke poe mahope o ke keiki, i ke eo ia lakou, pela ka oi ana o ko Kuapakaa waa a pae i uka. Lalau iho la i ka papa heenalu, a au aku la e heenalu, e like

out to the big surf he took the small ones near the sand, and after he had thus ridden in three times, the eight men landed and were declared beaten by the boy.

The result of this race was soon carried to Keawenuiaumi, as well as the fate of the eight men, who were fairly beaten by the boy. When Keawenuiaumi heard this, he said: "Yes, it surely must be so. If that small boy is the same one that came along with us then it is possible. If he is the same, then there is no escape, the men will indeed die." Keawenuiaumi then sent one of his messengers to go and bring the boy to him, in order that he might see for himself. When the boy arrived, the king saw that it was the very same that had accompanied him to Hawaii. At this the king fell on the boy's neck and wept, because he knew that he had neglected him since leaving the canoe. The actions of the boy in saving him from death came to the mind of the king in such a way that he felt that he had indeed been neglectful.

After the weeping Keawenuiaumi asked of the boy: "Where have you lived all this time?" "By our canoe." "What did you live on?" "The dry food that was left over, which we had on our journey." After this the king again asked: "And were you the one who defeated my men in Kohala?" "Yes," answered Kuapakaa. "And are you the one who has just won in this race?" "Yes." "What was the wager?" "In the first race we wagered some fish. In the last race we wagered our bones (lives), and I have beaten them again. The fire in the oven is now lit for the baking, on my return the men will be put into the oven."

At this the king again wept, with his head bent down low. When the boy saw the king weeping, he asked: "What are you weeping for?" "I am weeping for my men, because they are to die." The boy said: "It is not my fault; it was of their own making. I proposed that we wager some property and at this they questioned me what property I had to put up, and I told them that I would put up the canoe; but they refused to accept that, and proposed that our bones be the wager. To this I gave my consent because I knew that they were taking advantage of my size."

Keawenuiaumi then said: "Say, where are you, my boy? I want to ask you, that since you love me, that you take pity on me and grant my request, that you save my men, for I cannot see how I am to get along if these men are to be put to death; for I will be without any one who will attend to my comfort. Therefore if you love me, these men must live. If you think they must die, then you must kill me first." At this pleading, Kuapakaa asked: "Do you think more of these men than any other person?" "Yes," said the king; "but I would not have thought so much of them had I found my servant Pakaa."

Kuapakaa then said to Keawenuiaumi: "If you think more of the welfare of these men, we will never be able to find Pakaa even though we again make another trip to Kaula; but if you allow these men to meet their fate, then you will be able to find your servant Pakaa; for this was the very reason why Pakaa left you; you were keeping too many favorites." Keawenuiaumi said: "Go and find Pakaa and then these men may die." At this, Kuapakaa told Keawenuiaumi of Pakaa, his father, saying: "He is now living in Molokai. When you met me on your trip, he was with me sitting in the fore part of the canoe; the old man kept his head bent down. He kept his face down for fear of being recognized by you. Pakaa is my father and I am his son Kuapakaa, named by him, because of the scales of your skin through the use of the awa;

me ka olelo mua a lakou i hooholo ai. Hee koke iho la no o Kuapakaa i ka nalu o uka o ka ae one, a pau ekolu, alaila, pae mai la, ka waa o na kanaka makua, ua eo ia ia nei.

Ma keia heihei ana, ua laha aku la ka lohe ia Keawenuiaumi, i ka make o kekahi mau kanaka ona i ke keiki. Ia wa, noonoo o Keawenuiaumi, a olelo aku: "He oiaio, ina na wahi keiki uuku, a o kahi keiki a makou i holo mai nei, aole e pakele, make io." Kena aku la o Keawenuiaumi i ka elele, e kii i ke keiki a hele mai, imua ona, e nana ia ia. A hiki ke keiki, ike mai la ke 'lii, o ke keiki no i holo pu mai ai; lele mai la ia apo i ka ai o ke keiki, uwe me ka helelei o ka waimaka, no kona hoopoina ana ia ia, me ka haalele i na waa. A ua noonoo ke 'lii ma ka hoopomaikai ana o ka keiki ia ia i loko o ka make a me ka pilikia.

A pau ka uwe ana, ninau aku la o Keawenuiaumi: "I hea kou wahi i noho ai?" "I na waa no o kakou." "Heaha kau ai, o ka noho ana?" "O kahi koena ai maloo no a kakou i holo mai ai." A hala ia ninau, ninau hou o Keawenuiaumi: "A o oe no ka i heihei mai nei me na kanaka o'u i Kohala?" Ae aku no o Kuapakaa: "Ae." "A o oe no ka i heihei hou mai nei?" "Ae." "Heaha ka oukou pili?" "I ka heihei mua ana, he ia; i keia heihei hou ana mai nei, o na iwi no o makou; nolaila, ua eo no lakou la ia'u, a ke a ala ka umu e kalua ai, a hoi aku wau kalua."

Alaila, uwe iho la o Keawenuiaumi, me ke kulou i lalo; ninau mai la ke keiki: "E uwe ana oe i ke aha?" "E uwe ana au no o'u kanaka i ka make." I aku ke keiki; "Aole no'u ka hewa, no lakou no; ua hai aku au, ma ka waiwai no ka pili a makou, ninau mai lakou ia'u, 'auhea kou waiwai?' Hai aku au o na waa o kaua, hoole lakou. Makemake no lakou la o na iwi ka pili, nolaila, ae aku au, no ka mea, ua hookaha lakou la i kuu uuku."

I mai o Keawenuiaumi: "Auhea oe e ke keiki. Ke noi aku nei au ia oe, e like me kou aloha ia'u, pela oe e aloha mai ai i ka'u noi aku ia oe. No ka mea, i ahona no au ia mau kanaka o'u, ina e make ae ia oe, o ko'u hemahema no ia. Nolaila, ina e aloha oe ia'u, e ola lakou, ina e manao oe e make lakou, e pepehi mai no oe ia'u." I aku o Kuapakaa: "He oi aku anei kou minamina ia lakou, mamua o kahi mea e ae." Ae aku ke 'lii. "Ae, aka, aole au e minamina ia lakou, ina e loaa aku nei kuu kauwa o Pakaa."

I aku o Kuapakaa ia Keawenuiaumi: "Ina he manao nui kou e ola keia mau kanaka ou, aole e loaa o Pakaa ia kaua ke kii aku i Kaula, a ina hoi e hooko mai e make keia poe kanaka, alaila, loaa ko kauwa o Pakaa. No ka mea, oia no ka mea i haalele ai o Pakaa ia oe, no ka nui o au punahele." I mai o Keawenuiaumi: "E kii oe a loaa mai, alaila, make lakou."

Ia wa, olelo aku o Kuapakaa ia Keawenuiaumi, me ka hai aku o Kuapakaa ia Pakaa: "Aia no i Molokai kahi i noho ai, ia oukou i holo ae nei, o maua no ke kau ana i luna o kahi waa, o ia no kahi pupu mamua o'u e kulou ana i lalo ke poo. O ke kumu

and it was by him that I was educated in all the things pertaining to the office of a king's personal servant."

Upon hearing this revelation from Kuapakaa, Keawenuiaumi wished to know clearly [of his favorite servant], so he asked a few more questions. Kuapakaa then went more into the details, saying: "After you people returned from the Kalaau point, and we all went ashore, it was your own loin cloth that I gave you; the kapa was your own; the piece of awa was your own, but Pakaa had instructed me to tell you that the things were mine in order that his identity be not discovered."

When Keawenuiaumi heard these things from Kuapakaa, he raised his voice and wept for Pakaa and the boy Kuapakaa. When his weeping was ended he ordered one of his chiefs, that the men who were beaten by the boy be put to death.

After the death of these men, Keawenuiaumi ordered Kuapakaa to go immediately, as fast as possible, and bring Pakaa to him. With this order, Kuapakaa boarded his racing canoe and set out that early morning. When the sun was high up in the heaven, the boy entered the landing place at Molokai and moored his canoe; after this was done he went after Pakaa.

When he reached their home, the boy greeted his father and after the exchange of the greetings, Pakaa inquired: "Are my opponents dead?" "Yes. After we had sailed off and while outside of Waimea, Kauai, I uncovered Laamaomao and immediately we were encompassed by a great and terrible storm. In the midst of this storm, I gave out the palm leaves to the men, all with the exception of Hookeleihilo and Hookeleipuna. The food also was not given them, nor the meat and water; and being exhausted, the two died. We then left Kauai and set sail for Hawaii while all the people were asleep, and after a time we landed at Kawaihae, where I was neglected by my master and his men. Some time shortly after this I got into a race with some of the king's men whom I defeated and they were put to death. After the men were put to death I told the king of you and me, and he sent me to bring you; therefore, I have come for you to go back with me." At this Pakaa asked: "What has your master given you?" "Nothing." "Then go back and tell your master that Pakaa has sent word that until the king has restored all the lands taken back by him, as well as all the other things, I will not come back.[43] Restore these things and I will come."

At the close of this conversation, between the boy and the father, the boy set out for Hawaii and in time delivered the message to Keawenuiaumi. When the king heard the conditions proposed by his servant Pakaa, he agreed to them all, withholding nothing of which Pakaa wanted, saying: "I am willing to do all this in order that I may get him to come back to me." Again Kuapakaa set out for Molokai, where he landed and delivered the order of Keawenuiaumi. When Pakaa heard the reply of the king, he boarded the canoe and returned to Hawaii.

When Pakaa came in the presence of Keawenuiaumi, Keawenuiaumi fell on Pakaa and wept, and begged to be forgiven for the bad treatment given to a faithful servant. After the weeping, Keawenuiaumi gave to Pakaa the whole of Hawaii,[44] thus placing him back in the same position held by him before. This is the end of this story.

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[43] "Put not your trust in princes," or kings, is now Pakaa's policy.

[44] Practically the control of the king's interests, relieving him of its cares and responsibilities.

o ke kulou ana, o ike oe ia ia. O ko'u makuakane no ia o Pakaa, owau no kana keiki o Kuapakaa, nona mai no ko'u inoa. No ke akaakaa o ko ili i ka awa, a nana hoi au i ao i na hana a pau ou e ke 'lii."

Ma keia olelo a Kuapakaa, hoomaopopo loa mai la o Keawenuiaumi me ka ninau hou mai ia ia. Ia wa, hai paa loa aku o Kuapakaa, me ka olelo aku: "Ia oukou i hoi mai ai mai ka lae o Kalaau mai, a pae kakou i uka, o ko malo no ka'u i lawe aku ai nou, o ko kapa no, o ko awa no, o ko apu no; aka, ua ao mai o Pakaa ia'u, e hai au ia oe no'u, a e huna ia ia."

A lohe o Keawenuiaumi i keia mau olelo a Kuapakaa, uwe iho la ia me ka leo nui ia Pakaa, a me ke keiki, o Kuapakaa, a pau ka uwe ana, kena aku la ke 'lii, e make na kanaka ona.

A make lakou, kena aku la o Keawenuiaumi, e kii wikiwiki o Kuapakaa, ia Pakaa a lawe mai. Kau aku la o Kuapakaa maluna o ka waa heihei ona, a holo aku la i ka wanaao, a kiekie ka la, komo i Molokai, hekau iho la no ka waa i kai me ka pae ole i uka, kii aku la ia Pakaa.

A hiki aku la ia, aloha a pau ke aloha ana, ninau mai o Pakaa: "Ua make o'u hoapaio?" "Ae, ia makou i holo ai, a Waimea i Kauai, huai au ia Laamaomao, loaa makou i ka ino, ia loaa ana, haawi au i na ao loulu, a koe o Hookeleihilo a me Hookeleipuna; pela ka ai, me ka ia, ka wai, a make iho la laua. A haalele makou ia Kauai, a holo makou a pae ma Hawaii i Kawaihae, haalele ia no wau e kuu haku, a me na kanaka i ke awa. Ia wa, heihei hou mai nei au me kekahi mau kanaka ona, a eo ia'u, pepehi ia mai nei a make. A make na kanaka, hai aku nei au ia oe a me a'u i ke 'lii, ia Keawenuiaumi, a nolaila au i kii mai la ia oe, e holo kaua." Ninau mai o Pakaa: "Heaha na pono a ko haku ia oe?" "Aole." "Ae, o hoi hou a olelo aku i ko haku, i olelo mai nei o Pakaa ia'u, aia ka a hoihoi mai oe i na aina au i lawe ai, a me na mea a pau au i lawe ai, alaila, ae e hoi mai me oe, a i ae ole oe, aole e hoi mai."

A pau ka olelo a Pakaa i ke keiki, holo mai la ia a hiki i Hawaii, a lohe o Keawenuiaumi i na olelo a Pakaa, ae mai la i na mea a pau loa, aole kekahi mea e koe i ka hoihoi ia me Pakaa, wahi a Keawenuiaumi: "Ke ae aku nei au e hoi mai ia a noho pu me a'u." Ia wa, i hao ai o Kuapakaa i kona mana a holo aku la a pae i Molokai, hai aku la i na olelo a Keawenuiaumi a pau loa, a lohe ia, kau iho la i luna o ka waa a hoi aku la ia Hawaii.

A hiki i mua o Keawenuiaumi, lele mai la ia iluna o Pakaa, a uwe kaukau iho la, no kona hana ino i ke kauwa maikai, a pau ka uwe ana, haawi aku la o Keawenuiaumi ia Hawaii a puni ia Pakaa, a noho alii iho la ia e like me mamua, alaila pau keia kaao.

Legend of Palila.

KALUAOPALENA and Mahinui, the daughter of Hina, were the father and mother of Palila, who was born in Kamooloa, in Koloa, Kauai; but he was brought up in the temple of Humuula. Palila at his birth was in the form of a piece of cord[1] and was therefore thrown away in a pile of rubbish, the parents not knowing that it was a child, and furthermore they were disappointed upon seeing the cord. When Palila was born, Hina [the grandmother] was living in the temple of Humuula up in the mountains; but through her supernatural powers she saw the birth of Palila, so she came down to Mahinui and Kaluaopalena and asked them: "Where is the child that was born a short time ago?" Mahinui and Kaluaopalena replied: "There was no child, it was a piece of cord; it is lying there in that rubbish pile." Hina went over to the place and took up the piece of cord from amongst the rubbish and bundled it up in a piece of white kapa and returned to her home.

After Hina arrived at her home in the temple of Humuula, away up in the mountains in a very lonely spot, she unwrapped the bundle of Palila and put it into another piece of white kapa. This was done at three different times, when it began to assume human form. After the lapse of a full period of ten days, the body of Palila was complete in its form. Hina then built a shelf from the *uluhe* fern and placed the child upon it. After the child had reached the age when it could take food, it was given nothing but bananas.

Alanapo was another very sacred place; it was also a temple and was located in the land of Humuula. It was the resort of spirits and a place noted for the strength and braveness of the people brought up in it. When Hina saw that the child was full grown she took him to the temple of Alanapo and brought him up with the spirits, where he was educated in the arts of warfare and in all the training proper for the development of great strength. After the years of training his two hands were equally developed and could deal out death to all his enemies. In his daily life and bringing up, he had a twofold character; that of a spirit and of a human being.

One half of Kauai at this time was under the control of Namakaokalani, who was constantly at war with Kaluaopalena [the father of Palila, the ruler of the other half of Kauai]. Three battles had already been fought by the two and there remained but one more when Namakaokalani, if victorious, would conquer the whole island of Kauai.

It was Hina's usual custom to go down to observe the progress of the contending parties; she did this every time there was a battle. On this occasion Hina went down and arrived before the commencement of hostilities; she felt[2] that Palila was coming down to see the battle, so upon meeting Kaluaopalena she said to him: "You must be on the watch this day. The first warrior who will come to you will be Namakaokalani

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[1] Cord for braiding calabash or other nets for carrying burdens, from which it takes the name *koko*. Cord for fish nets is *aha*, and for fish lines *aho*. Some doubt prevails as to the *kaula koko* referred to, whether literally a "blood rope" or cord, or a piece of cord as used in making a calabash net, also called *koko*.

[2] *Halialia*, the rising of a fond recollection of a person is in this case a premonition.

He Kaao no Palila.

O KALUAOPALENA ka makuakane, o Mahinui ka makuahine, o Palila ke keiki, o Hina, ka makuahine o Mahinui. O Kamooloa, i Koloa, Kauai, ka aina hanau o Palila, o Humuula, heiau kahi o Palila i hanai ia ai. He pauku kaula o Palila i kona hanau ana. A hemo ia mai ka opu ae o Mahinui, kiola ia aku la i ka puu opala, me ko laua manao ole he keiki, no ka mea, ua hoowahawaha laua no ka hanau ana he kaula.

Ma keia hanau ana o Palila, aia no o Hina i ke kuahiwi, i loko o Humuula kahi i noho ai. Ua kau aku ia Hina ka halialia o ka hanau ana o Palila, nolaila iho mai la o Hina a hiki i mua o Mahinui a me Kaluaopalena, ninau aku la: "Auhea ke keiki i hanau iho nei?" Olelo mai o Mahinui a me Kaluaopalena: "Aohe keiki, he kaula koko, ei aku i ka puu opala kahi i waiho ai," hele aku la o Hina a laila, ohi ae la i ke koko me ka opala, a laulau ae la i loko o ka oloa, a hoi aku la.

Noho iho la o Hina i loko o Humuula, i loko o ke kuahiwi mehameha loa me ke kanaka ole, a liuliu, kii aku la i ka wahi o Palila, wehe ae la, a wahi hou i ka oloa. Ekolu hana ana a Hina pela, alaila hoomaka mai ana o Palila e kino, a hala ke anahulu okoa, ua maopopo loa ke kino o Palila. Alaila, hana o Hina i holopapa uluhe, a kau aku ia Palila i luna o laila; a nui o Palila, aohe ai i ka ai, he maia kana ai.

No Alanapo: He wahi kapu loa ia, he heiau, aia i loko o Humuula, he wahi noho no ke 'kua, a he wahi kaulana loa, no ka ikaika a me ke koa o ko laila kanaka ke noho. A ike o Hina ua nui o Palila, hoihoi aku la i loko o Alanapo e noho ai me ke 'kua, a malaila o Palila i ao ia ai i ka hana o ke koa a me ka ikaika, a ua loaa ia ia ka ikaika nui loa. Ua makaukau loa kona mau lima elua, e lawe i ka make a me ke kaua i waena o ka lehulehu ke kue mai ia ia. Ma keia noho ana o Palila, elua ano, he 'kua, he kanaka.

Namakaokalani, oia ke 'lii ma kekahi aoao o Kauai, e noho ana laua me ke kaua me Kaluaopalena, ekolu kaua i hala, a hookahi kaua i koe, a puni loa ka aina ia Namakaokalani.

He mea mau ia Hina ka iho e nana i ke kaua o na aoao elua, i na kaua ana a pau loa, ma keia iho ana a Hina, ua kau aku ia ia ka halialia o Palila. Nolaila, olelo mua aku o Hina ia Kaluaopalena: "E, nana oe ma keia la, ina i hele mai ke koa mua, o Na-

from Moloaa; don't call him. The second will be Lupeakawaiowainiha, who is a warrior; don't call him. But, when a warrior comes twirling his war club on the left, that will be Palila, your own son, who comes from the temple of Alanapo. He will be the warrior by whose aid you will conquer the whole of Kauai. Call him to you; if perchance he will be pleased with you, you will live; but if he gets angry you will be slain together with your men."

Soon after Hina departed on her way to see the battle, Palila woke from his sleep. When he looked about him and saw that Hina was not around, he rose, took up his war club, Huliamahi by name, given to him by the gods, and came out of the sacredness of Alanapo. He continued on his way until he was outside of the limits of Humuula, and went through a forest of tall trees until he arrived at a rise looking toward the sea. This rise is Komoikeanu. When Palila arrived at this rise he looked down and saw two great armies gathered at Paa. Palila knew by the action of the men that a battle was about to be fought and against his father Kaluaopalena. He therefore turned and proceeded along the upper part of Hanapepe through the brush and tall trees. When Palila got into the forest he swung his club, Huliamahi, knocking down the trees. By reason of the falling of the trees one on top of another, they kept on falling until the trees standing around one of the armies were also knocked down, destroying a large portion thereof, leaving Kaluaopalena's intact. Those who heard Hina announce the coming of Palila were all afraid upon seeing the forest mowed down, therefore Namakaokalani immediately sent his messengers to ask Kaluaopalena to call off the battle and to make peace.

When Kaluaopalena heard the message, he refused to call the battle off, saying: "I will not call the battle off until I am victorious, for I have laid awake nights until my head was made heavy planning for this battle. I know that I will conquer the whole of Kauai this day." The reason why Kaluaopalena said this was because he had heard that Palila was coming to meet him, and it was also this which caused the other side to sue for peace. On whichever side Palila swung his club no trees or shrubs remained standing, and none grow to this day.

While Palila was on his way to meet Kaluaopalena, Namakaokalani the warrior from Moloaa, with his war club, came to meet Kaluaopalena. This war club was so large that it required eighty men to carry it, forty at one end and forty at the other. When Namakaokalani arrived in the presence of Kaluaopalena, he stood up his war club, called Kawalowai, in the presence of the people; but Kaluaopalena would not call him to come on his side;[3] he was so ashamed that he thereupon returned to Moloaa. After Namakaokalani came Lupeakawaiowainiha, another great warrior. It is said that every time he urinated the land would be flooded. He, too, came with his war club, called Kalalea. This war club was so large that it required one hundred and twenty men to carry it. When he arrived in the presence of Kaluaopalena, he took his war club and twirled it over his head and then down under his chin, causing the people to shout with admiration at his cleverness; but Kaluaopalena would not call him and he

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[3] It is not clear why opposing warriors should expect to be called, as if in consultation, on reaching the battle field, and take it as a matter of shame or disgrace if they are not.

makaokalani ia, no Moloaa, mai hea oe; i hele mai o Lupeakawaiowainiha, he koa ia, mai hea oe; aka, i hele mai ke koa e hookaa ana ka laau ma ka hema, o Palila ia, ko keiki ia, mai loko mai o Alanapo, o ke koa ia puni o Kauai nei ia oe. Kahea ia, i oluolu ola oe, i huhu make oe a me na kanaka."

A hala mai o Hina, puoho ae la o Palila mai ka hiamoe ae, a nana ae la aole o Hina, ala ae la ia, a lalau i kana laau palau a ke 'kua i haawi mai ai ia ia, o Huliamahi ka inoa. Hele mai la ia mai loko mai o ke kapu o Alanapo, a kaa ma waho o Humuula; a ma waho o Humuula; he moku laau loloa, maloko o laila e hele mai ai, a puka i waho, he kiekiena ia e nana ai makai, a ma o a ma o. O Komoikeanu ka inoa o ia kiekiena. A hiki o Palila i laila nana aku la i na kanaka o kai o Paa e piha ana, manao iho la o Palila, he kaua no paha kela i kuu makuakane ia Kaluaopalena, huli aku la keia hele mauka o Hanapepe he nahelehele me ka laau loloa ko keia wahi. Ma keia hele ana a Palila, e waiho aku ana ia i ka laau palau ana ia Huliamahi, pau ka laau i ka hina, o ia hele o ka hina o ka laau a loaa ke kaua, pau loa na kanaka i ka make o kekahi aoao, koe ko Kaluaopalena aoao. Aka, o ka poe i lohe i ka olelo kukala a Hina no ka hiki mai o Palila, ua makau lakou, nolaila, hoouna ke 'lii o Namakaokalani i na elele, e olelo aku ia Kaluaopalena e pau ke kaua, a e noho like me ke kuikahi.

A lohe o Kaluaopalena i keia mau olelo a na elele, hoole aku: "Aole e pau ke kaua a lanakila au, no ka mea, o ka'u hana ke kaua a lolo nui ke poo, nolaila, o ka la keia puni o Kauai nei ia'u." O ke kumu o keia olelo a Kaluaopalena pela, no kona lohe ana ia Palila, e iho mai ana e halawai me ia, a o ke kumu no hoi ia i makau ai kekahi aoao. Ma kahi a Palila i uhau ai i ka laau palu ana, aohe laau ulu, aohe nahelehele, a hiki i keia la.

Ia Palila e iho mai ana e halawai me Kaluaopalena, hele mai o Namakaokalani, he koa ia no Moloaa, e halawai me Kaluaopalena, me kana laau palau, elua kanaha kanaka nana e amo, hookahi mamua, hookahi mahope o ka laau ma waena. A hiki o Namakaokalani i mua o Kaluaopalena, lalau iho la i kana laau palau, o Kawelowai ka inoa, a kukulu ae la i mua o ka lehulehu, aole nae he kahea mai o Kaluaopalena, nolaila, hilahila o Namakaokalani a hoi aku la i Moloaa. Ku mai o Lupeakawaiowainiha, he koa ia, ina e mimi, aohe koe aina i ka lilo i ka wai, me kana laau palau, o Kalalea ka inoa, ekolu kanaka nana e amo. A hiki i mua o Kaluaopalena, lalau iho la i ka laau a oniu ae la i luna ke alo, kaa ka laau i ke poo, i ka auwae, uwa ka aha i ke akamai, aole nae i kahea

was so ashamed that he went home to Hanalei. Kaluaopalena, according to the instructions from Hina was patiently waiting for Palila and consequently did not utter a word when the two warriors stood before him.

After these two warriors came Palila. While he was yet a mile distant from Kaluaopalena, Palila swung his war club, Huliamahi, causing all the trees to fall with the exception of one lehua tree, it being the supernatural body of Palila himself. The trees in falling killed many. None escaped except Kaluaopalena's people, who were standing away from the trees. Those who ran and hid in the woods were killed.

When Palila arrived in the presence of Kaluaopalena, Kaluaopalena came crawling to Palila, and when near him fell flat, face down, and called out: "Ye heavenly offspring, hold out your club." Palila inquired: "Where shall it be? Toward the uplands, toward the lowlands, to the east or downward?" Kaluaopalena answered: "At the killing of the pig and the red fish." Palila then pushed his war club, Huliamahi, downward until only the point of it remained above ground. That was the land of Waihohonu, therefore its miry condition to this day and its deep depression. At this all the people fell down, not one daring to remain standing for fear of death.

It was a law with Palila that whenever he laughed the kapu would end; people could then stand up, speak, or run about. The people did not, however, know this, so they remained lying down. While they were all in this position Hina arrived and she stood on a little rise called Alea [known as Maunakilika at the present time], with the robe of Palila, called Hakaula and the malo of Palila called Ikuwa. Hina then uncovered herself to nakedness, and rolled over the backs of the people, which caused Palila to laugh and released the kapu, when they all arose. The reason of this laughter was her own condition, called Lehokukuwau.[4] She then approached Palila, circumcised[5] and bound him with *oloa kapa,*[6] after which they returned up to Alanapo.

After Palila had been in Alanapo more than ten days the desire to go and fight the chiefs of other lands and the demi-gods of the deep began to grow in him until at last he decided to go and meet them. Before he left Alanapo he had a premonition of meeting Kamaikaahui, a human shark which was living in Maui.

Kamaikaahui at this time was living at Muolea, Hana, Maui. He had come through three different forms: first that of a rat; second, a bunch of bananas; and third, that of a shark. It was when he was very small that he had the form of a rat, but on climbing a banana tree he changed into a bunch of bananas. After a while when the owner of the patch of bananas came to pick the bunch he took the top hands only, leaving the lower ones, when it changed into a human being having a shark's mouth and teeth in the back below the neck, and it thereupon began to have a desire for human flesh.

Kamaikaahui's occupation was that of a farmer, and to suit his taste he had his fields near the public highway. While at his work he could see the people on their way sea bathing or on their way to fish. As people passed down he would ask: "What

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[4] This seems rather ambiguous.

[5] An unusual time and place for circumcision. Customarily it was a ceremony attended with a strict ritual temple service.

[6] *Oloa kapa,* name of small white kapas formerly put over the gods during prayers; also a gift to a child at time of birth. (Andrews dict.)

aku o Kaluaopalena, nolaila, hilahila a hoi aku la i Hanalei. No ka mea, ua kapu loa ka leo o Kaluaopalena a noa ia Palila, e like me ka olelo a Hina.

Mahope o laua, hiki mai o Palila hookahi mile paha ke kaawale ma waena o Palila a me Kaluaopalena, e hili akau mai ana o Palila i kana laau palau, ia Huliamahi, pau loa na laau i ka hina, a koe ke kumu lehua nui, o ke kino lehua ia o Palila. Ua pau loa na kanaka i ka luku ia e na laau ma ka hina ana, aohe kanaka pakele o ko Kaluaopalena poe, o ka poe ma kahi laau ole kai pakele, o ka poe pee a holo aku i loko o na laau, ua make.

A hiki o Palila i mua o Kaluaopalena, hele mai la o Kaluaopalena me ke kokolo a mua o Palila, moe iho la i lalo ke alo, a kahea ae la: "E Kalani e! hou ia ko laau." Ninau mai o Palila: "I hea au, i uka, i kai, i nae, i lalo?" I aku o Kaluaopalena: "I ka ihu o ka puaa a me ka ia ula oe." Hou iho ana o Palila i ka laau palau ana, ia Huliamahi, i lalo, a koe ka welau i luna, oia kela aina o Waihohonu, nolaila, kona nakele a hiki i keia la, a nolaila kona hohonu. O na kanaka a pau loa, pau i ka moe i lalo, aohe kanaka a ala ae i luna, ala no make.

A he kanawai hoi ko Palila, o ka a-ka, aia a a-ka o Palila, alaila noa, walaau, ku a hele, holoholo, eia nae, aole lakou i ike ia kanawai, nolaila, ua pilihua loa lakou. Ia lakou e moe ana, hikí mai la o Hina a ku i luna o Alea, o Maunakilika i keia wa me ke kapa o Palila, o Hakaula ka inoa, me ka malo o Palila, o Ikuwa ka inoa. Wehe ae la o Hina i kona kapa a olohelohe, kaa mai la maluna o na kanaka, ma keia kaa ana o Hina, ua a-ka o Palila, o ke kumu o ka aka ana, no ka leholeho o ka mai o Hina, oia o Lehokukuwau. Noa ae la ke kanawai o Palíla, ala ae la na kanaka a pau i luna, hele mai la o Hina, a ka mai a Palila, kahe, a paa i ka oloa, a hoi aku la i uka o Alanapo.

A hala ke anahulu o ka noho ana o Palila i loko o Alanapo, ikaika loa kona manao e hele e hakaka, e kaua me na kupu, a me na 'lii. Iaia e noho ana i loko o Alanapo, ua hiki aku ia ia ka halialia o Kamaikaahui, he mano kanaka ia no Maui.

No Kamaikaahui: O Muolea ma Hana, i Maui ka aina o Kamaikaahui i noho ai; ekolu ona kino, o ka mua ka iole, o ka lua ka maia, o ke kolu ka mano. He iole ke kino mua i ka wa uuku, a pii i luna o ka maia me ke kino iole, lilo he ahui maia. I ka wa o ka mea maia i kii aku ai i ka maia, lalau iho la i na eka o luna a lawe mai la, koe o lalo iho. Ia wa lilo ka waha ma ke kua a me na niho, a lilo ae la he kino kanaka maoli, ma ke kua nae na niho mano, o kana hana o ka ai i ke kanaka.

O ka Kamaikaahui hana, o ka mahiai ai i ke alanui i na la a pau loa. Ia ia e mahiai ana, iho mai la ka poe auau kai, a poe lawaia hooluuluu. Ninau aku la o Ka-

kind of bathing are you going to have?" "We are going to leap from the rocks." He would then say: "Your feet will be bitten." After the people had passed on their way to the sea, he would then follow on behind and jump into the sea and begin to bite off the feet of the bathers. This was carried on every time the people went bathing and they never once suspected him. If the people were on their way to dive for fish their heads would be bitten off and eaten by Kamaikaahui.

It was his custom to always have a piece of kapa wrapped around his back and he never went without it, because it was to cover up the mouth at his back, for he did not wish to have it seen. One day during one of the king's working days at which Kamaikaahui was present, with the piece of kapa on his back, the people having seen him thus covered at all times made up their mind to see why his back was always covered. A general order was therefore issued in which everybody was requested to uncover their back. This was followed by everybody except Kamaikaahui. When he was requested to uncover his back he at once attempted to escape and ran off, threw down his clothes and jumped into the sea where he turned into a shark. The place where he left his clothes is to this day known as Kauhalahala, given to it because he successfully escaped from the hands of the people.

After transforming himself into a shark he came to Waipahu in Waikele, Oahu, where he remained. As soon as he was settled in the place he again followed the same practice that he did in Maui. Every time he got his opponent under him his mouth at the back would bite and eat the man. This was done so often that the people of Ewa began to get afraid of him, and he lived as a king over them.

On the day that Palila decided to leave home, he took up his war club, Huliamahi, and came out of Humuula and stood on the knoll of Komoikeanu, swung his war club, pointed it in front of him and let the club fly. As the club flew he hung on to one end of it and he was carried by it until he landed on the cliff of Nualolo on the top of the hill of Kamaile, the hill from which the fire sticks[7] are thrown. As he stood on the hill he first looked towards Kahiki, then towards Oahu; then making up his mind to come to Oahu, he pushed his war club ahead of him and again he was carried by it until he landed on the Kaena point at Waianae.

After leaving Kaena he came to Kalena, then on to Pohakea, then to Maunauna, then to Kanehoa, then to the plain of Keahumoa and looking toward Ewa. At this place he stood and looked at the dust as it ascended into the sky caused by the people who had gathered there; he then pushed his war club toward Honouliuli. When the people heard something roar like an earthquake they were afraid and they all ran to Waikele. When Palila arrived at Waikele he saw the people gathered there to witness the athletic games that were being given by the king of Oahu, Ahuapau by name. His palace was situated at Kalaepohaku, close to Wailuakio at Kapalama.

Ahuapau was a kapu chief and he was kept covered up away from the wind and rain. On going out he was carried from place to place inclosed in a palanquin, so high

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[7] These northern cliffs of Kauai, in olden time were famed as the scene of Hawaiian pyrotechnics on festive occasions, which consisted of firebrands of *auhau* or other very light wood being thrown from their heights to descend slowly ablaze to the sea at their base; the lightness of the wood and upward current of wind rendering a slowness of descent at times as to entirely consume the firebrand in mid air. This was particularly a sport of Kauai folk, and has occasional practice in recent years.

maikaahui: "Heaha ka oukou auau kai?" "He lele kawa." "E pau wawae auanei." A iho lakou la, mahope keia a loko o ke kai, ai mai la ma na wawae a pau, pela kai nei hana mau ana, ina he hooluuluu ka lawaia, pau poo ia ia nei.

He mea mau i keia kanaka ka paa mau ana o kona kihei i na la a pau loa, aole e hemo iki, no ka huna i ka waha ma ke kua, o ike ia. Nolaila, he la koele na ko Maui alii, o Kamaikaahui kekahi i laila, ua uluhua na mea a pau loa i ka paa mau o ke kihei o Kamaikaahui, nolaila, olelo ia e wehe ke kapa o na mea a pau loa. Wehe na mea a pau loa i ko lakou kapa, o Kamaikaahui, holo aku la ia me ke alualu ia e na kanaka a lele i loko o ke kai, haalele i kona kapa, a lilo aku la i mano. O ka aina ana i wehe ai a haalele i ke kapa, a lele ai i loko o ke kai, o Kauhalahala ka inoa o ia aina a hiki i keia la, no kona hala wale ana i ko na kanaka lima.

A ma ke kino mano ia i hele mai ai a noho i Waipahu ma Waikele i Ewa. A noho o Kamaikaahui i laila, e like me kana hana i Maui, pela no i Ewa, ina e hakaka a kaa ka hoapaio malalo, nanahu iho la no na niho ma ke kua, a moku. Pela no kana hana mau ana, a lilo iho la ia i mea makau ia na Ewa, a noho iho la ia he 'lii maoli maluna o na kanaka.

No Palila: Lalau iho la o Palila i kana laau palau ia Huliamahi, a ku iho la i luna o ke ahua o Komoikeanu ma waho mai o Humuula, oniu i ka laau ana, ia oniu ana a pahu, hue mai la ka laau mamua, paa mai la o Palila ma ka elau, a ku ana i luna o Nualolo, i ka puu o ahi o Kamaile. Nana keia o Kahiki, a pau, huli nana ia Oahu nei, a paa ka manao ma Oahu nei, e pahu mai ana keia ia Huliamahi, kau ana i ka lae o Kaena keia, ma Waianae.

Haalele keia ia Kaena, hele mai la a Kalena, a Pohakea, Maunauna, Kanehoa, a ke kula o Keahumoa, nana ia Ewa. Ku keia i laila nana i ke ku a ka ea o ka lepo i na kanaka, e pahu aku ana keia i ka laau palau aia nei i kai o Honouliuli, ku ka ea o ka lepo, nu lalo o ka honua, me he olai la, makau na kanaka holo a hiki i Waikele. A hiki o Palila i laila, e paapu ana na kanaka i ka nana lealea a ke 'lii o Oahu nei, oia o Ahuapau, o kona hale noho, o Kalaepohaku e pili la me Wailuakio i Kapalama.

No Ahuapau: He 'lii kapu loa ia i ka makani a me ka ua, he 'lii kapu i ka nana aku, a no kona kapu, ua paa i loko o ka manele a me ka puloulou, ke hele i waho o ke

and sacred was his rank.[8] He had two very fast runners, called Iomea and Ioloa. Every time the king traveled to Waikele to witness the games he would climb into his palanquin and be covered up and would only venture out in this way, whether on the way down or on the way home. This king had a certain fear of Kamaikaahui and because of this fear he had issued an order, that whoever was able to chase Kamaikaahui out of Oahu, or was able to kill him, that he would make that person the chief ruler of Oahu.

When Palila arrived at the place he remained on the outside of the crowd and said that if Kamaikaahui would see him he would run away. When this was carried to the king Palila was sent for and as he stood in the presence of the king, the king addressed him, saying: "If it is true that Kamaikaahui will run away from you this day, then you will be the first one to enter my sacred temple." Soon after this Palila made himself known to Kamaikaahui. At sight of Palila, Kamaikaahui attempted to escape by running into the sea, but Palila pushed out his club, forcing Kamaikaahui to come back. He was then caught and uncovered and the people saw his mouth and sets of teeth at his back; he was then killed.

Papakolea was a farmer and his wife was Koiuiu; they lived at Leleo. It was promised him that when his crops were ripe that the temple of Kanelaauli, at Kahehuna,[9] just at the base of Punchbowl hill, would be opened to the public.

When Papakolea saw Palila he said to Ahuapau, the king: "Say, here is the young man who will conquer the whole island for you; give him your daughters to wife." Ahuapau had two daughters, Kaalamikioi and Kalehuawai. Upon hearing this the priest Kahikoluamea said: "Don't give him your daughters yet; let us wait a while. He is not quite human as he is partly spirit, being so by the influence of Mahinui, his mother. He has been brought up under strict kapus in the temple of Alanapo by the spirits and is therefore not quite human." At this Ahuapau asked: "What are we to do then?" Kahikoluamea replied: "Put him on the palanquin and let your runners carry him with all haste into the temple, where he shall be kept under a strict kapu until we have worked over him and have transformed him into a perfect human being, when everything will be well." Palila was then placed in the palanquin and he was carried off by the two runners into the temple of Kanelaauli, at Kahehuna, without allowing a single breath of wind to strike him. The king Ahuapau in the meantime walked on the ground for the first time and the wind also for the first time blew on him.

After Palila was carried into the temple of Kanelaauli the priests inquired: "What is this?" The runners answered: "It is a kapued chief from Alanapo, Kauai. Let the railing of the temple be put up, let the drum be beaten and the coconut rattlers rattle." On the next day the priests worked on Palila and he was also properly circumcised. He was then transformed into a perfect human being. After the ceremonies Palila was allowed to live with his wives, the daughters of Ahuapau. Soon after this Ahuapau told Palila to make a circuit of Oahu, to which Palila consented.

But before starting out Palila asked Ahuapau: "Are there any lawless obstruc-

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[8] The bards evidently liked to picture their alii as of such high and sacred rank that the sun should not smite them, nor the rain or wind touch them.

[9] *Kahehuna* is that portion of Honolulu about the head of Emma street, where the present Royal School is located.

alanui. Elua hoi ona mau kukini mama loa, o Iomea, o Ioloa. Ina e iho ke 'lii ilalo o Waikele e lealea ai, alaila, komo i ka manele, a pio ke kikiao makani a hoolai, alaila amo, aole e pa ke kikiao makani a komo i ka hale, pela ke hele a ke hoi. A ua olelo hoi ua 'lii la i kana olelo, ina o ke kanaka e holo ai, a e make ai o Kamaikaahui, e lilo ia i alii nui no Oahu nei.

O Palila hoi, mawaho ia o ka aha e kalewa nei me kana olelo i mua o ka lehulehu, "ina e ike o Kamaikaahui ia ia, alaila holo." A lohe ke 'lii i keia mau olelo a Palila, olelo mai ke 'lii: "Ina he oiaio e holo o Kamaikaahui i keia la ia oe, alaila nau e komo kuu heiau kapu." Mahope o keia olelo ana, hoike o Palila ia Kamaikaahui, holo o Kamaikaahui i loko o ke kai, e hoomoe aku ana o Palila i ka laau palau, hoi hou i uka, waihowale ke kino, ike ia ka waha a me ka niho me ke kua, a make iho la.

O Papakolea, he kanaka mahiai ia, o Koiuiu kana wahine, o Leleo ka aina, aia a oo ka ai ana, alaila, komo ka heiau o Kanelaauli ma Kahehuna, ma ke alo o Puowaina. I aku o Papakolea i ke 'lii, ia Ahuapau: "E! ke keiki e puni ai ko aina, hoomoe ia au kaikamahine." Elua kaikamahine a Ahuapau, o Kaalamikioi, o Kalehuawai. I mai ke kahuna, o Kahikoluamea: "Alia e hoomoe i ka wahine, he 'kua kela ma ka aoao o Mahinui, ka makuahine, ua hanai kapu ia i loko o Alanapo e ke 'kua. Nolaila, aole i lilo i kanaka." I aku o Ahuapau: "Pehea ka pono?" I aku o Kahikoluamea: "E hookomo i loko o ka manele, a e amo au kukini me ka mama loa, a komo i ka heiau, malaila e kapu ai a pau ka hana, a lilo i kanaka, alaila, pono." Ia wa komo o Palila i ka manele, a amo mai la na kukini a komo i loko o Kanelaauli ma Kahehuna, me ka pa ole o ka makani. A o ke 'lii hoi o Ahuapau, akahi no a hele ma ka wakae, a me ka lepo, akahi hoi a pa ia e ka makani.

A komo o Palila iloko o ka heiau o Kanelaauli, ninau mai na kahuna: "Heaha keia?" I aku na kukini: "He 'lii kapu no Alanapo i Kauai; e kau ka pae humu o ka heiau, a e hookani ka pahu me ka puniu." A ao ka po, hana iho la na kahuna ia Palila, kahe pono ia ka mai, a pau ia, noa iho la kona kino a lilo iho la i kino kanaka maoli. Launa o Palila me na wahine, na kaikamahine a Ahuapau, alaila, olelo aku o Ahuapau ia Palila, e hele e kaapuni ia Oahu nei, ae mai o Palila.

Ninau aku o Palila: "Aohe kupu, a alai o ke alanui a puni Oahu nei?" "Aole,"

tions along the road surrounding Oahu?" "None," said Ahuapau. This was, however, a lie, as Ahuapau was even at this time determined to have Palila killed. Palila then said to Ahuapau: "Yes, I am going on my way and in case I meet some one who will attempt to harm me, I will first kill him and then I will return and kill you and all your men." At this Ahuapau was frightened and told of Olomana, who was living at Kaelepulu in Koolau and was a great warrior. Palila then said: "I will not kill you now; but had you kept it from me you would have been killed."

Palila then climbed to the top of Punchbowl hill and looked around him. From this place he walked up to the Nuuanu pali, pushed his war club ahead of him, holding on to one end and flew to Kaelepulu, where he saw Olomana standing.

Olomana was a very tall man, he being twelve[10] yards to the shoulders, and thirteen in height. He was a very brave man and was much feared. No chief or warrior dared face him. If he stood on the windward side the other side would be a perfect calm; his height also shaded the sun.

When Palila saw Olomana, he jumped up with his war club, Huliamahi, and stood on the shoulders of Olomana. Olomana then turned and said to Palila: "Where are you from, you haughty youngster? No one has ever dared, before this day, to climb up my shoulders; and here you have done it." Palila then answered: "I am Palila who was brought up in Alanapo, the temple of the gods from the very beginning of all things, and I have come to fight you." When Olomana heard this, he was sorely afraid, for he knew that those who come from the temple of Alanapo are men richly endowed with supernatural powers and very great warriors; so Olomana begged: "Let me live, Palila." Palila replied: "I cannot save you; you shall indeed die, for your works have been of evil." Palila then struck him, cutting him in two; one portion flew toward the sea, being Mahinui, and the other portion remained where he stood, being the present hill of Olomana. It was because of this that the hill is so sharp at the peak. This was how Olomana, the great soldier of Oahu, was killed by Palila.

After Palila had completed the circuit of Oahu, he went along to the rise at Kaimuki and then down to Waialae; from this place he proceeded to Wailupe and then on to Maunalua where Kahului, a fisherman of that place, was living. Upon seeing him Kahului called, so Palila went to Kahului and they sat down and began to talk on various matters. That afternoon the men and women came along the shore in the pools to catch minnows for bait, for aku fishing for tomorrow." Palila again asked: "How about us two?" "But I have no one to assist me in paddling the canoe because I have a very large one, it being seven fathoms in length." Palila then said: "The two of us will paddle it in order to make it go." They then started out and caught some minnows which they kept for the next day.

In the early morning when they came out they found that all the others had gone before them; so Kahului thought they would not be able to get their canoe into the sea; he then turned to Palila and said: "We will not be able to get our canoe into the sea as there are no men to assist us. Palila replied: "You get in front and lift while I lift the

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[10] Nothing small, evidently, about a Hawaiian giant, any more than there was in the famous clubs of their heroes.

pela mai o Ahuapau; he manao huna ko Ahuapau ia Palila, e ake ana no e make o Palila. Olelo aku o Palila: "Ae, i hele au, a i halawai me ke kolohe, alaila, pepehi au a make, hoi mai au pepehi ia oe a me kou mau kanaka a pau loa." Ma keia olelo a Palila, makau o Ahuapau, hai aku la ia Olomana, aia i Kaelepulu i Koolau, he koa ia. I mai o Palila: "Ola oe ia'u, e huna oe, ina ua make."

Pii aku la o Palila a luna o Puowaina, nana ma o a ma o, hele aku la a hiki i Nuuanu, hoomoe i ka laau palau ana, paa aku la o Palila mahope, holo aku la a hiki i Kaelepulu, ilaila o Olomana kahi i ku ai.

No Olomana: He kanaka loihi ia ke nana aku, he umikumamalua kahaku o ke kua, he umikumamakolu o ke alo, he kanaka koa a me ka makau ia; aole alii, aole koa aa aku ia ia, lulu ka makani ia ia ke ku ma ka hikina, malu no hoi ka la no kona kiekie.

A ike o Palila ia Olomana, lele pu ae la o Palila i luna me ka laau palau ana me Huliamahi, a kau i ka poohiwi o Olomana. Huli ae la o Olomana a olelo ae la ia Palila: "Nohea oe e nei keiki hookano o ka hele ana mai nei? Aole he mea nana i pii ko'u poohiwi a hiki i keia la, o oe ae nei ka ka mea nana e pii." I aku o Palila: "Owau nei o Palila i hanai ia i loko o Alanapo, ka heiau a ke 'kua mai ka pouli mai, i hele mai e hakaka me oe." A lohe o Olomana, makau iho la ia i ka lohe ana no Alanapo, no ka mea, ua kaulana ia heiau no ka mana o ke 'kua a me ke koa o ke kanaka e noho ilaila; nolaila, nonoi aku la o Olomana: "E ola au e Palila." Olelo aku o Palila: "Aole oe e ola ia'u, e make ana oe, no ka mea, aohe pono o kau hana." E pai aku ana o Palila, lele kekahi aoao o Olomana, me ka papalina a ku ana i kai, oia o Mahinui, o kekahi aoao hoi, oia ka puu o Olomana e ku nei. O ke kumu hoi i lipilipi ai no ka lele ana o kekahi aoao. Pela i make ai o Olomana ke koa kiekie o Oahu nei ia Palila.

A puni Oahu nei ia Palila, hele aku la ia a ka piina o Kaimuki, a iho aku la i Waialae, malaila aku a Wailupe, a Maunalua, e noho ana o Kahului, he lawaia no laila. Kahea mai la o Kahului ia ia nei, hele aku la keia a kokoke, noho iho la laua a ahiahi, hele mai ana na kanaka, na wahine, i kapa kahakai e hopuhopu iao, hi aku. Ninau aku la o Palila ia Kahului: "Heaha keia kanaka e paapu nei o ke kai?" "He kaee iao, i mea hi aku, no ka la apopo." I aku o Palila: "A pehea la hoi kaua?" "Ka, aohe o'u lua e hiki ai ka waa ke hoe, no ka mea, he waa nui, ehiku anana ka loa." Olelo aku no o Palila: "O kaua no hoi paha ke hoe i ka waa i hiki." Alaila, hele aku la laua i ka iao a loaa, waiho iho la a ao ae holo i ka hi aku.

Eia nae, i ke kakahiaka nui, ua pau loa na kanaka i ka holo i kai i ka lawaia, aohe kanaka nana e hapai ka waa; nolaila, olelo aku o Kahului ia Palila: "Aole e hiki ana ka waa i ka hapai, aohe kanaka e hiki ai." I aku o Palila: "Mamua oe e hapai ai, mahope

after part here; but you must not look behind." Palila gave the canoe one shove and it floated in the sea; he then jumped in the fore part of the canoe and took up nine paddles while Kahului jumped into the after part and took up his paddle. After they were ready to start Palila took up one paddle and with one stroke broke it in two; so he took up another paddle and that too was broken; this was kept up until all the nine paddles were broken. Kahului then said to Palila: "Let us return for we have no more paddles to work the canoe with." Palila then took up his war club and used it as a paddle; he took but one stroke and they went skimming along beyond Kawaihoa, then on to Kolo, the great fishing grounds.

When Kahului saw how fast they were traveling he admitted the great strength displayed by Palila. Upon arriving at the fishing grounds Kahului proceeded to fish, but after several trials he was unable to catch any aku, for all his hooks were broken. After a time Palila asked: "When are we to catch some fish?" Kahului replied: "The sea is full of fish, but the trouble is I cannot catch any. Here I have lost several hooks, but I have not been able to land a single fish. I have used up all my hooks except one." Palila then said: "You come in front here and paddle our canoe along, and I will come and fish." This was done by Kahului.

Palila then took up his war club and tied the bait on to it and let it down to the sea. The fish then gathered on to the club in great numbers. When Palila saw this he jerked up the club and the fish dropped into the canoe. He repeated this several times until the canoe was loaded down deep with fish. They then returned to the landing. When they reached the landing Palila said to Kahului: "You go on ahead and broil me some of the fish and I will lift the canoe ashore." Palila then gave the canoe one shove and it landed high and dry and onto its blocks.

After the fish was cooked they sat down to their meal. After a few days Palila left Kahului because he was too stingy, and he again continued on his journey along the coast until he arrived on the rise of Hanauma, where he stood and looked at the heat as it ascended from the pili grass at Kaunakakai, Molokai. He then pushed out his war club ahead of him which flew through the air and he was carried to Kaluakoi. Here he discarded a portion of his person which turned into the point of Kalaeokalaau, which is seen to this day, so named in honor of Palila.

There was at this place a large stick of wood to which was given the name of Hooneenuu. Because of this name, Hooneenuu, Palila took a dislike to Molokai, so he again pushed out his war club and flew to Kaunolu, Lanai. From this place he crossed over to Kahoolawe and from there to Pohakueaea in Honuaula. At this place he sat down and rested.

After resting for some time he pushed out his spear and flew to Kaula in Hamakua, Hawaii, the dividing line separating the districts of Hilo and Hamakua. From this place he continued on until he found Lupea, a sister of Hina, who was living above Kaawalii; she was one of Palila's attendants. Lupea is a hau tree to this day, and wherever the malo of Palila was spread out to dry no hau[11] tree has grown even to this day. This was caused by the god Ku, the god of Palila, a god of supernatural power.

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[11] *Hau* (*Paritium tiliaceum*).

aku nei au, mai nana mai oe i hope nei." Ia pahu ana no a Palila, lana i loko o ke kai, ka waa. Mamua o Palila o ka waa me na hoe eiwa, mahope o Kahului me kana hoe. Lalau aku la o Palila i ka hoe, a hou iho i lalo, a kai ae, ua haki, pela a pau na hoe eiwa, olelo mai o Kahului: "Aole e hiki ka waa o kaua, aohe hoe, e hoi kaua." Lalau iho la o Palila i ka laau palau ana, a hoe iho la, hookahi mapuna hoe, hele ana laua nei ma lalo o Kawaihoa, hiki i Kolo, he ko'a ia.

Ma keia holo ana, ua mahalo o Kahului i ka ikaika o Palila, lawaia iho la o Kahului, aohe loaa o ke aku, no ka pau o ka makau i ka mokumoku. I aku o Palila: "Ahea loaa ka kaua ia?" I mai o Kahului: "He ia ke kai, o ka lou ole ka hewa i ka makau. O ka makau ia e mokumoku nei, aohe make ae o ka ia, ua pau loa na makau, a koe no hookahi i koe." Olelo aku o Palila: "E hoi mai oe mamua nei e hoe ai i ka waa o kaua, owau ke hoi aku e lawaia." Ae mai la o Kahului.

Lalau iho la o Palila i ka laau palau ana ia Huliamahi, a mali iho la i ka iao a waiho aku la o lalo, lele mai la ke aku e ai, ka ae la keia i luna o ka waa i ke aku, pela no ka hana ana a komo ka waa o laua i ka ia. Hoi aku la laua a pae i uka, olelo aku la o Palila ia Kahului: "E hoi oe e pulehu ia, na'u e hapai ka waa o kaua." Hookahi no panee ana kau ka waa i ke aki.

Moa ae la ka ia, ai iho la laua. Noho iho la laua a hala he mau la, haalele o Palila ia Kahului no ke pi. Hele aku la ia a luna o Hanauma, nana aku la i ka enaena o ke pili o Kaunakahakai, i Molokai, pahu aku la ia i kana laau palau, a maluna o laila ia i hiki ai a Kaluakoi. Ilaila, waiho ia i kekahi aoao o kona mai, oia o Kalaeokalaau a hiki i keia la, mamuli o ka mai o Palila ia inoa.

Aia i laila, he laau nui, o Hooneenuu kona inoa. No keia inoa o ka laau o Hooneenuu, hoowahawaha o Palila ia Molokai, ma kona manao, he kiona keia laau, nolaila, haalele iho la o Palila ia Molokai, a holo aku la. Pahu aku la ia i kana laau palau mamua, mahope o Palila, a pae laua ma Kaunolu i Lanai, malaila aku a Kahoolawe, malaila aku a Pohakueaea i Honuaula.

Alaila, noho iho la i laila hoomaha, pahu hou i ka ihe ana, hiki i Kaula ma Hamakua i Hawaii, ka mokuna o Hilo me Hamakua. Hele aku la a loaa ko Hina muli o Lupea, noho ana i Kaawalii, maluna mai, he kahu hanai no ia no Palila. A he hau o Lupea a hiki i keia la, a ma kahi i kaulai ia ai ka malo o Palila, aole e ulu ka hau malaila a hiki i keia la, no ka mea, he hana na ke 'kua. O Ku ka inoa o ko Palila akua, he

There was at Hilo a temple also called Humuula, like the one on Kauai, which was also sacred, and furthermore it was also under the control of the spirits and was just as powerful.

The king of Hilo at this time was Kulukulua, and Wanua was the king of Hamakua. The two were at war with each other. The greatest warrior of Hamakua was Moananuikalehua and his war club was called Koholalele.[12] This war club was so large that it required four hundred men to carry it. The next in greatness was Kumunuiaiake, a warrior of note. His spear was made from the mamane[13] wood of Kawaihae; it was ten fathoms in length and he could throw this spear over a distance greater than the length of an *ahupuaa*. Puupuukaamai was another great warrior. His long *pololu* spear was made from the koaie[14] wood, a very hard wood growing in the mountains. This spear was so long that it could be served as a wind break, and it could also be used to dam a stream; it could kill twelve hundred men at one stroke. All these three warriors were fighting on the side of Wanua, the king of Hamakua.

When Palila arrived at Kaula he took up the game of rolling the calabash which was played on the highway. He never once left the place and was known by everybody that passed along the highway as a man who did nothing else. In the battles that were being fought, a great many of the men of the army of Hamakua were being killed that no one could account for. This was carried on for many days and still no one could tell who was doing the killing. In the conflict, however, some of the men often heard a voice calling out:

Slain by me, Palila,
By the offspring of Walewale,
By the ward of Lupea,
By the *oo* bird that sings in the forest,
By the mighty god Ku.

The call was the only thing the men could hear; they were not able to see the person for he traveled at such great speed. The people had a suspicion, however, that it was Palila himself; but when the matter was discussed a good many said that it could not be Palila for he does not go to battle; all he did was to roll the calabash on the highway; he does not appear to be a soldier and he has not been seen going from place to place. At the battle that was fought at Kukaiau in Hamakua, Palila at last showed himself before the people and the chiefs of the two contesting armies, and also before the three great warriors Moanonuikalehua, Kumunuiaiake and Puupuukaamai.

In the conflict it was seen that the soldiers in the Hamakua army were stronger than those in the Hilo army and a great many Hilo soldiers fell before the men of Hamakua. In the din and uproar the voices of the three great warriors were often heard boasting and calling out: "What great soldier will fight for the Hilo side?"

When Palila heard this boastful challenge from the three great warriors, he requested of Kulukulua, the Hilo king, to order that the general conflict be stopped and

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[12] *Koholalele* is the name of one of the principal landings on the Hamakua coast of Hawaii.

[13] *Mamane* (*Sophora chrysophylla*), a hard and most durable wood.

[14] *Koaie* (*Acacia koaia*), a species of *koa*, much harder, and a choice wood for spears, paddles, etc. As a furniture wood it is susceptible of high polish and takes high rank.

akua mana a me ka ikaika loa. A he heiau no hoi ko Hilo o Humuula, e like me ko Kauai heiau o Humuula, a he kapu no, a he 'kua no, a he mana no, ua like a like.

O ke 'lii o Hilo ia wa, o Kulukulua, o Wanua ko Hamakua alii, e noho ana laua me ke kaua. O na koa kaulana o Hamakua, o Moanonuikalehua, o kana laau palau o Koholalele, hookahi lau kanaka e amo ai, eha haneri ma ka helu hou. O Kumunuiaiake, he koa ia, o kana ihe, he mamane o Kawaihae, he umi anana ka loa, aole e maalili kana ihe ke o i ke ahupuaa hookahi. O Puupuukaamai, he koa ia, o kana laau he pololu, he koaie makua no ke kuahiwi, lulu ka makani, hoi ka wai o ke kahawai, pau na lau kanaka ekolu i ka pahu hookahi ana. O neia mau koa ekolu, mahope o Wanua ke 'lii o Hamakua

O ka Palila hana i ka pali o Kaula, o ka olokaa ipu i ke alanui, me ka hele ole ma o a ma o, me ka ike o na mea a pau o ke alanui kona wahi noho. Iloko o ka wa kaua, ua nui ka make o na kanaka o Hamakua, aole nae i ike ia ka mea nana e luku nei, pela a nui na la i hala mahope, aohe ike ia. Aka, ua lohe kekahi poe ma ka leo, i loko o ka hoouka poe ana o ke kaua, penei:

A make na'u na Palila,
Na kama a ka Walewale,
Na ka hanai a Lupea,
Na ka oo kani i ke kuahiwi nei la,
Na ke 'kua ikaika na Ku.

O ka leo wale no ke lohe ia, aole ke kino, no ka mama loa o Palila ma ka holo ana, nolaila, aole mea i ike ia ia, aka, ua nui ka noonoo o na kanaka nona, no ka pau loa i ka make. A o ka olelo a kekahi poe aole ana hele e kaua, he olokaa ipu wale no kana hana i ke alanui, aohe ano koa, aohe hele ma o, a ma o. I ka hoouka kaua ana ma Kukaiau i Hamakua, i laila o Palila i hoike kino ai ia ia iho imua o ka lehulehu, a me na 'lii o na aoao elua, a me na koa kaulana ekolu, oia o Moanonuikalehua, o Kumunuiaiake, o Puupuukaamai.

I ka hoouka ana o ke kaua, ua oi ka ikaika o na koa o Hamakua i ko Hilo, a ua nui ka make o Hilo i ko Hamakua. Ma keia hoouka ana ua lohe ia ka leo kaena a ua mau koa nei, e olelo ana: "Owai ko Hilo koa ikaika e ku mai e kaua."

A lohe o Palila i keia alelo kaena a ua poe koa nei, alaila, nonoi aku ia i ke 'lii o Hilo, ia Kulukulua, e waiho ke kaua aluka a me ka poe, a e ku pakahi. Ina i make ke

to put up the two best men from the two sides and let them fight, the side putting up the best man to win and in this way decide the battle. When this was agreed on by the two kings, the soldiers were lined up on the two sides, leaving a clear field in the middle for the contestants.

As soon as the field was cleared off Moanonuikalehua came forward with his war club, Koholalele, and began twirling it on the right and on the left; on each occasion Palila did not make a move, but as Moanonuikalehua kept on twirling, Palila held out his war club, Huliamahi, which struck the club of Moanonuikalehua, sending it flying to Waipio. At the same time Palila brought his club down and then up, catching the three warriors and killing them all. Palila then proceeded to cut out their lower jaws. After this was done he began the slaughter of the Hamakua men and allowed none to escape him. This victory made Kulukulua, the king of Hilo, master of Wanua, the king of Hamakua.

After the battle Palila and the king returned to Kaula and from there to a rise above where a large lehua[15] tree was standing. He then hung up the jaws of all the men killed by him, and the tree was named Kahakaauwae, the hanging place of the jaws. Palila after this became the king of Hilo, while Kulukulua served under him. Palila was king until his death.

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[15] *Lehua,* one of the varieties of *ohia* (*Metrosideros polymorpha*) whose tassel blossoms in their season afford nectar for the birds and *lei* decorations for man and beast.

koa o kekahi aoao, alaila, make kona alii a lilo i pio na kekahi aoao, a pela no hoi kekahi aoao. A hooholo ia ia mea e na 'lii, ku kaawale ae la na koa, a kaawale ke kahua kaua.

Ku mai la o Moanonuikalehua me kana laau palau o Koholalele, a hookaa akau, aohe kupono ia Palila, hookaa hema, aohe kupono ia Palila, ia ia e hookaa ana, kaupale aku o Palila i kana laau o Huliamahi, loaa i ka Moanonuikalehua laau, lele i luna a haule i Waipio. Ia wa, hualepo o Palila i ka laau ana, make na koa ekolu, lilo ka auwae ia ianei, noke aku ana keia i ke kaa hema i ka laau ana ia Huliamahi, aohe koe kanaka o Hamakua, halulu ka honua a nei i ka laau a Palila, nolaila aohe kanaka koa i mua ona ia wa e aa mai, aohe alii. Pela i lanakila ai o Kulukulua, ko Hilo alii, maluna o Wanua ko Hamakua alii.

A pau ke kaua, hoi aku la o Palila me ke 'lii a hiki i Kaula maluna aku, i laila he kumu ohia nui, o Kahakaauwae kona inoa, i laila na auwae a pau o na kanaka i make ia Palila ma na kaua mamua aku, o kahi ia e kau ai. Nolaila, lilo o Palila i alii no Hilo, a malalo o Kulukulua ona, pela i noho ai o Palila a hiki i ka make ana.

Legend of Puniakaia.

NUUPIA was the father and Halekou the mother of Puniakaia.[1] The land of his birth was Kaneohe. The parents of Puniakaia were of the royal blood of Koolauloa and Koolaupoko. Puniakaia was a very handsome man and had not a single blemish from the top of his head to the bottom of his feet. He was erect, front and back, and so on the sides. While Puniakaia was living with his parents, a desire to go fishing came upon him, so he accompanied his mother to the beach and they went fishing. The kind of fish caught by them was the kind called pauhuuhu,[2] but only one. This fish was brought home alive and was saved by Puniakaia; being fed and taken care of until it grew to be a very large fish; and to it was given the name of Uhumakaikai.[3] This fish was the parent of all the fishes. After Puniakaia had brought up Uhumakaikai until it was full grown, he turned it into the ocean, free from all confinement.

Some time after this a proclamation was issued calling everybody to go out fishing, and amongst those who obeyed the call was Puniakaia. When the fishermen arrived at the fishing place, Puniakaia called upon Uhumakaikai in the following manner:

Say, Uhumakaikai,
Crawl this way, crawl this way,
Draw along this way, draw along this way;
For here am I, Puniakaia;
Send the fish in large numbers
Until the beach here is stenched;
The pigs will eat until they reject them,
And the dogs will eat until they waste them.

As soon as Puniakaia ceased calling, Uhumakaikai was seen to be driving all the fish to Puniakaia; the fish reached from way down deep in the sea to the surface, and they were driven clear up onto the sand. Upon seeing this the people began taking up the fish; some were salted, some given away to the people, and so on, from the Makapuu point to the Kaoio point at Kualoa. With all this great number of people taking the fish, still there was a large number left, there being so many; and the people had to leave a great many behind and the pigs and dogs ate of them. Rumors of this great catch were soon carried to the hearing of Kaalaea,[4] a very beautiful woman, who had no equal in all the land of Koolau; she was just like Puniakaia [very pleasant] to look upon.

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[1] *Puniakaia*, coveting fish, or given to fishing proclivities.

[2] Perhaps, *Panuhunuhu* (*Callyodon ahula*).

[3] *Uhu* (Parrot-fish) *makaikai*, sight-seeing; indicating a roving, sight-seeing *uhu*.

[4] Kaalaea, name also of a portion of the Koolau district.

He Kaao no Puniakaia.

O NUUPIA ka makuakane, o Halekou ka makuahine, o Puniakaia ke keiki, o Kaneohe ka aina; he mau alii na makua o Puniakaia, no Koolauloa, a me Koolaupoko. He kanaka maikai loa o Puniakaia ke nana aku, aohe puu, aohe kee, he pali ke kua a me ke alo, pela na aoao.

Ia Puniakaia e noho ana me kona mau makua, makemake iho la ia e hele i kahakai e lawaia ai; ia ia i hele ai me kona makuahine me Halekou i ka lawaia, loaa iho la he pauhuuhu ka ia. O keia ia i loaa, hanai iho la o Puniakaia ia ia i ka wa uuku, a hiki i kona wa nui, a ua kapaia kona inoa o Uhumakaikai. Oia ka makua o na ia a pau loa. Ma keia hanai ana a Puniakaia ia Uhumakaikai, a nui, alaila, hookuu hou ia i ka moana e noho ai.

A mahope, kukala ia na mea a pau e hele i ka lawaia, a ma keia hele ana, o Puniakaia kekahi i hele, a hiki lakou i kahi e lawaia ai, ilaila o Puniakaia i kahea ai ia Uhumakaikai; penei ke kahea ana:

E Uhumakaikai,
E kolo mai, e kolo mai;
E kolokolo mai; e kolokolo mai;
Eia au la o Puniakaia!
O ka ia no a nui loa,
A ku ka pilau i uka nei!
A ai ka puaa a haalele,
Ai ka ilio a hoomaunauna.

A hooki o Puniakaia i ke kahea ana i ka ia, ia wa o Uhumakaikai i a mai ai i na ia a pau loa, mai lalo ka ia a luna o ka ilikai, o ia hele o ka ia a hiki i uka, a pae i kaha one. Ia manawa na kanaka i ohi ai i ka ia a kopi, a haawi, a pela aku, o na kanaka a pau loa mai ka lae o Makapuu a ka lae o Kaoio, ma Kualoa. Ma keia hele nui ana o na kanaka e ohi i ka ia, aole i pau no ka nui loa, a haalele okoa lakou i ka ia, a ai ka puaa me ka ilio.

A ma keia lawaia ana, ua kui aku la ke kaulana a lohe o Kaalaea, he wahine maikai loa ia, aole ona lua ma Koolau a puni, ua like laua me Puniakaia, ke nana aku.

RELATING TO KAALAEA.

When the news of the great catch of fish came to Kaalaea, she and her ten brothers boarded their canoes, each taking one, making eleven canoes, and went to the place where the fish were being collected. When these canoes landed, Kaalaea went up on the sand and sat down and did not go about from place to place; but just looked on as the men and women helped themselves to the fish.

While she was sitting there Puniakaia saw her and was captivated by her beauty and quiet demeanor, not at all like the other women; so he said to his mother, Halekou,[5] "Say, Halekou, I am going to secure that woman for my own, because she is very beautiful, without blemish, and in all respects my equal." Halekou gave her consent, saying: "Yes, she shall be your wife, for you two are alike in looks and behavior, therefore you go and ask her."

When Puniakaia came to the presence of Kaalaea, he asked the woman that she become his wife. Kaalaea gave her consent to this. Puniakaia then said to her: "When we get to my mother, don't be backward but go and sit on her lap." When the two came to Halekou, Kaalaea went and sat on the lap of her future mother-in-law. After a little while Halekou ordered the men to load the ten canoes with fish, and this was done; not only the ten canoes but several others also were filled, and this property was distributed as gifts to the people. Halekou began to contribute gifts to Kaalaea, as was the custom[6] of those days. Nuupia then did likewise, and then Puniakaia; those three brought offerings to Kaalaea. In giving the various gifts, great heaps of them, Kaalaea on her part gave only herself, still it exceeded that of all three. After the giving of gifts, Kaalaea returned to her place with her brothers and her parents.

Sometime after this Puniakaia asked of his mother that he go and live with his wife. His mother replied: "My son, listen to what I have to say: You are going to the home of your wife to live, but you will be insulted and you will return here in a very short time." After this Puniakaia went to the home of Kaalaea his wife, where they lived as husband and wife. At meal times it was customary with the brothers-in-law of Puniakaia to prepare the meal, then send for Puniakaia and make him sit on their lap while they fed him. This was carried on for some time; all Puniakaia did was to eat and sleep and never left his wife.

One day while the two were in bed, an aunt of Kaalaea's, together with several others, came into the house where the two were sleeping. These people were on their way to catch crabs. While in the house, the aunt said: "Wake up, Puniakaia, and let us go crabbing. What do you do, any way? Just sleep, and when you get up clean your eyes and catch flies and eat?" While the aunt was speaking, Puniakaia was listening through the soft mantle that covered them; the aunt did not know this, however, for she thought he was asleep.

This angered Puniakaia and he was sore displeased; and when his brothers-in-law came home he would not speak to them nor go to eat food with them as before.

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[5] It is quite customary for children to address their parents or other relatives by name, rather than relationship.

[6] This probably has reference to *hookupu*, though that custom of giving gifts had a broader application.

NO KAALAEA.

Holo aku la o Kaalaea, me kona mau kaikunane he umi, he umi lakou he umi waa, o ko Kaalaea waa, he umikumamakahi waa; a hiki lakou ma kahi o ka ia i pae ai, pae aku la na waa o lakou a uka, kau iho la, noho iho la o Kaalaea ma ka ae one maloo, me ka hele ole ma o a ma o, me ka noho malie e nana ana i na kanaka i ka ohi i ka ia, a me na wahine.

Ia ia e noho ana ma laila, ike mai la o Puniakaia i ka wahine maikai o Kaalaea, i ka noho malie, i ka like ole me na wahine e ae, alaila, olelo aku la o Puniakaia i kona makuahine ia Halekou: "E Halekou e, e kii ana au i kela wahine na'u, no ka mea, he wahine maikai loa, aohe puu, aohe kee, ua like kona maikai me ko'u." Ae mai o Halekou: "Ae, o kau wahine ia, ua like olua a elua, ua like na kino, na maikai, na nani, nolaila, e kii oe i wahine nau."

A hiki o Puniakaia i mua o Kaalaea, olelo aku la i wahine nana, ae mai la no o Kaalaea; i aku no nae o Puniakaia ia Kaalaea: "E, i hele kaua a hiki i mua o ka makuahine o kaua, mai hilahila oe, hele no oe a noho i luna o na uha." Hele aku la laua a hiki i mua o Halekou, noho iho la o Kaalaea i luna o na uha o Halekou, a liuliu iki, kena ae la o Halekou i na kanaka, e hooili i ka ia i na waa he umi, a pela na waa e ae; piha i ka waiwai, o keia waiwai, he waiwai hookupu na na mea a pau. Hookupu o Halekou i kana waiwai na Kaalaea, pela o Nuupia, hookupu i kana waiwai ia Kaalaea, a pela o Puniakaia, akolu lakou i hookupu ia Kaalaea, hookahi no o Kaalaea o ka hookupu ana, ua oi kana waiwai i mua o ka na mea ekolu. A pau ka hookupu ana, hoi aku la o Kaalaea i kona wahi me kona mau kaikunane a me kona mau makua.

A hala lakou, nonoi aku o Puniakaia ia Halekou, e hoi me ka wahine me Kaalaea e noho ai. I mai o Halekou: "E kuu keiki, e hoolohe mai oe, e hele ana oe i ka hale o ko wahine e noho ai, e mainoino ana nae oe, a e hoi koke mai ana oe i anei, aole oe e liuliu aku." A pau ka Halekou olelo ana, hele aku la ia i ko Kaalaea wahi, a noho pu iho la laua, he kane a he wahine. I ka wa ai, he mea mau i na kaikoeke o Puniakaia ka hoomakaukau i na mea ai, a me ka noho ana o Puniakaia i luna o ka uha o kona mau kaikoeke, a na lakou e hanai i ka wa e ai ai. Pela ka hana mau ana o na kaikoeke ia Puniakaia, a hala ka wa loihi, hookahi no hana a Puniakaia o ka hiamoe i na la a pau loa, me ka wahine me Kaalaea.

I kekahi la, ia laua e moe ana, hele mai la, kekahi makuahine o Kaalaea, a me kekahi poe e ae, a hiki i kahi a laua nei e moe ana, e hele ana i ka lawaia papai. I mai la ka makuahine: "E Kaalaea, e ala e hele kakou i ka lawaia papai; o ke aha kau hana, o ka moe wale iho la no, a ala ae wae i ka piapia o na maka, popoi i ka nalo a ai ae." Ia ia e olelo ana, e nana mai ana no o Puniakaia maloko o ke kihei kalukalu nahenahe, me ke ala mai no, a hoolohe; aka, o ka makuahine nana i olelo, aole ona manao e ala ana, ua manao no ia, e hiamoe ana o Puniakaia.

Aka, ua huhu loa o Puniakaia i keia lohe ana, nolaila, hookananuha loa iho la ia i kona mau kaikoeke, aole ekemu, aole hele pu e ai e like me mamua; nolaila, noonoo iho

Because of this action of their brother-in-law they were very sad and pondered as to the reason of such action. Puniakaia, on the other hand, did nothing else but sleep day and night for over twenty days. Thinking that the matter would terminate seriously, the brothers-in-law of Puniakaia called the people together, men, women and children, and asked each and every one of them, who it was that had insulted their brother-in-law; but no one could answer the question. Failing in this Puniakaia was requested to tell them the person who had insulted him. Puniakaia then revealed the person's name, saying: "The person who insulted me is the aunt of my wife, and not my wife. One day while we were in bed, the aunt with several others came into our house and said: Say, Puniakaia, get up and let us go crabbing, for what can you get by sleeping? Only to get up, clean your eyes, catch flies and eat?' While she was speaking, I was lying down, but I could see and hear through our thin mantle. This is the reason why I am sad and unhappy."

When the brothers-in-law heard this, they ordered that the aunt be put to death.[7] After this order was carried out, Puniakaia returned to his own home. When he came in his mother's presence, she asked him as to the reason of his return; he then told her everything relating to the treatment received by him while living with his wife. When Halekou heard this, she wept and said: "It is even as I said to you, that you were to be insulted in the home of your wife, and now you have seen it for yourself."

After living with his mother for a few days, Puniakaia decided to go to Kauai to make a visit; so he started out until he came to the Kaena point, at Waianae, where he met some men who were lashing their canoe for a trip to Kauai. Puniakaia upon coming up to these men, asked them: "Where are you going with this canoe?" "To Kauai." "Can I go with you?" "And why not? The canoe is yours."[8] The reason why these people allowed Puniakaia to go to Kauai with them was because he was such a handsome looking man.

On coming to Kauai they landed at Wailua, where a high chiefess was living. When she saw that Puniakaia was such a handsome looking man she began to give him presents of great value and after a while she even proposed that she become his wife. All this time, however, she had a husband already,[9] who was then living at some distance on the other side of Kauai.

Some time after Puniakaia had been living with this woman, he went down one day to the beach accompanied by the woman and there saw two men preparing to go out fishing. Upon coming up to the fishermen, Puniakaia asked them: "What kind of fishing are you two going out for?" The two replied: "Oio[10] fishing; but the most we will ever catch will be about eight, not very many." Puniakaia said: "Yes, I will be the one who will get you all you want, from the ocean to the land, from the bottom of the sea to the top and the people will not be able to carry away all the fish; they will salt some and the pigs and dogs will eat their full and a lot will be wasted." The two men then said: "You are deceiving us. We have lived here all our lives and have never seen so much fish."

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[7] Rather summary punishment for a relative's insult.

[8] Evidently "yours to command."

[9] Described as *"he hanapilo;"* an uncomplimentary term, signifying putrid or bad-smelling.

[10] *Oio,* Bone-fish (*Albula vulpes*).

la na kaikoeke i ke kumu o keia hookananuha ana o ko lakou kaikoeke. O Puniakaia hoi, he mea mau ka hiamoe i ka la a me ka po a hala elua anahulu. Nolaila, hoakoakoa ia na mea a pau loa ma kahi hookahi, na kane, na wahine, na keiki, na mea a pau loa, alaila, ninau na kaikoeke i kela mea i keia mea o lakou, i ka mea nana i olelo ino ko lakou kaikoeke o Puniakaia. Aole nae he mea o lakou i hai mai; alaila, ninau ia o Puniakaia i ka mea nana i olelo ino ia ia. Hai aku la oia: "O ka makuahine no o kakou, oia ka mea nana keia mau olelo ino, aole na kuu wahine. I kekahi la, e moe ana maua, hele mai la lakou a hiki, pane mai la no o iala, penei, 'e Kaalaea, e ala ae a hele kakou i ka papai; o ke aha ka loaa o ka hiamoe, o ke ala ae a wae i ka piapia o na maka, o ke poi i ka nalo a ai ae.' Ia ia la e olelo ana, e moe ana wau, e hoaiki ana no nae ko'u mau maka maloko o ke kihei kalukalu; nolaila, nonohua loa au."

A lohe na kaikoeke, kena ae la e pepehi i ka makuahine, a make iho la ia, ia wa, o Puniakaia i hoi ai i kona wahi. A hiki aku la ia i mua o Halekou ka makuahine, ninau mai la o Halekou ia Puniakaia, hai aku la o Puniakaia i na mea a pau i hana ia nona i ka hale o ka wahine o Kaalaea. A lohe o Halekou, uwe iho la ia, a olelo aku: "He oiaio, ua olelo aku au ia oe, e mainoino ana oe i ka hale o ko wahine, a ike pono iho la oe."

He mau la i hala o ka noho ana, holo o Puniakaia i Kauai e makaikai ai, hele aku la ia a hiki i ka lae o Kaena ma Waianae, e noho ana keia poe e hoa i na waa, a e holo i Kauai. Ninau aku la o Puniakaia: "E holo ana ko oukou waa i hea?" "I Kauai." "Aole la hoi e pono owau kekahi e holo pu me oukou?" "I ke aha hoi! O ka waa no paha ia." O ke kumu o keia ae ana e holo pu i Kauai, o ka nana mai o lakou la a ike i ke kanaka maikai o Puniakaia.

Ma keia holo ana, pae aku la lakou ma Wailua i Kauai, e noho ana i laila he wahine alii; makemake mai la i ke kanaka maikai o Puniakaia, hookuli mai la i ka waiwai, kii mai la i kane hoao maoli. Eia nae, he kane no ka ua wahine nei, he hanapilo, ma kekahi aoao no o Kauai kahi i noho ai.

Mahope o keia noho ana, iho aku la o Puniakaia i kahakai me ka wahine, aia hoi, e hoomakaukau ana kekahi mau kanaka e holo i ka lawaia. Ninau aku la o Puniakaia: "He aha ka olua lawaia?" Hai mai laua ala: "He lawaia oio, elua no nae kauna ke loaa mai, aohe mahuahua loa." I aku o Puniakaia: "Ae, owau no ka mea e loaa ai ka ia, mai ka moana a ka honua, mai lalo a luna o ke kai, o ka ia, ohi ke kanaka a haalele, kopi a pilau, ai ka puaa me ka ilio, a e hoomaunauna." Olelo mai na kanaka: "Wahahee oe; noho wale ae nei no makou i nei wahi aohe ia pela ke ku ana."

In this discussion the husband of the woman, who had accompanied Puniakaia to the beach heard it and so said: "Make a wager against him." Wagers were then made; but Puniakaia said: "Say, I am not going to wager my bones against worthless articles. If I must wager my bones I want to wager them against four large pieces of land; one for my back; one for my front; and two for my sides." This was acceptable, and fifteen days were allowed Puniakaia in which time he must catch the amount of fish boasted by him.

After the agreement was made, Puniakaia lived on for eleven days without once making a move about catching any fish. On the eleventh day, however, he saw a canoe being prepared to sail for Oahu, manned by men from different districts of Oahu; some were from Waianae and some were from Kaumakapili. When Puniakaia saw this he said to the men: "When you get to Waianae, those who belong to that place remain there; then I wish you two who are going to Kaumakapili to go up Nuuanu and when you get there look down to Kaneohe. You will see my house with the door open. Go down to it and when you find my mother, Halekou, tell her that her son, Puniakaia, has sent her word to go and call his fish Uhumakaikai to urge forward the fish to Kauai, because in three days the time allowed him to catch a certain amount of fish would expire; and failing to get this fish he will be killed by being cooked in an umu."

After Puniakaia had made this request the canoe set out and on the evening of the same day the canoe reached the harbor of Kou. On this voyage the friends of Puniakaia, Keaumiki and Keauka,[11] assisted the canoe, hence its quick arrival. Also, the men who belonged to Waianae, knowing that the request was urgent, decided to continue on instead of stopping at their destination.

When they arrived at Kou,[12] they left the canoe there and proceeded up Nuuanu, where they looked down toward Kaneohe and they saw the house with its open doorway as described by Puniakaia. The men then proceeded on down to the house and found Halekou the mother of Puniakaia sitting on some mats. The men extended their greetings and Halekou returned the same. Halekou then asked the men: "What has brought you here?" The men replied: "We have come on the request of a boy by the name of Puniakaia." When Halekou heard this, she wept as well as the chiefs and common people, and said: "We thought that Puniakaia was dead; but we see now that he is still alive. What has he requested you to do?" "He told us that we come and tell you that you go and call for his fish, Uhumakaikai, and request that it drive some fish to Kauai; because Puniakaia made a wager with the king of Kauai, that in fifteen days he could catch a certain amount of fish, and that if this amount of fish was not caught within this given time, Puniakaia would be killed. Now this is the twelfth day and we have only three days left if Puniakaia is to be saved." When Halekou heard this, she said: "I am afraid the fish will not obey my call; for he is the only one that could make the fish do his bidding; but I shall go and try."

Because of this kind deed performed by these people, Halekou gave unto them a large piece of land, together with one house full of kapas, one house to eat in, one

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[11] *Keaumiki* and *Keauka,* favoring gods of the wind and tide.

[12] *Kou,* ancient name for the harbor of Honolulu.

Ma keia hoopaapaa o lakou, lohe aku la ke kane a ka wahine a ia nei, olelo mai la ia: "Pili ia aku." Alaila, pili iho la lakou, olelo aku o Puniakaia: "E, aole e pili ana ko'u mau iwi i na waiwai lapuwale, eia wale no, he mau ahupuaa nunui eha, hookahi o kuu kua, hookahi o kuu alo, elua o na aoao." Hooholo iho la lakou, he umikumamalima la, ina i ike ole ia ka ia i loko o ia mau la, alaila, eo o Puniakaia, ina hoi i ikeia, alaila, eo lakou la.

Ma keia noho ana o Puniakaia, a hala he umikumamakahi la, eha la i koe, alaila eo. Ia wa, e makaukau ana kekahi waa e holo i Oahu nei, no Waianae kekahi mau mea, a no Kaumakapili kekahi. Olelo aku o Puniakaia: "E holo oukou a hiki i Waianae, a noho iho ko Waianae mau mea, hoi aku olua a hiki i Kaumakapili, pii aku olua a hiki i Nuuanu, nana aku olua i kai o Kaneohe, e hamama mai ana ka puka o kuu hale, hele aku olua a hiki, e noho ana kuu makuahine o Halekou. Olelo aku olua, i olelo mai nei ke keiki a olua ia maua, o Puniakaia ka inoa, 'e hele oe a kahea i ka ia ana ia Uhumakaikai, e kolo aku i ka ia a hiki i Kauai, no ka mea, ekolu la i koe o ka pili ana, alaila, pau na la he umikumamalima, a i hiki ole ka ia i loko o ia mau la, alaila, make o Puniakaia i loko o ka umu.' "

A pau ka olelo ana a Puniakaia, holo mai la ka waa o ua poe nei ia la, a ahiahi pae i Kou, ma keia holo ana, o Keaumiki a me Keauka, na hoa o Puniakaia kekahi i kokua i ka waa, ma keia holo ana mai, o ia ke kumu i pae koke ai i Oahu nei. A ko Waianae mau mea hoi, haalele laua i ka manao i ko laua aina, no ka mea, ua oi ko laua manao i ka Puniakaia olelo, a me ka makemake i kona kino, pela lakou a eha.

A pae lakou ma Kou, haalele i ka waa malaila, a pii aku la a hiki i Nuuanu, nana aku la i kai o Kaneohe, e hamama mai ana ka waha o ka hale o Puniakaia. Iho aku la lakou a hala o Kekele mahope, a hiki i Kaneohe hiki aku la lakou a ka hale, e noho mai ana o Halekou ka makuahine o Puniakaia, i luna o ka hua moena.

Aloha aku la lakou, aloha mai la o Halekou. Ninau mai la o Halekou: "Heaha ka oukou o ka hiki ana mai?" I mai la lakou: "He kauoha na ko keiki, o Puniakaia ka inoa, oia ko makou mea i hele mai la e olelo aku ia oe." A lohe o Halekou, uwe iho la ia a me na 'lii a pau loa, na makaainana, a olelo mai la: "Ka, Ua manao makou ua make o Puniakaia, aole ka! A heaha kana olelo ia oukou?" "Eia kana olelo ia makou, e hele mai makou a olelo ia oe, e hele oe e kahea i ka ia ana, ia Uhumakaikai, e kolo aku i ka ia a hiki i Kauai. No ka mea, ua pili o Puniakaia me ke 'lii o Kauai, he umikumamalima la, ina ike ole ia ka ia maloko o ia mau la, make o Puniakaia, ina i ikeia ola o Puniakaia; nolaila, o ka umikumamalua keia o ka la, ekolu la i koe make o Puniakaia." A lohe o Halekou i keia olelo, i mai la ia: "Aole paha auanei e lohe ka ia ana ia'u, ia ia wale no paha e lohe ai; aka, e hele aku au e hoao."

Haawi aku la o Halekou i ua poe nei, hookahi ahupuaa, hookahi hale kapa, hookahi hale ai, hookahi hale ia, hookahi hale moe, a loaa keia mau mea ia lakou, noho loa

house for fish, and one house for them to sleep in. Upon receiving these gifts the men decided to live there and to abandon their old homes and at the same time they vowed that they would live and die serving Puniakaia.

Halekou after this went out accompanied by the chiefs, until they came to the pool where Uhumakaikai made its home. This pool is at Nuupia to this day. Halekou then called out: "Draw along, draw along, draw along the fish, Uhumakaikai; from Kona and Koolau to Kauai where your master Puniakaia now is. Don't be slow, don't wait, else your master will be cooked in the umu." At the close of this call, the sea was seen to be disturbed and Uhumakaikai passed below Halekou. She then took up the fish, kissed it and allowed it to go again. Halekou then said: "Make haste, else your master will die."

This was the fourteenth day and there was yet left but one day, when Puniakaia would be killed, for the umu, the wood, the stones and the covering were ready. On the approach of daylight the next day, the fish were seen coming to Kauai by way of Kona and by way of Koolau, until both schools met at Wailua. Puniakaia on this last day went down to the beach accompanied by the Kauai woman; and they went and sat on the seashore to wait for the arrival of Uhumakaikai.

During the night, however, Puniakaia dreamed a dream in which he heard the remark: "Uhumakaikai is coming. Why did you leave me behind and go alone to a strange land? You do not love me. If I did not hear of your trouble, you would have been killed?" After he woke up he found that he had been dreaming so he became sleepless, wondering what the dream meant. After studying for some time a feeling of affection came upon him for Uhumakaikai.

After the night was spent and the dawn of the new day began to break, Puniakaia came out of the house and looked toward the sea, when he saw the surface as well as the lower portion of the sea brown with fish. Shortly after this Uhumakaikai passed below him; he then reached down, took it up and hugged and kissed it. Then he said: "Yes, I did not intend to leave you behind; I came with the idea of making a tour of sightseeing around Oahu, and then go back to you; but instead I came to Kauai and came near not being able to see you again. Had you failed me I would have been killed."

Puniakaia then released Uhumakaikai and the fish began to come ashore at Wailua. The fish covered the sand and extended some distance into the sea. The people of Wailua and the king who made the wager saw the fish and they agreed that Puniakaia had won. Puniakaia then gave the whole of Kauai to the owner of the canoe that had brought him to Kauai, who then became the king. Puniakaia and his Kauai queen then returned to Oahu.

iho la lakou ilaila, me ka manao ole e hoi i ko lakou hale; hoohiki iho la lakou mamuli o Puniakaia a make lakou, me ko lakou haalele ole ia ia.

Hele aku la o Halekou me na 'lii a pau loa, a hiki i kahi o Uhumakaikai i hooholo ia ai, he kaheka ia, aia ma Nuupia e waiho nei a hiki i keia la. Kahea aku la o Halekou: "E kolo mai! E kolo mai! E kolo mai i ka ia e Uhumakaikai; ma Kona ma Koolau, a hiki i Kauai i kahi o ko kahu o Puniakaia. Mai lohi, mai kali, o make ko kahu i loko o ka umu." A pau ke kahea ana a Halekou, ia wa, api ana ke kai i ka ia, lana ana o Uhumakaikai malalo o Halekou, lalau iho la a hu ae la, honi iho la a hookuu aku la, olelo iho la o Halekou: "E wiki oe o make ko kahu."

O ka umikumamaha keia o na la; hookahi la i koe pau na la he umikumamalima, alaila, make o Puniakaia, no ka mea, ua makaukau ka umu, ka wahie, ke a, ke kauwawe. Ia po a ao ae, iho aku la ka ia, ma Kona o Kauai, iho ma Koolau a hui i Wailua. O Puniakaia, ua hoi aku la ia me ka wahine o Kauai, a noho i ka lae kahakai, e kiai ana i kana ia, ia Uhumakaikai.

Ia laua i moe ai ia po, loaa ia Puniakaia ka moeuhane, e olelo mai ana penei: "Eia au o Uhumakaikai a hiki aku; no ke aha no la oe i haalele ai ia'u, a hele hookahi oe i ka aina malihini; aloha ole oe ia'u, ina aole au e lohe, make oe?" A pau ka moe ana, puoho ae la ia a hiaa iho la, me ka noonoo i ke ano o ka moe, mahope o keia noonoo ana, kau mai la ka halialia aloha ia ia o Uhumakaikai.

A hala ae la ka po, hiki mai la ka wehe ana o ka pawa o ke ao, oili ae la ia a waho o ka hale, nana aku la ia i ke kai, ua hele a ehu i ka ia, mai luna, a lalo. Ia wa, holo ana o Uhumakaikai malalo ona, lalau iho la ia a hii ae la, honi iho la, a kaukau iho: "U; aole au i manao e haalele ia oe, i hele mai au me kuu manao e makaikai ia Oahu a puni, alaila, hoi aku ia oe, eia ka au e hala ana i Kauai nei, nolaila, mai ike ole oe i ko'u puumake, e hiki ole mai nei oe, make au."

Hookuu aku la o Puniakaia ia Uhumakaikai, ia wa, hiki mai la ka ia a ku i uka o Wailua, mai ke kai a ke one maloo, ka piha i ka ia, ia wa ike na mea a pau loa o Wailua, a me ke 'lii nana ka pili, a hooholo ae la ua eo ia Puniakaia. Haawi ae la o Puniakaia ia Kauai a puni, i ka mea nona ka waa ana i holo aku ai mai Oahu aku nei, a noho alii iho la ia, a hoi mai la o Puniakaia i Oahu nei me ka wahine o Kauai.

Legend of Maniniholokuaua and Keliimalolo.

MANINIHOLOKUAUA was a man noted for his great strength and fleetness of foot; he lived in Molokai. He was without equal in the carrying of great heavy objects such as canoes and other things. Keliimalolo on the other hand was the greatest runner on the island of Oahu, he being able to make five complete circuits of Oahu in one day; he had no equal on that island as a runner.

Maniniholokuaua lived at Kaunakakai in Molokai, while his lizard grandmother lived in the uplands at a place called Kalamaula, in a large cave which served her as a dwelling place. It was Maniniholokuaua's custom to steal and carry away to the cave all the canoes and other valuables from the strangers who landed at Kaunakakai.

Keliimalolo of Oahu once upon a time, desiring to visit Molokai, set out in his best canoe taking with him his nets, plenty of food and all other things necessary for the visit, and landed at Kaunakakai, Molokai. As he landed the people of the place called out to him: "Say, Keliimalolo, bring your canoe and leave it in the canoe shed, otherwise it will be stolen by Maniniholokuaua, the boy who steals and carries away canoes." Keliimalolo then replied: "How can he get away with my canoe, is he a fast runner?" With these words Keliimalolo went to a pool of water, disrobed, left his clothes on the edge of the pool and jumped in for a wash.

Soon after this Maniniholokuaua arrived and approached the canoe. He then patted the sides of the canoe and said: "My canoe, my canoe. I will own this canoe, I will own this canoe." Keliimalolo answered: "Leave my canoe alone; don't take it. Leave my canoe alone; don't take it." While Keliimalolo was talking, Maniniholokuaua lifted the canoe on his back with everything it contained and ran off at great speed. Keliimalolo upon seeing this came out of the water and chased after the thief; but he was not able to catch up with Maniniholokuaua. As soon as Maniniholokuaua arrived at the cave, he called out: "Open up, O cave." The cave opened and Maniniholokuaua entered with the canoe. As soon as he was within, he again called: "Close up, O cave," and the mouth of the cave was closed. No sooner than this was done when Keliimalolo arrived on the outside of the cave and began feeling for an opening; but after hunting in vain he returned heavy hearted.

Because of this loss of his canoe, he immediately returned to Oahu and soon after set out for Kauai, in search of some one who would be able to return him his canoe. He wished to get a good runner. On this trip to Kauai he first landed at Mana; after he landed he carried his canoe ashore and went for a swim. Upon coming to the pool he disrobed and jumped in. Just as he got into the water, Kamaakamikioi and Kamaakauluohia arrived from Niihau. They were the sons of Halulu. These two men were noted for their fleetness and could make ten circuits of Kauai in one day. Being very swift they could run on land and sea and from the earth to the skies. They were greater runners than either Keliimalolo or Maniniholokuaua. As soon as they arrived at the pool they picked up the malo of Keliimalolo and ran away with it. Keliimalolo got out of the pool and started to chase the two to try and recover his malo; but he could not catch up with them. The two ran out onto the sea, on the surface, and when at some distance from the shore they stood and looked at Keliimalolo. Kelii-

He Kaao no Maniniholokuaua a me Keliimalolo.

HE KANAKA kaulana o Maniniholokuaua, i ka ikaika a me ka mama, no Molokai; aohe ona lua i ke amo i na ukana kaumaha loa, oia ka waa a me na mea e ae. He kukini mama loa hoi o Keliimalolo no Oahu nei, elima puni o Oahu nei ia ia i loko o ka la hookahi ke holo, aohe ona lua ma ia hana o ke kukini. O kahi noho o Maniniholokuaua, o Kaunakahakai i Molokai, aia i uka kona wahi me ke kupunawahine (moo), o Kalamaula ka inoa, he ana nui ko laua hale e noho ai. O kana hana, o ka auamo i ka waa i uka o Kaunakahakai, ke pae mai, me na mea a pau loa.

O Keliimalolo, no Oahu nei ia, holo aku ia me kona waa maikai me ka upena, a me ka ai, na pono a pau loa, a pae ma Kaunakahakai i Molokai. Kahea mai na kamaaina: "E Keliimalolo, hapai ia mai ka waa a loko nei o ka halau waiho, e lilo auanei ia Maniniholokuaua, ke keiki amo waa o uka nei." I aku o Keliimalolo: "Heaha ka mea e lilo ai ko'u waa ia ia, he mama no ia?" Hele aku la o Keliimalolo e auau i ka wai, a wehe ae la i kahi malo a me ke kapa, a waiho ma kapa, lele iho auau i ka wai.

Ku ana o Maniniholokuaua i ka waa, paipai ana i ka aoao o ka waa: "Ko'u waa! Ko'u waa! A make ko'u waa! A make ko'u waa!" I aku o Keliimalolo: "Uoki kuu waa, mai lawe oe, ea! Uoki kuu waa, mai lawe oe." Ia Keliimalolo e olelo ana, hapai ae la o Maniniholokuaua i ka waa me na pono a pau loa o luna, a amo ae la, a holo aku la me ka mama loa. Hahai o Keliimalolo mahope me kona mama a pau loa, aohe launa aku mahope o Maniniholokuaua. A hiki ia i ke ana, kahea aku la: "E ana, huaina!" a komo o Maniniholokuaua me ka waa i loko o ke ana. "E ana! poia." Poia loa iho la ka waha o ke ana. Ia wa, hamo ana o Keliimalolo mawaho o ke ana, oi imi wale i puka, aohe loaa iki, hoi aku la me ke kaumaha.

No keia lilo ana o ka waa, hoi mai la i Oahu a holo ma Kauai, e imi ana i makaia, nana e kii ka waa. Eia ke ano o ia huaolelo, makaia, he kanaka mama loa i ka holo. Holo aku la keia a pae ma Mana i Kauai, hapai aku la i na waa a kau i uka, hele aku la e auau, wehe ae la i kahi malo a kapae ma kapa, lele iho la auau i loko o ka wai. Ku ana o Kamaakamikioi me Kamaakauluohia, mai Niihau mai laua, he mau keiki laua na Halulu. He mau kanaka mama laua ma ka hele ana, he umi puni o Kauai i ka la hookahi; no ko laua mama loa, ua hiki ia laua ke holo mai ka aina a ke kai, mai ka honua a i ka lewa, he oi ko laua mama mamua o Keliimalolo a me Maniniholokuaua. Lalau iho la laua i ka malo o Keliimalolo, a holo aku la, alualu aku la o Keliimalolo mahope, aohe launa aku, holo aku la laua la a loko o ke kai ku mai. Kahea aku o Kelii-

malolo then called out to them, saying: "You two come ashore and let us be friends." After the two had come ashore Keliimalolo said to them: "You two will be the means of restoring to me what I have lost." He then related to them his trip to Molokai and how his canoe was stolen by Maniniholokuaua. After the two had listened to the narrative, they said to Keliimalolo: "You return to Oahu and in the nights of Kane, we will come. When you see two narrow pointed clouds hanging in the horizon make sure that the clouds are ourselves and we will come soon after that." The two then asked Keliimalolo: "Let us all make a circuit of Kauai in one day." This was consented to by Keliimalolo.

Early the next morning they set out on their trip around Kauai. Kamaakamikioi and Kamaakauluohia soon made their first round and overtook Keliimalolo who was still in the course of finishing the first ahupuaa. The two made another round and again overtook Keliimalolo, who was in the second ahupuaa. They made ten rounds of the island of Kauai by evening of the same day; but Keliimalolo was not able to make one round. They were indeed great runners, having no equal. That night they retired together, and on the next morning Keliimalolo set out on his return to Oahu, where he awaited the arrival of his two friends.

On the approach of the nights of Kane, Keliimalolo saw two pointed clouds hanging in the horizon; and very soon after this Kamaakamikioi and Kamaakauluohia arrived. They then boarded a double canoe and set out for Molokai. At dawn of that morning they arrived at Kaunakakai and carried their canoe ashore; at the place where Keliimalolo left his canoe on his previous visit. They then set out for the pool to take a bath. While the canoe was still in mid-ocean, Maniniholokuaua looked and saw a canoe approaching; so said to his grandmother, Kalamaula: "There is my canoe, there is my canoe." Kalamaula replied: "You must not attempt to steal that canoe as I have a premonition that the sons of Halulu of Niihau are on that canoe. If they are on that canoe we will be killed. I have no regrets for myself for I am old; but I am sorry for you, for you are yet young."

Maniniholokuaua then set out for the landing. When he got to the place where the canoe was lying, he patted the sides and said: "My canoe, my canoe." Keliimalolo upon seeing Maniniholokuaua said to his friends: "There is the boy." Keliimalolo then called out: "Leave my canoe alone; you must not take it." Heedless of the call, Maniniholokuaua took up the canoe, placed it on his back and ran off at the top of his speed. Kamaamikioi then said: "I am going after that fellow. If you see a fire burning, it is a sign that I have killed him; you may then come up." As Maniniholokuaua was almost up to the cave, Kamaakamikioi caught up with him. Maniniholokuaua then called out: "Open up, O cave," and Kamaakamikioi thereupon called out: "Close up, O cave." No sooner than the cave was opened it immediately closed again catching Maniniholokuaua and the canoe in its jaws, killing Maniniholokuaua. Kamaakamikioi then called out: "Open up, O cave." The cave opened and he entered in. He found Kalamaula and she was killed. When he looked about the cave he saw that it was filled with canoes of every description and many things of great value. He then went out of the cave to light the fire, and when the people saw it they all came up to the cave and carried away the valuables; but the people of the whole of Molokai were unable to carry away all of the things in the cave.

malolo: "Hoi mai olua i uka nei i mau aikane olua na'u." A hiki mai la laua, i aku o Keliimalolo: "O olua ka ka mea e ku ai kuu makaia." Hai aku la oia i kona holo ana i Molokai, a me ka lilo ana o ka waa ia Maniniholokuaua.

A lohe laua la. Olelo mai o Kamaakamikioi a me Kamaakauluohia: "Ae, e hoi oe i Oahu, a na po i o Kane hiki aku maua; e kau ana auanei elua opua la o maua ia." Eia nae, i aku laua ia Keliimalolo: "E kaapuni kakou ia Kauai nei i hookahi la." Ae mai o Keliimalolo.

I ke kakahiaka, hoomaka lakou e hele i ke kaapuni ia Kauai; hookahi puni o Kauai ia laua nei a hoi aku, e hele ana no o Keliimalolo i ke ahupuaa hookahi, hele hou laua nei a puni o Kauai, hoi hou aku, e hele ana o Keliimalolo i ka lua o ke Ahupuaa. Umi puni o Kauai ia laua nei, ahiahi o ua la nei, aole i puni o Kauai ia Keliimalolo, he kaulele o ka mama o na mama, aole e loaa ka lua. Hoi aku la lakou moe, a ao ae hoi mai la o Keliimalolo i Oahu nei, noho iho la kakali i na aikane.

A hiki i na po o Kane, kau ana elua opua i ka lewa, ku ana o Kamaakamikioi me Kamaakauluohia. Kau aku la lakou ma na waa a holo aku la, a owakawaka o ke kakahiaka nui komo i Kaunakahakai, komo lakou nei a pae i ke awa, kau iho la no ka waa i kahi i kau mua ai ka waa o Keliimalolo, kaha aku la hele e auau i ka wai.

Ia lakou nei i ka moana, nana mai la o Maniniholokuaua i ka waa a ike, olelo aku i ke kupunawahine ia Kalamaula: "Ko'u waa, ko'u waa." I aku o Kalamaula: "Ea! Mai kii oe i ka waa, ke kau mai nei ia'u ka haili o na keiki a Halulu o Niihau; ina oia kela waa, make kaua, aole ou, he heana maikai, owau ka hoi o ka heana ino."

Iho mai la o Maniniholokuaua a hiki i ka waa, paipai ana ma ka aoao: "Ko'u waa, ko'u waa." I aku o Keliimalolo i na aikane: "Aia ua keiki nei." Kahea mai o Keliimalolo: "Uoki kuu waa, mai lawe oe." Ko ianei auamo ae la no ia i ka waa a holo me ka mama loa, i aku o Kamaakamikioi: "E! Ke pii nei au a hiki i uka, i a mai ke ahi, ua make ia'u, pii ae oukou." Kokoke kela i ke ana me ka waa, ku ana keia mahope; kahea kela: "E ana, huaina." E kahea aku ana keia: "E ana, poia." Paa pu o Maniniholokuaua me ka waa i ke ana a make iho la. Kahea keia: "E ana, wehe ia." Komo keia i loko, loaa o Kalamaula, make ia ia nei; i nana aku ka hana ua piha ke ana i ka waa a me na waiwai he nui loa. Oili ae la keia a waho, puku i ke ahi, a a, pii aku la o kai nei; o na waiwai a pau loa o ke ana ka Molokai i amo ai a puni, aole i pau.

Legend of Opelemoemoe.

KALAUAO in Ewa was where Opelemoemoe[1] made his home. This man performed some very extraordinary things, things the like of which had not been seen before him nor since. He could keep asleep from the first day of the month to the end of the month; but if a thunder storm occurred he would then wake up; otherwise he would keep on sleeping for a whole year. If he should be walking along the road and should become sleepy, he would then sleep without once getting up, until it thundered, when he would get up and would stay awake for days and nights at a time, in summer and in winter. So would it be if he was out in the ocean; if he fell asleep, he would sleep in the sea until it thundered, when he would wake up. He was without equal in his extraordinary behavior.

Once upon a time Opelemoemoe set out from Kalauao for Puukapolei, where he fell asleep. He slept for a period of nearly ten days; it perhaps lacked two days, when a couple of men arrived from Kauai, who were on their way in search of a human sacrifice for the temple of Lolomauna, at Pokii, Kauai. These men upon seeing Opelemoemoe tried to wake him up, but in this they were unsuccessful. They then carried him on their backs to Pokai,[2] at which place their canoes were moored, placed him in the canoe and carried him off to Kauai. After landing they again carried Opelemoemoe and placed him on the altar in the temple of Lolomauna, together with a pig, some bananas, some coconuts and some awa. During all this time Opelemoemoe never once awoke from his sleep. It was noticed that his body did not decay like the rest of the things that were placed on the altar; for the bananas, the pig, the fish and the awa all rotted. Opelemoemoe was then left on the altar until one day it thundered, when he awoke and found himself tied hand and foot. He then untied himself and got down from the altar.

From the temple he went off until he came to Waimea, where he married and settled down. One day he asked his wife for a piece of land to farm on; so the wife pointed out to him certain patches; at sight of the land Opelemoemoe asked that he be given some larger farm lands so that he could cultivate them. Upon getting the lands from his wife he began tilling both day and night until the lands were all cleared and planted.

One day Opelemoemoe felt sleepy, and said to his wife, Kalikookalauae: "I am falling off to sleep, so don't attempt to wake me up. If our friends should come don't disturb me; if fortune should come do not awaken me; if you should be in danger, don't arouse me; and don't ever complain, but just leave me alone and don't wake me up, for I have placed a kapu over it." Opelemoemoe then fell off to sleep. This sleep was continued for ten days,[3] and still another ten days. At this extraordinary length of time taken up in his sleep, Kalikookalauae said to herself: "How strange this is! I had no idea of the length of time you were going to sleep, but I see you sleep like a dead person." She then tried to wake him up; she shook him, poured water in his eyes, made

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[1] Sleeping *Opele.*

[2] *Pokai* (pronounced ko-ka-ee), a place in Waianae.

[3] *Anahulu,* a ten day period, as we speak of a dozen for twelve.

He Kaao no Opelemoemoe.

OKALAUAO i Ewa, kahi noho o Opelemoemoe. He kanaka hana kupanaha loa ia, aohe ona lua mamua aku ona, a mahope mai ona a hiki i keia mau la hope. E hiki ia ia ke moe mai ka la mua o ka malama a ka la hope, a, ina nae e kui ka hekili, alaila ala; a i ole e kui ka hekili, aole oia e ala a hala ka makahiki. Ina e hele oia ma ke alanui, a maka hiamoe, o ka moe iho la no ia me ke ala ole, aia no a kui ka hekili, alaila ala, i ka po, i ke ao, i ke kau ame hooilo; pela ke holo i ka moana, ina maka hiamoe, moe no i lalo o ke kai a kui ka hekili, ala. Aohe lua o ka hana a keia eueu.

Hele aku la o Opelemoemoe mai Kalauao aku a Puuokapolei, oioi iho la, moe iho la ia i laila, kokoke e hala ke anahulu okoa, elua nae paha po i koe anahulu. Ia ia e moe ana, hiki mai la keia mau kanaka mai Kauai mai, e hele ana laua e imi i kanaka kau no ka heiau o Lolomauna i Pokii, Kauai. Hoala iho la laua ia Opelemoemoe, aohe ala, auamo ae la laua a hiki i Pokai, i laila na waa, kau aku la ma ka waa a hoi i Kauai. Lawe aku la laua ia Opelemoemoe a hiki i ka heiau o Lolomauna, kau aku la laua ia Opelemoemoe i luna o ka heiau, o ka puaa, o ka maia, o ka niu, o ka awa hookahi ke kau ana i luna o ka heiau. Ma keia kau ana i luna o ka heiau, aole i ala o Opelemoemoe, aohe pala o ke kino a helelei; o ka maia, ka puaa, ka ia, ka awa, o lakou kai helelei i lalo. Pela no ke kau ana o Opelemoemoe, a hiki i ke kui ana o ka hekili, ala ae la ia, ua paa i ka nakii ia na wawae a me na lima; kalakala ae la ia a hemo, hoi mai la i lalo.

Hele aku la ia a Waimea, moe wahine, noho iho la i laila, nonoi aku la i ka wahine i aina mahiai, haawi mai la ka wahine he mau kihapai; i aku o Opelemoemoe, haawi mai a nui ka aina i mahiai aku wau. Mahiai aku la o Opelemoemoe, he ao he po, pau ka aina i ka mahi, paa i ka ai.

Moe iho la o Opelemoemoe, i aku i ka wahine ia Kalikookalauae: "Ke moe nei au, mai hoala oe i kuu hiamoe. I hiki mai ka makamaka o kaua, mai hoala oe; i hiki mai ka waiwai, mai hoala oe; i pilikia oe, mai hoala oe, mai noho oe a kaniuhu, hoala oe ia'u; he kapu kuu hiamoe." Moe o Opelemoemoe a hala he anahulu, a hala hou he anahulu, olelo iho o Kalikookalauae: "Ka! Kupanaha! Kai no paha o ka moe a e nei kau a moe, aole ka! O ka moe a make no kau." Kii aku la keia hoala, hoolulililuli, ninini i ka wai i na maka, hoohalululu, aohe ala ae. Kahea aku keia i na kaikunane, ia

some noise and still he slept on. She then called for her brothers, Popoloau and Kawaikoi, and her servants Poo and Mahamaha, to come in. When they arrived she said: "The chief is dead; let us wrap him up and carry him off and cast him into the sea." The brothers and men then did as they were told, and cast him into the sea. Opelemoemoe slept on as though he was on land, never once moving. In this sleep the fish came around and ate his skin.

After some months had lapsed, during which time Opelemoemoe slept on at the bottom of the sea, a thunder storm came up and Opelemoemoe awoke. When he looked about him, he saw that he was at the bottom of the sea, all wrapped up and bound with cords. He then sat up and began to untie himself, and after he was free from the cords he came to the surface and swam ashore. He had no skin, he was covered with sores and was unable to walk; so he crawled to a pig pen where he sat down; from this place he crawled to another house where a priest was living who gave him some medicine and treated him until he was well. He then went back to his wife and they lived on as formerly. After the lapse of certain periods of tens of days, his wife conceived a child.

At about this time Opelemoemoe said to his wife: "I am returning to Oahu and I want you to keep this my word. If you should give birth to a boy, give him the name of Kalelealuaka; and if after he grows up he expresses the desire to come in search of me let have this token,[4] a spear." The wife lived on by herself until she gave birth to a boy to whom she gave the name of Kalelealuaka. She brought him up until he was big. He was a great mischief-maker and would often urinate in the calabash of food and such other mischievous acts. Because of this, his step-father often punished him; when Kalelealuaka would run off to his mother crying and would demand of her that she tell him of his father. The mother would then tell him that he had no other father than the one who was living with them. As this was continued for some time the mother at last told him, saying: "Yes, you have a different father; he is in Kalauao, Oahu, in the district of Ewa, in the village of Kahuoi; his name is Opelemoemoe." Kalikookalauae then handed Kalelealuaka the spear left by Opelemoemoe as the token by which he was to recognize his son.

Kalelealuaka then left Kauai and set sail, first landing at Pokai, in Waianae, and from there proceeded overland to Kalauao, Ewa, and then to Kahuoi. When he came to the house which had been pointed to him as the home of Opelemoemoe, he found that he had gone out farming, so he continued on to the taro patches where he found Opelemoemoe planting taro. Kalelealuaka then stood on the edge of the patch and called out: "Say, your rows of taro are crooked." Opelemoemoe then began to straighten out the rows, row after row; but the boy would call out the same thing. Finally Opelemoemoe said: "How strange this is! Here I have been doing this right along and my rows were never crooked, but today, they seem to have all gone crooked." He thereupon quit working and went to the edge of the patch where Kalelealuaka was standing; when he got to the edge of the patch he said: "Whose offspring art thou?" "Your own." "Mine by whom?" "Yours with Kalikookalauae. I am Kalelealuaka, your son of Kauai." They thereupon returned to the house.

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[4] Another deserting father's token of identity.

Popoloau a me Kawaikoi, i na kanaka, ia Poo a me Mahamaha, e hele mai. A hiki lakou, olelo aku keia, ua make ke 'lii, e owili a paa, lawe i loko o ke kai e waiho ai. Lawe a ku la lakou a loko o ke kai, moku, a waiho i lalo o ka moana; ke moe nei no o Opelemoemoe, aole i ala. Ia ia i lalo o ke kai e moe ana, ua pau loa kona ili i ka ai ia e ka ia.

Ua hala he mau malama ka moe ana o Opelemoemoe ilalo o ke kai, me ka make ole. Kui ka hekili, ala o Opelemoemoe i nana ae ka hana eia i lalo o ke kai kahi i moe ai, ua paa i ka opeope ia a me ke kaula, ua nakii ia a paa. Ala ae la ia, wehe i na kaula i paa ai, a pau i ka hemo, hoi aku la i uka e noho ai; aohe ili, ua pau i ka pukapuka, kokolo aku la ia a ka hale puaa noho, mai laila aku a kekahi hale e aku, e noho ana he kahuna lapaau ilaila, hana ia iho la keia a ola. Hele aku la keia a hiki i ka wahine, noho iho la laua, a hala he mau anahulu, hapai ka wahine i ke keiki.

I loko o keia wa, olelo aku o Opelemooemoe: "E, ke hoi nei au i Oahu; eia ka'u kauoha ia oe, i hanau ae he keiki kane, kapa oe i kona inoa, o Kalelealuaka, a i manao e imi ae ia'u, eia ka maka la, he ihe." Noho aku la ka wahine o Kalilikookalauae, a hanau he keiki kane, kapa iho la i ka inoa o Kalelealuaka, hanai iho la a nui. He keu ke kolohe a me ka eu; mimi iho la kela i ka umeke a me ka ipukai, pela ka hana mau ana. Nolaila, lele aku ka makuakane kolea papai ia Kalelealuaka, uwe kela a olelo aku ia Kalikookalauae ka makuahine: "Ea! E kuu makuahine, e hai mai oe i ko'u makuakane;" hoole aku ka makuahine, aole ou makuakane e ae, o kou makuakane iho la no ia. No ke koi pinepine o Kalelealuaka i ka makuahine, e hai mai i kona makuakane. Hai aku o Kalikookalauae ia Kalelealuaka: "Ae, he makuakane kou, o Opelemoemoe ka inoa. Aia i Oahu i Kalauao, i Ewa ka aina, o Kahuoi nae ke kulanahale. Haawi mai la o Kalikookalauae i ka ihe ia Kalelealuaka, o ia ka maka a Opelemoemoe i waiho ai mahope no ke keiki.

Haalele aku la o Kalelealuaka ia Kauai, holo mai la a pae ma Pokai, i Waianae, hele mai la mauka a Ewa, a Kalauao, hiki i Kahuoi. Ua hele o Opelemoemoe i ka mahiai, aole o ka hale, hele aku la o Kalelealuaka a ku ma kuauna loi, kahea aku la: "E! kekee ka lalani kalo." Hooponopono hou mai la o Opelemoemoe, pela aku no ia lalani, o ia ana no. Olelo iho o Opelemoemoe: "Ka! Kupanaha! O ka'u hana no ia e mahiai nei, aohe kekee o ka lalani, i keia la hoi, aohe kekee a koe." Nolaila, haalele i ka mahiai a hoi aku la ma kuauna. I aku o Opelemoemoe ia Kalelealuaka: "Nawai ke kupu o oe?" "Nau no." "Na'u na wai?" "Nau no me Kalikookalauae, o Kalelealuaka wau ko keiki o Kauai." Ia wa hoi aku la laua i ka hale.

Legend of Kulepe.

KULEPE was a great deceiver and in all he said he showed great cunning. He was also a great thinker. Kulepe was of Oahu and lived in the time when Peleioholani was king. Halakii was the wife of Peleioholani, and Kaneaiai was the name given to the king's double canoe. Kulepe once upon a time set out from Oahu and landed at Kalaupapa in Molokai and proceeded to the first house seen by him, where he found the people eating with their heads bowed down, and who never looked up to see who the stranger was. Kulepe was hungry and this was the reason why he called at this house. After standing by the door for some time he looked in and then remarked:

How fondly I now remember the food
Of our king, Peleioholani,
Of which I could greedily partake
As I sat on the canoe, Kaneaiai,
With my wife Halakii.

At this the people without raising their heads said: "Is Peleioholani then your king?" "Yes," answered Kulepe, and continuing he said: "He is the king and we are his soldiers."

After a while Kulepe again called out: (He did this with the hope of being able to get the people to invite him to sit down with them and take some food, without asking outright for the food.)

Say, Molokai, raise up your paddles.
When you look down, the darkness you see is pili grass,
And the black things, the heads of the people.

These words of Kulepe were meant for themselves, on account of the way they gormandized the food and fish; of the fingers dipping the poi and raising them aloft, while the dishes were loaded with fish, that only the dark color of the hair was manifest as their heads were bowed, and of their eating and then whistling. These were his words of comparison:

As I stepped out I stood on the wet sand,
While they stood on the dry sand.
As I stood on the dry sand,
They stood on the pohuehue vines.
While in youth there is no fear,
I have, however, felt it in youth,
That the forehead will tell of a sour temper,
That the nose will tell of a dry temper,
That the end of most things is usually made of the hau.[1]

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[1] This line is ambiguous.

He Kaao no Kulepe.

HE KANAKA akamai loa o Kulepe i ka hoopunipuni me na olelo maalea, kanaka noonoo ma ka olelo ana. No Oahu nei o Kulepe, o Peleioholani ke'lii ia wa, o Halakii ka wahine a Peleioholani, o Kaneaiai na waa o Peleioholani. Holo aku la o Kulepe mai Oahu aku nei a pae ma Kalaupapa i Molokai, hele aku la ia a hiki i ka hale, e ai ana kanaka me ke kulou o na poo i lalo, aohe ea i luna. He pololi ko Kulepe e hele nei, ku iho la keia ma ka puka, kiei aku la i loko o ka hale, a olelo iho la:

Aloha mai la ka hoi ka mea ai
A ko makou alii o Peleioholani,
E hoonuuu, e nuu, e nuunuu iho ai,
E noho iho ai i luna o na waa o Kaneaiai,
Me kuu wahine o Halakii.

I aku na kanaka o ka hale: "O kou alii ka o Peleioholani?" Ae aku o Kulepe: "Ae, oia ke 'lii o makou na koa.

Kahea hou o Kulepe, oia wale iho no keia olelo nei, e ake ana o ke kahea ia mai e ai.

E Molokai e, i luna ka hoe,
Nana iho, ehuehu he pili ia,
Uliuli iho he poo ia no ke kanaka.

O keia mau olelo a Kulepe, no lakou la, i ka hoonuu i ka ai me ka ia, i ka miki o na lima i luna e wala ai i ka poi, i ka kuaehu o na pa i ka ia, i ka uliuli o na poo i ke kulou i lalo, i ka ai a hoe iho, pela kai nei mau olelo hoopilipili:

Oili iho la au, ku ana i ka one maka,
Ku ana lakou la i ke one maloo,
A ke one maloo wau,
Ku ana lakou la i ka pohuehue,
A oi hopo kela ui,
Ike no wau i ka ane o,
He mea aaka ka, ka lae,
He mea mimino ka ihu,
He mea hau ka piko.

As he poked into it
I tore it off into strips like a pandanus leaf.
The sound traveled to heaven like thunder,
It shook the earth like an earthquake,
It flew and hit a wave
Like a flying-fish in its flight.
I was thus seen by Kamanuiki,
Eating in full disregard of the kapu like Keakahiwa.
Beware there, within, for it is Kulepe,
The man without fear,
The one like unto Puhali in strength.
By my name alone those in the uplands are fearful.

At the end of this begging chant[2] by Kulepe, those within invited him to enter; so he went in and took some food. The fellow, however, had never lived with Peleioholani, neither was he a soldier. He had not even lived anywhere near the king; but through his great cunning he pretended that he had so as to get something to eat. He was indeed artful. Very few people in these islands can compare with him.

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[2] *Olelo pahapaha*, the term for this chant is used here in more than the usual sense of boastful speech, for under such a color is the cunning plea for food.

E o iho ana kela,
E koe lauhala ae ana au.
Nu aku ana i ka lani me he hekili la,
Nei aku la i ka honua me he olai la,
Lele aku la a pa i ka puukai,
Me he malolo la ka oili.
Ikea mai la au e Kamanuiki,
Ainoa a Keakahiwa.
E ao o loko, o Kulepe na,
He kanaka koa,
O ka waihona laau na a Puhali.
I kuu inoa no makau o uka.

Ma keia olelo pahapaha a Kulepe, kahea mai o loko o ka hale e ai, komo aku la o Kulepe ai iho la. Aole keia kanaka i noho pu me Peleioholani, aole no he koa, aole no i pilipili alii aku, aka, ua lawe mai oia ma kana mau olelo maalea, i mea e loaa ai ka ai iaia, loaa io no hoi, noonoo maoli. Kakaikahi ka poe e like me ia o keia mau mokupuni.

Legend of Kihapiilani.

KIHAPIILANI was one time king of Maui. It was he who caused the road from Kawaipapa to Kahalaoaka to be paved with smooth rocks, even to the forests of Oopuloa in Koolau, Maui. He also was the one who built the road of shells on Molokai. Lonoapii, a boy was the first-born; then came Piikea, a girl; then Kihawahine, another girl (who is now spoken of as the lizard god Kihawahine); then came Kihapiilani, the youngest, a boy; there being two boys and two girls.[1] At the time of this narrative Lonoapii was the king of the whole of Maui; and Piikea was the wife of Umi, the king of Hawaii.

Kihapiilani lived with his brother, Lonoapii, in Waihee. One day two calabashes of salted nehu[2] were brought to Lonoapii, which he gave out to everybody except Kihapiilani. That being the only fish to be had, Kihapiilani reached over and took some out of the calabash. This action displeased Lonoapii so much that he took up the calabash and threw the fish and brine into the face of Kihapiilani. At this Kihapiilani rose up and went away from the place, accompanied only by his immediate attendant, until they came to Kula, where they made their home. They took to farming and planted eight large fields of potatoes, using but one load of tops to cover the whole area.

After a time Kihapiilani journeyed to the place where a priest named Apuna was living, and said to him: "I have been insulted;[3] a dish of brine has been thrown into my face. Will you tell me the proper thing to do?" The priest replied: "I cannot do anything for you; but go you to Koolau, at Keanae, and there Kahoko will tell you what to do in the matter; tell him your story." The priest then asked that, in case the insult were avenged he be given the land of Kula. Kihapiilani replied: "Yes, it shall be yours."

When Kihapiilani arrived in the presence of Kahoko at Keanae, he said to him: "Say, I have been insulted; a dish of brine was thrown into my face. Tell me what to do in the matter." Kahoko replied: "I cannot do anything for you; but I will advise you what to do. Go on your way until you reach Kauwiki, where you will find Lanakila, who will instruct you what to do." Kahoko asked that in case he should gain his object that he be given the land of Koolau. Kihapiilani replied: "It shall be yours."

When Kihapiilani arrived at Kauwiki, he found Lanakila, to whom he told just what he had told the other priests. Lanakila then said: "I am not able to carry out your desire; but I will advise you what to do in the matter. Here is a canoe; here are the men; there is Hawaii where the clouds are hanging over like a mantle; take that dark object as your guide and follow it." Lanakila then in turn asked for the land of Hana. Kihapiilani replied: "Yes, it shall be yours."

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[1] While the parents are not mentioned, a rare omission in Hawaiian story, this family of boys and girls belonged to *Piilani* and *Laieloheikawai*, already given in the story of Umi, Vol. IV, p. 242.

[2] Salted *nehu* (small fish) is to be understood as pickled, not the usually dried article.

[3] *Makaia*, rendered here as insulted, may also be given as having a grudge, in this case for an injury, which calls for vengeance.

He Kaao no Kihapiilani.

HE 'LII o Kihapiilani, nana i hana kela alanui kipapa pohaku, mai Kawaipapa a Kahalaoaka, a ka nahele o Oopuloa ma Koolau o Maui, nana kela alanui pupu i Molokai. O Lonoapii ka mua, he kane ia, o Piikea kona muli, he wahine ia, o Kihawahine kona muli iho, he wahine ia (oia ke 'kua moo e olelo ia nei i keia wa, o Kihawahine). O Kihapiilani kona muli iho, he kane ia. Alua kane, alua wahine, o Lonoapii ke 'lii o Maui ia wa a puni, o Piikea hoi, o Umi kana kane o ke 'lii o Hawaii.

Noho pu iho la o Kihapiilani me kona kaikuaana me Lonoapii i Waihee, a mahope, lawe ia mai la elua ipu nehu maka me ke kai, a mua o ke alo o Lonoapii, haawi aku la o Lonoapii i na mea a pau loa a koe o Kihapiilani. Lalau aku o Kihapiilani i ka ipu, e nini mai ana o Lonoapii i ka nehu me ke kai paakai i na maka o Kihapiilani. Ku ae la o Kihapiilani hele me kona wahi kahu a noho i Kula, mahiai iho la ia, ewalu kihapai uala, hookahi apana lau ua paa.

Iho aku la o Kihapiilani i kahi o ke kahuna o Apuna hai aku la: "E! He makaia ko'u, ua ninini ia kuu maka i ke kai paakai, e hai mai oe i ka mea e pono ai." I mai ke kahuna: "Aole e pono ia'u, e hele nae oe a Koolau i Keanae, i o Kahoko la, aia ia ia ko alanui e hele ai, nana oe e hai aku." Nonoi mai o Apuna ke kahuna: "O Kula ko'u aina." Ae aku o Kihapiilani: "Nou ia, ua lilo ia oe."

A hiki o Kihapiilani i mua o Kahoko ma Kaenae, i aku: "E! He makaia ko'u ua kopi ia kuu maka i ke kai paakai, e hai mai oe i ka mea pono." I aku o Kahoko: "A o e pono ia'u ko makaia, e kuhikuhi aku wau ia oe, e hele oe a Kauwiki, aia i laila o Lanakila, nana oe e olelo mai." Nonoi mai o Kahoko: "O Koolau ko'u aina." Ae aku o Kihapiilani: "Nou ia."

A hiki o Kihapiilani ma Kauwiki, loaa o Lanakila, hai aku la keia e like me na olelo mua i kela mau kahuna. I mai o Lanakila: "A o e ku ko makaia ia'u, e kuhikuhi aku wau ia oe i ko alanui e hele ai. Eia ka waa, eia ke kanaka, aia o Hawaii ke kipu mai la ke ao, o ka punohu kou maka e hele ai." Nonoi aku keia: "O Hana nei na'u e ai." Ae mai o Kihapiilani: "Ae, nou ia."

Kihapiilani then left Kauwiki and set sail for Hawaii, landing at Umiwai in Kohala, where he slept, and the next day set forth on his way, a large number of people following him, for he was a very handsome man and was therefore taken by some of them for a friend. From this last place he continued on his way as far as Lamakee, in Kaauhuhu, where he rested; from this place he went on to Laumama, in Ohanaula, where he was taken in by a chief of that place, Kapuaikahi by name. After partaking of a well served meal he continued on to Waiaoopu in Halaula, where he took a drink, thence to Puaiole, in Aamakao, where he went in bathing; from this place he journeyed to Waikuaala, at which place he took another drink, then continued on to the cliffs of Kaenaokamakaohua, and on down the Pololu valley, pushing on to Honokane and to the cliffs of Kuukuunaakaiole, at which place his friends were afraid of the sharks; but Kihapiilani plunged into the sea, forcing his friends to follow, and together they swam around the inaccessible cliffs at this place. In swimming around these cliffs, Kihapiilani was but following the instructions given him by the priest Lanakila, to follow the dark object which he saw at sea.

After passing the cliffs at this point they swam on to Kakaauki, then to Elelu; and from this place on to Laupahoehoe, where they spent the night. On the next day they pushed on to Waipio and from there to Kapulena, in Hamakua, where they spent the night; from this place they continued on to Kaumoali, to Kaala, to Kaula and on to Laupahoehoe in Hilo, where they slept that night. He discovered that Umi and his wife Piikea were living here; arriving at the house he went in, and being unable to contain himself he wept copious tears. Upon seeing this Umi asked him: "Which one of us is related to you? Is it I, or is it her?" Kihapiilani replied: "It is your wife." At this Piikea said: "I don't understand you." Kihapiilani said: "Lonoapii was the first, then came Piikea, then Kihawahine and then Kihapiilani. I am Kihapiilani, your youngest brother." Piikea then fell upon him and wept, after which she ordered Umi to prepare food and meat and set them before his brother-in-law. He and his friends then sat down and eat till they were satisfied.

Umi asked him: "What is the object of this journey that brings you here?" Kihapiilani replied: "I am seeking for some one to avenge me, for Lonoapii threw brine into my face. This is the cause of my coming here." Umi then turned to Piikea and asked: "What are we to do regarding this request of the chief?" Piikea replied: "Fulfill it, since he has crossed the seas." Umi then sent out his messengers to carry his orders around the island of Hawaii, that canoes be hewed out. After a number of ten-day periods, the work was finished and his army set sail for Maui. This voyage was known as the sailing of the numberless canoes. The sea from Kohala to Kauwiki was covered with canoes. When the first canoe reached Kauwiki the last canoe was still at Kohala. The canoes were then fastened together in twos and in this way the men walked instead of sailing for Maui, the canoes being a regular road.

In the army of Umi was a man by the name of Piimaiwaa who was a friend of Umi's, as well as Omaokamau another friend, and also Koi an adopted son. These three men were Umi's greatest warriors.

Haalele o Kihapiilani ia Kauwiki, holo aku la a pae ma Umiwai i Kohala, moe iho la a ao ae hele. Hahai mai la na kanaka ia Kihapiilani no ke kanaka maikai, a lilo ae la i mau aikane. Malaila aku a Lamakee i Kaauhuhu noho iho la hoomaha; mai laila aku a Laaumama i Ohanaula, hookipa ia e ko laila konohiki, o Kapuaikahi ka inoa, a pau ka ai ana, hele aku la a Waiaoopu i Halaula, inu wai. Mailaila aku a Puaiole i Aamakao auáu i ka wai; mailaila aku a Waikuaala, inu wai; a ka pali o Kaenaokamakaohua, iho i Pololu, a Honokane, hiki i ka hulaana o Kuukuunaakaiole; makau na aikane i ka mano, au no o Kihapiilani, hookahi ka au ana me na aikane. Ma keia au ana a lakou ma ka hulaana, mau no ke ku o ka punohu i ke kai, e like me ka olelo a ke kahuna a Lanakila.

A hala keia hulaana, au aku o Kakaauki, o Elelu, pela lakou i hele ai a Laupahoehoe, moe; ao ae, hele a Waipio, mai laila aku a Kapulena i Hamakua, moe. Mai laila aku a Kaumoali, a Kaala, a Kaula, a Laupahoehoe i Hilo, moe. Ilaila o Umi, me ka wahine o Piikea, hiki ana keia a ka hale, uwe ana keia me ke kulu o ka waimaka. I mai la o Umi: "Owai la o maua kai pili ia oe, owau paha, oia nei paha?" I aku o Kihapiilani: "O ko wahine." I mai o Piikea: "Aohe maopopo ia'u?" I aku o Kihapiilani: "O Lonoapii ka mua, o Piikea aku, o Kihawahine, o Kihapiilani aku. Owau no o Kihapiilani ko oukou pokii." Lele mai la o Piikea uwe, kena aku la ia Umi, i ai, ia na ko kaikoeke, ai iho la keia me na aikane a maona.

Ninau mai o Umi: "Heaha ka huakai o ka hiki ana mai?" I aku o Kihapiilani: "He makaia, i kapi ia kuu maka i ke kai paakai e Lonoapii. Oia kuu mea i holo mai nei." Ninau aku o Umi ia Piikea: "Pehea la keia olelo a ke 'lii?" I mai o Piikea: "E hooko aku no hoi paha, ua au mai la ka hoi keia i ke kai." Kena ae la o Umi i na luna, e hele e olelo ma Hawaii a puni, e kalai ka waa, he mau anahulu i hala, oki ka waa. Holo i Maui, kapa ia keia holo ana o ka waa nui. Mai Kohala a Kauwiki i Maui ka moe a na waa, o ka maka mua o na waa i Kauwiki o ka hope i Kohala. Hoomoe palua ia na waa, maluna o laila na kanaka e hele ai, aohe holo, he alanui maoli iho la no ka waa.

Aia me Umi, o Piimaiwaa he koa, he aikane na Umi, o Omaokamau alua aikane, o Koi, he keiki na Umi, he mau koa lakou no Umi.

Hoolae, a chief who had charge of the fort on the top of the hill called Kauwiki, had a great wooden image hewed out, Kawalakii by name, and placed it at the top of the ladder leading to the top of the hill. In the day time his men fought from the top of the hill, and at night the wooden man was made to stand up. This wooden man was a huge thing and in appearance looked just like a man. He held a large war club in one hand. One night, as this image was stood in place, Omaokamau with a number of men under him climbed the hill; but when they came in sight of the wooden man they were frightened. This occurred perhaps three nights.

By means of this big wooden man those on top of the hill were for a time secured from attack, as the soldiers of Umi were afraid to climb the hill in the night. Piimaiwaa therefore questioned Omaokamau as follows: "How does the man stand? Does he turn around? Does he change his war club to the left hand?" "No," said Omaokamau. "He faces but one way and holds his war club in the same hand always. He does not at all twirl his war club."

That night Piimaiwaa took up his war club and proceeded on his way to the hill. After climbing it he at last came to the big man, Kawalakii. There the man stood right above him, but Piimaiwaa fearlessly climbed the ladder, and when he was within a few fathoms of the big man, he twirled his war club, Heleleikukaemakuu, first above, then sideways, then downwards and at last made a swinging motion. In all these motions the big man stood in one position and made no attempt to swing his war club. By this Piimaiwaa made sure it was but a wooden man. He therefore approached it and tapped it with his club, and sure enough it sounded like wood. Piimaiwaa then understood the reason why the wooden man was put at the head of the ladder at night; it was to secure peace and safety on the hill of Kauwiki during the night.

On this night the chiefs and the soldiers of Hoolae, the officer in charge of this fort, were slain, but some of them fled. Piimaiwaa followed Hoolae until he caught him on the eastern side of the mountain of Haleakala where he was killed. War was carried on in general all over Maui until finally Lonoapii was captured at Waihee and killed by the men of Umi.

After the battle and the conquest of Maui, Umi, being the conqueror, gave the island over to Kihapiilani, his brother-in-law, and Kihapiilani took possession and became the king of Maui. It was in his reign that the roadway from Kawaipapa to the forests of Oopuloa was made and paved with smooth rocks. It was also in his reign that the road on Molokai was made and paved with shells instead of rocks. The name of Kihapiilani has therefore been made famous by these roads he built.

After the settlement of all the lands under Kihapiilani was accomplished, Umi returned to Hawaii. The expedition by Umi was termed the expedition of numberless canoes, and is now known as one of the foremost events of ancient Hawaiian history.

This story gives an idea of the benefits that come to one who travels along patiently like Kihapiilani, and the evils that will surely follow the footsteps of those who act like Lonoapii.

O Hoolae ke 'lii i luna o ka puu o Kauwiki, nana ke kii o Kawalakii; i ke ao kaua na koa maoli i luna o ka puu o Kauwiki, a po kukulu ua kii nei o Kawalakii ma ka aoao o ka puu, kahi e pii mai ai o lalo. He kii nui o Kawalakii, me he kanaka maoli la ke ano, me ka laau palau i ka lima, i ka wa e kukulu ia ai o ua kii nei i ka po, pii aku o Omaokamau me na koa i ka po, i nana aku ka hana e ku mai ana neia kanaka nui, makau no hoi, ekolu paha po i hana ai peia.

O ua kii nei ke kumu pakele o luna o ka puu o Kauwiki, no ka manao ia he kanaka keia mea nui, ke ku mai i ka po, nolaila ka pii ole o na koa o Umi i ka po i luna. Nolaila, ninau aku o Piimaiwaa ia Omaokamau ma: "Pehea ua kanaka la ke ku mai, he huli no, he hoololi no i ka laau ma ka hema?" "Aole," wahi a Omaokamau, "hookahi no aoao e ku ai me ka laau palau, ao'e hookaa."

Ia po iho, pii aku la o Piimaiwaa me kana laau palau a kokoke i ke kii, ia Kawalakii, e ku mai ana kela maluna mai e pii aku ana keia ma lalo aku nei me ka ia nei laau. He mau anana ke kowa ma waena o laua, hookaa o Piimaiwaa i kana laau, ia Heleleikukaemakuu, a pau ia, hookaa aoao a hualepo, oniu. Aohe oniu mai o ua kii nei i kana laau, nolaila, maopopo ia ia nei, he kii keia kanaka e ku nei, nolaila, hele aku la ia a hookoele i kana laau, a koele ua kii nei. Ia wa, maopopo he kii hoopunipuni keia, i maluhia ka puu o Kauwiki i ka po.

O ka wa no ia i hee ai ka puu a me na 'lii, na koa, a holo aku la o Hoolae ke 'lii me ka mama loa, hahai aku la o Piimaiwaa, a loaa i ke kuahiwi o Haleakala, ma ka huli hikina o Maui, pepehi ia iho la a make. Hele aku la ke kaua ma Maui a puni, a loaa o Lonoapii i Waihee, kaua iho la a make ia Umi ma.

Ma keia kaua ana a Umi, a hee ai o Maui, haawi ae la o Umi i ka aina ia Kihapiilani kona kaikoeke, a noho iho la o Kihapiilani he 'lii no Maui ia wa. Nolaila, hana iho la ia i ke alanui mai Kawaipapa aku a komo i ka nahele o Oopuloa, me ke kipapa i ka pohaku. Pela no hoi ke ala i Molokai, he pupu ka pohaku o ia ala, kela mea liilii o loko o ke kai, e hana ia nei, nolaila, kaulana o Kihapiilani ma keia mau hana ana o ke alanui.

A pono na aina a pau loa malalo o Kihapiilani, hoi aku la o Umi i Hawaii. Ua kapa ia keia holo ana a Umi o ka waa nui oia ka helu mua i olelo ia ma ke kuauhau o na mea kahiko o Hawaii nei.

Pela iho la ka pomaikai o ka noho pio ana o Kihapiilani i kona wa ilihune a me ka poino i ili aku maluna o Lonoapii.

Legend of Hiku and Kawelu.

KEAHUOLU was the father and Lanihau was the mother of Hiku, a boy. These people once lived in Kaumalumalu in the district of Kona, island of Hawaii. Hiku lived with his parents in the uplands of Kaumalumalu until he was grown up. He was of very handsome appearance and was very pleasant to look upon. After he was grown into manhood he left home one day and started down towards the lowlands with his sugar-cane arrow called Pua-ne. While he was engaged in the game of arrow-shooting with the boys he sent his arrow flying in the air and it went buzzing over the head of a bald-headed man, then over a sore-eyed man and then over a lame man, passing over three ahupuaa[1] in its flight, until it dropped at the place where a young girl, by the name of Kawelu, was living. When the arrow struck the ground, Kawelu was sitting outside the house, so she ordered one of her attendants to bring the arrow to her; after she looked at it she hid it.

Kawelu was a young girl and was very beautiful. She was without blemish, and was of very high rank, being the daughter of a high chief who lived at some distance away. She was at this time living with her attendants.

Hiku in his desire to find his arrow arrived at this place and asked of Kawelu if she had seen his arrow which he thought had fallen somewhere near her. "No," said Kawelu. Hiku said: "I saw my arrow drop here. "We have not seen your arrow," replied Kawelu. Hiku then said: "If I call for my arrow by its name it would make answer." "Please do so," continued Kawelu. "Pua-ne, Pua-ne," called out Hiku. "Yes," answered the arrow. "There you are, you two have hidden my arrow." Kawelu then called out to Hiku: "Come and get your arrow." As Hiku reached for the arrow, Kawelu grabbed his hand and pulled him into the house. As Hiku entered, Kawelu ordered her attendant out, after which they plighted their vows. This was kept up for five days, when Hiku became very hungry, for Kawelu went and took her meals by herself without asking Hiku. On the sixth day, as Kawelu went out to the eating house to take some food, Hiku rose and went up to his home at Kaumalumalu.

When Kawelu came back after her meal she discovered that Hiku was not in the house, so she went out to look for him; as she came out of the house she saw him climbing the heights of Puukuakahi. Kawelu then started after him, calling her husband to come back; but Hiku refused to come back saying: "I will not return, for I was made to feel hungry in your house; go back." When Kawelu reached the top of Puukuakahi, Hiku had reached the top of the heights of Puukuakolu, and this distance between them was maintained until Hiku had reached the heights of Puukuaumi and Kawelu on the heights of Puukuaiwa. At this place Hiku called out for the *maile* vines, the *ie* vines, the *ohia* trees and all the different kinds of vegetation to creep over and to grow up in the pathway behind him, thus closing the way to Kawelu. She, however, upon

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[1] *Ahupuaa*, a division of land sometimes embodying several *ili* or smaller tracts.

He Kaao no Hiku a me Kawelu.

O KEAHUOLU ka makuakane, o Lanihau ka makuahine, o Hiku ke keiki, o Kaumalumalu ka aina, o Kona ka moku, o Hawaii ka Mokupuni. Noho o Hiku i uka o Kaumalumalu me kona mau makua a hiki i ka wa nui, he keiki nani loa ia ke nana aku, he helehelena maikai loa kona, a mahope iho oia i kai e ka pua ai me kana pua o Pua-ne. Ia ia e ka pua ana me na kamalii, lele aku la kana pua a he ohule, ne iho la, a he makole, ne iho la, he oopa, ne iho la; ekolu ahupuaa i hala i ka lele ana o kana pua, hiki i ko Kawelu wahi e noho ana. Mawaho o ko Kawelu wahi kahi i haule ai o ka pua, kena aku la o Kawelu i kona kahu e kii i ka pua a lawe mai, a loaa mai la ka pua ia Kawelu, huna iho la ia.

He wahine opiopio puupaa maikai loa o Kawelu ke nana aku, aohe ona kina, he 'lii, e noho ana ia me kona kahu, o kona mau makua ma kahi e aku.

Hiki mai la o Hiku a ma waho o ka hale, ninau aku la: "E na 'lii e, aole anei olua i ike i kuu pua i lele mai nei a haule iho nei maanei iho nei?" "Aole," wahi a Kawelu. I aku o Hiku: "Ua ike pono mai nei au i ka haule ana o kuu pua maanei." "Aole maua i ike i kau pua," pela mai o Kawelu. Wahi a Hiku: "Ina no wau i kahea aku i ka inoa o ka'u pua, e o mai no." "O i ana," pela mai o Kawelu. "Pua-ne, Pua-ne." "O." "A aia hoi paha la, ua huna olua i kuu pua." Kahea mai o Kawelu ia Hiku: "Kiina mai ko pua." Ia Hiku i kii ai i ka pua, lalau mai la o Kawelu a huki aku la ma ka lima. A komo o Hiku i loko o ka hale, kipaku o Kawelu i ke kahu e hele i waho, a hele ke kahu, ia wa laua i umeume ai i na kaula maawe a ka manao, he hana io. Noho iho la laua i loko o ka hale i ke ao a me ka po, a hala elima la ia laua, ma keia mau la a laua i noho ai, ua pololi o Hiku i ka ai, no ka mea, ala ae la no o Kawelu, hele e ai, me ka olelo ole ia Hiku. I ke ono o ka la, hele o Kawelu e ai, ia wa i hoi ai o Hiku i kona wahi i uka o Kaumalumalu.

Ma keia hoi ana o Hiku, hele o Kawelu e ai a hoi mai, i nana aku ka hana aole o Hiku o loko o ka hale, huli ae la ia a nana i uka, e pii ana o Hiku i Puukuakahi. Hahai aku la o Kawelu mahope i ke kane, e kahea ana e hoi mai, hoole mai o Hiku: "Aole au e hoi aku, no ka mea, ua pololi au i kou hale, o hoi." A hiki o Kawelu i Puukuakahi, a Puukuakolu o Hiku, pela laua i pii ai a hiki o Hiku i Puukuaumi, hiki o Kawelu i Puukuaiwa. Kahea o Hiku i ka maile, ke ie, ka ohia, ka nahelehele. Ia wa, hihi

coming to the place where the different vines had tangled up her way, struggled on, tearing her pau and other garments and receiving scratches all over her body. At this Kawelu chanted her love to Hiku in the following lines:

Hiku is climbing the heights,
As the branches of the trees are hindering my way.
It is being pressed down by the rain,
The flowers have fallen down below,
The flowers rejected by Kanaloa.
Let me have some of the flowers that I may string me a wreath,
The flowers that we two have indulged in;
For you have indulged, Hiku, in the love of a sister.

Kawelu wept bitter tears upon finding herself thus abandoned, and after a while again chanted:

Kawelu shall henceforth live in Hanakaumalu,
Kawelu shall henceforth live in Hanakaumalu,
Where the koolau winds waft there below,
Stringing the blossoms of the *kou*,[2]
For my companion hath now become my idol to be carried standing and at my breast,[3]
For I shall henceforth belong there below.

In this chant of Kawelu she voiced her intention of giving up the idea of again looking for Hiku, her lover, and of going home and strangling herself, and thereby go down to dwell with Milu[4] in the under world, as in the last line of her plaint.

Hiku continued on his way until he arrived at his parents', where he again lived with them. His love for the vanished twilight of Kona,[5] Kawelu, however, kept growing stronger and ever stronger, until it was more than he could bear. He finally decided to return to Kawelu as soon as he could forget her ill treatment of him.

Kawelu after voicing her intent returned home and said to her attendants: "I am going to sleep and I don't want you to wake me up, nor to hear any disturbances. I shall awaken when I feel like it." Upon entering the house she laid down as though to sleep and strangled herself to death. After a day and a night had gone by, the people began to grow restless about Kawelu, so they opened the door and entered the house. Upon looking at Kawelu they saw her tongue hanging out; she was quite dead.

The people mourned for her many days, the people of Kona joining in, for they all loved Kawelu. After the time of mourning was ended the people went up to the mountains for timbers, for the purpose of building a house in which to place her corpse. While on this mission some of the people went up as far as the place where the parents of Hiku were living, and they were asked as to the object of their mission. They re-

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[2] *Kou (Cordia subcordata)*, a tree, now rare, furnishing a furniture wood of high grade from which calabashes and other food utensils were made.

[3] *Hiialo* conveys the impression of carrying one in a fondling manner, as a child in the arms of its mother. *Hee*, to lift up; *alo*, the front, or breast, hence, to carry in the arms and on the bosom. (Andrews' Dictionary.)

[4] Milu, god of Hades who dwelt beneath the sea; an ancient chief noted for his wickedness while on earth. Hawaiian mythology has placed him lord of the lower regions to whose dominions departed spirits go. The realm of Milu is generally assigned to the west. (Andrews' Dictionary.)

[5] *Liula koili o Kona;* literally, setting twilight of Kona, may be taken as a complimentary phrase to his lost love of Kona.

o mua a paa ke alanui, aohe alanui e hiki aku ai o Kawelu, a ua pau ka pa-u a me ke kapa, ka ili i ka poholehole. Ia wa kau aku o Kawelu i kona aloha ia Hiku, penei:

> Pii ana Hiku i ke kualono,
> E ka lala e kau kolo nei,
> Ua keekeehia e ka ua,
> Ua helelei ka pua i lalo,
> Ka pua malau a Kanaloa,
> Homai ana kekahi pua e kui ae i ko'u lei,
> Ka pua i walea ai maua;
> Ua walea oe e Hiku i ka ipo kuahine.

Uwe iho la o Kawelu me na waimaka e helelei ana, a hopu iho la i ka upe a ka ae la, kau hou aku la ia:

> Noho ana Kawelu i Hanakaumalu,
> Noho ana Kawelu i Hanakaumalu,
> Aheahe koolau wahine o lalo,
> Kui ana i ka pua o ke kou
> Ko'u hoa, ua lilo i hiiku i hiialo,
> No lalo ka hoi oe e ke hoa.

Ma keia mele hope a Kawelu, ua pau kona manao uhai ia Hiku, eia ka mea i holo i kona manao, o ka hoi a kaawe, a iho i lalo me Milu e noho ai, e like me ka lalani hope o ke mele ana.

Hoi aku la o Hiku a hiki i na makua, noho iho la me ke aloha i ka liula koili o Kona, oia o Kawelu, e manao ana a pau kona huhu hoi me Kawelu.

Hoi aku la o Kawelu a hiki i ka hale, olelo aku la i na mea a pau: "E hiamoe ana au, mai hoala oukou i kuu hiamoe; mai komo mai kekahi ma ko'u wahi moe; mai hoohalulu, na'u no wau e ala ae." Ma keia moe ana o Kawelu, ua kaawe oia a make iho la. A hala ka la a me ka po, nauki loa na mea a pau i ka moe loa o Kawelu, kii aku la wehe i ka puka, i nana aku ka hana, e lewalewa mai ana ke elelo, ua make loa.

Uwe iho la lakou me ka kanikau i na la he nui; makena iho la na makaainana o Kona ia Kawelu, a hala ia, pii na kanaka i laau hale e waiho ai ke kino kupapau o Kawelu. Ma keia pii ana, hiki loa aku la kekahi kanaka ma kahi a na makua o Hiku e noho

plied: "We have come for house timbers for our young chiefess, who is dead." "What is her name?" "Kawelu."

The men then returned; while Hiku, who was lying down, rose and came to ask his parents, saying: "What were you talking about out there with those men?" "Kawelu is dead, and they came up here for timbers to build a house in which to place her dead body. That is what the men said." When Hiku heard this he wept sorely, for he loved Kawelu. After a while Hiku asked his parents if he could go and get Kawelu; the parents replied: "Go to the priest and tell him your wish." Hiku then rose and went to the priest and told him of his intention of going in search of Kawelu. To this the priest replied: "Go and get much *kowali* vine, then go out to mid-ocean and let down one end of the vine into the sea, for your wife is now in the possession of Milu. It is possible the spirits may all have a desire to take a ride on the swing, then you will be able to get Kawelu; but you must first rub yourself all over with old decayed kukui nut."[6]

Hiku did as he was instructed by the priest, and after collecting all the kowali vines he could get, he took a double canoe and paddled out to mid-ocean; he then lowered one of the kowali vines into the sea, and taking another vine he lowered himself down. Just as he was going over the side of the canoe he told the men: "When you feel a jerky motion, haul up the vine." Hiku then lowered himself down and when he reached the lower world he began to swing himself on his vine.[7] When the people of the lower world saw Hiku swinging himself back and forth, they all wanted to have a ride. Kawelu was by the side of Milu. The spirits then called out: "Say, you ill-smelling spirit," but Hiku paid them no attention. The spirits were all anxious for a ride on the swing and were also taken with the chant Hiku was singing:

I have a swing,
While the rest of you children have none;
When you fall, it is only to sit on your behind.

By these actions of Hiku they all jumped on the vine and began swinging back and forth. Milu could not keep himself away, so he too took a ride, leaving Kawelu all by herself. Hiku on seeing this invited Kawelu saying: "Here is our swing, come and ride with me." "I will not ride with you for you smell bad." Hiku replied: "I will cover myself over with my mantle and you can sit on me." At this Kawelu consented and she jumped and sat on Hiku, and they began to swing back and forth. While Kawelu was enjoying herself, Hiku pulled on the vine, so those on the canoe began to haul it up. Just as they were about to reach the surface Hiku held on to Kawelu very tightly and held her so until they got into the canoe, and from there on to the house.

When they reached the house where the dead body of Kawelu was lying, Hiku pushed the spirit of Kawelu into the body from the feet. After the spirit had gone as far as the knees, it came back as it was afraid of the body for it was decaying. Hiku,

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[6] To produce the corpse-like odor.

[7] The Hawaiian swing, as throughout Polynesia, was a single rope, or vine cord, on which was affixed the crosspiece for a seat, not the loop swing of modern introduction.

ana, ninau mai la: "E pii ana oe i hea?" I pii mai nei makou i laau hale no ke 'lii wahine o makou ua make." "Owai ka inoa?" "O Kawelu."

Hoi aku la ua kanaka ala, ala mai o Hiku a ninau mai i na makua: "Ea! Heaha ka oukou olelo ma waho nei me ke kanaka?" "Ua make o Kawelu, o ia kona kumu i pii mai nei i laau hale e waiho ai ke kino kupapau. Oia ka olelo a ua kanaka ala."

A lohe o Hiku, uwe iho la ia me ka waimaka, no ke aloha ia Kawelu. Ia wa, ninau aku la o Hiku i na makua, no ka pono o ke kii ana ia Kawelu. Olelo mai na makua: E hele oe a ke kahuna olelo aku." Hele aku la o Hiku a hiki i ke kahuna, hai aku la i na mea a pau loa e pili ana no Kawelu. I mai ke kahuna: "E imi oe i kowali a nui, alaila, holo a ka moana, hookuu iho i lalo, no ka mea, ua lilo ko wahine ia Milu; malama o lealea na akua a pau i ke kowali, alaila loaa o Kawelu, a e hamo hoi oe ia oe i ke kukui pilau."

Hana aku la o Hiku e like me na olelo a ke kahuna. Holo aku la me na waa a ka moana, hookuu i na kowali i lalo a pau loa, a o Hiku hoi ma kekahi kowali, lele ana i lalo, olelo aku o Hiku i ka poe o luna o na waa: "Ina i umeume au i ke kowali, alaila huki oukou." Iho aku la o Hiku me na kowali a hiki i lalo, lele ana, ike mai la na mea a pau loa i ka lele o Hiku, lealea mai la; e noho ana o Kawelu me Milu. Kahea mai la na mea a pau loa: "Kahi akua pilau, kahi akua pilau." Aka, ua makemake loa na mea a pau i ka lele o Hiku i ke kowali, a me kona olioli mele ana, penei:

Ko'u kowali,
Kamaliilii kowali ole,
Haule iho i lalo papaakea ka okole.

Ma keia mau hana a Hiku, kau mai la na mea a pau i ke kowali a me Milu kekahi, a lele aku la, a koe o Kawelu aohe ona kowali e lele ai. Kahea aku o Hiku: "Eia ko kaua kowali e lele ai." Hoole mai o Kawelu: "Aole au e lele me oe, he pilau oe." I aku Hiku: "Pale ae no hoi paha wau i kahi kapa, a kau iho no hoi oe maluna o'u." Ma keia olelo a Hiku, lele mai la o Kawelu a kau pu me Hiku i luna o ke kowali hookahi a lele aku la. A nanea o Kawelu i ka lele o ke kowali, ia wa umeume o Hiku i ke kowali, alaila huki o luna, a kokoke i luna loa, puliki o Hiku ia Kawelu a paa, a puka loa laua i luna a kau i na waa, a hoi aku la i ka hale.

however, kept on urging the spirit up into the body, and he did this for some days until it finally entered the body, then on to the breast, then to the throat and at last Kawelu crowed like a rooster. After this she was taken up and warmed until Kawelu was restored to life[8] and was again herself.

The two from this time on again took up their thread of life where they had left it and lived on as husband and wife.

Legend of Kahalaopuna.

MANOA in Oahu is the land in which Kahalaopuna was born; and Kahoiwai is the place on which the house stood. Kauakuahine[1] was the father and Kahoiamano was the mother. Kahalaopuna was a young and beautiful girl, a virgin; she was good to look upon and was a favorite with her people. Some time before, her parents had promised her to Kauhi, a man of note who was at this time living with Kakuhihewa, the king of Oahu. Kauhi belonged to Koolau and he lived at a place called Alele.

When Kauhi heard that the parents of Kahalaopuna had given their consent to their engagement, he began to collect and to send her all manner of good things. After the lapse of certain ten-day periods (*anahulu*) he, however, found something against her, and it came about in this way. Some people who were desirous of seeing Kahalaopuna put to death, while on their way from Manoa to Koolau, upon meeting Kauhi made up a slanderous story[2] against her in the following manner: "How strange indeed was the behavior of your intended wife, Kahalaopuna! She went dancing two nights now, and on each night had a separate lover." When Kauhi heard this from these men, he said to himself: "I shall indeed kill her for she has taken all the good things from my lord which I gave her. She has now gone and defiled herself."

Kauhi then came up to Manoa and found Kahalaopuna, and asked her to go with him to Pohakea, a place above Ewa lying close to the Kaala mountain. While on their way, she meditated within herself as to the probable cause of this journey. In going they took the upper road where people seldom passed, passing along Pauoa[3] and Waolani,[4] then along upper Kalihi and so on to Manana,[5] where they spent the night. In all this traveling the hands of Kahalaopuna were bound with a cord by Kauhi and consequently her skirt (pa-u) became unfastened and trailed on behind, she being unable to fasten it properly as her hands were bound.

On the next day they resumed their way until they came to Pohakea,[6] then on

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[8] The term by which this restoration to life was known by Hawaiians was kupaku, and several legends are cited as evidence of their belief therein, notably *Eleio, Lohiau, Maluae, Mokulehua, Halemano* and others.

[1] Name of the Manoa rain.

[2] *Olelo epa;* false, deceitful speech.

[3] The valley back of Honolulu, adjoining Nuuanu.

[4] The small valley in Nuuanu back of the Country Club grounds.

[5] Upper Ewa, above Pearl City.

[6] Between Ewa and Waianae; one of the resting places of Lohiau and Hiiaka on their journey from Kauai to meet Pele.

A hiki i kahi i waiho ai ke kino kupapau o Kawelu, hoo aku la o Hiku i ka uhane o Kawelu ma na wawae, komo aku la a na kuli, hoi hou, no ka makau i ka pilau o ke kino. Pela o Hiku i hana ai a hala he mau la, komo ka uhane a loko o ke kino, a ka umauma, a ka puu, o o moa ae la o Kawelu.

Mahope o laila, puholoholo iho la a ola ae la o Kawelu, a hoi no e like me mamua, a noho iho la laua he kane a he wahine.

He Kaao no Kahalaopuna.

O MANOA ma Oahu ka aina hanau o Kahalaopuna, o Kahoiwai ke kahuahale, o Kauakuahine ka makuakane, o Kahoiamano ka makuahine. He kaikamahine opiopio maikai o Kahalaopuna, he wahine ui a maikai ke nana aku, he puupaa hoi aole i naha kona mai. Ua palama kona mau makua i kona kino a na Kauhi, he kanaka koikoi e noho ana me Kakuhihewa, ke 'lii o Oahu nei. No Koolau o Kauhi, no Alele.

I ka lohe ana o Kauhi he wahine o Kahalaopuna nana, malama mai la ia i na mea a pau loa no Kahalaopuna, a hala he mau anahulu, alaila, loaa ka hewa. Imihala kekahi poe ia Kahalaopuna i mea e make ai. Hele aku la lakou mai Manoa aku a Koolau, a loaa o Kauhi, olelo aku la me ka epa: "Kupanaha ko wahine o Kahalaopuna, alua po i ka hula, alua no hoi po me ke kane hou." A lohe o Kauhi i keia mau olelo epa a kela mau kanaka, olelo iho o Kauhi: "Make ia wahine ia'u; ua pau ka waiwai a ko'u haku iaia, eia ka no hai e wahi kona mai."

Pii mai la o Kauhi a loaa o Kahalaopuna ma Manoa, olelo aku ia ia e hele i Pohakea, ma uka o Ewa, e pili la me ke kuahiwi o Kaala. I ko laua hele ana, noonoo iho la o Kahalaopuna i ke kumu o keia hele ana. Ma keia hele ana o laua, ma ka uka pili kanaka ole, ma uka o Pauoa a me Waolani, malaila, a ma uka o Kalihi, pela ko laua hele ana a Manana moe laua. Eia nae, ua paa na lima o Kahalaopuna i ka nakii ia e Kauhi i ke kaula, nolaila, helelei no ka pa-u o Kahalaopuna ma kahi a laua i hele ai, no ka lima ole e hana iho ai.

up to a large lehua[7] tree, where Kauhi called Kahalaopuna to come near to him. Thinking that the call boded no evil she went up to him, but no. As she stood in front of Kauhi, he said: "Lie down." Kahalaopuna obeyed. Kauhi again said: "I am going to kill you for you have taken the property of my lord, which I gave you, and have allowed yourself to be defiled." Kahalaopuna answered: "My husband, for you are indeed my husband, I am not defiled; you must not kill me."[8] Kauhi then broke off a lehua branch and struck Kahalaopuna with it; two and three times he struck her, when Kahalaopuna chanted the following lines:

My husband from the uplands of Kahoiwai,
From the uplands where the creeping trees grow,
My husband from Kahaimano, alas!
Like unto a shark is your jealousy of me,
Quickly returning to bite at me,
My great love for you is, however, broken, alas!

Kauhi again said to her: "You shall not live, for you have allowed yourself to be defiled by another." Kahalaopuna answered: "I am not defiled, and I cannot see any reason why you should beat me thus." Again Kauhi beat her until she was almost dead, when Kahalaopuna again chanted:

My husband from the rising dust of Kawiliwili,
From the sunny plain of Mahinauli.
The dark spot on the skin reminds me of you.
Alas! I am anxiously waiting for the heavy rains,
And the wind from the front of Pokiikaua,
My husband in the twilight of Mana
Who accuses me unjustly.
I stood and gazed there,
Ready to weep
As the tears gathered in my eyes.
Alas! Alas, my dear companion!

At this Kauhi again prepared to strike her with the stick to kill her. In her last faint cry she said: "My love to you. Let me kiss you, my husband, ere I depart from this life. Tell our parents of my love for them." Kauhi then said: "Why do you give your orders when you are thus about to die? I shall kill you." With that he struck her with the stick and killed her. Kauhi then dragged the dead body and laid it under the lehua tree, covered it over with leaves and ferns, fixed it so that it could not be seen and returned to his home. The spirit of Kahalaopuna flew to the top of the lehua tree and called out in a chant:

O ye vast company that is passing by,
Go ye to my parents
And tell them that Kahalaopuna is dead;

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[7] *Lehua*, or *ohia lehua (Metrosideros polymorpha).*

[8] A more literal rendering of this appeal would be: "My husband, lie with me and if I have been deflowered my death will be a just penalty, but unless I am found defiled, don't you kill me."

A ao ae, hele aku la laua a hiki i Pohakea, pii aku la laua a hiki malalo o kekahi kumu lehua, kahea mai o Kauhi ia Kahalaopuna: "Ea! E Kahalaopuna, hele mai maanei." E manao ana o Kahalaopuna i keia kahea a Kauhi he pono la, aole ka! A hiki o Kahalaopuna, olelo o Kauhi: "Moe aku." Moe o Kahalaopuna, olelo iho o Kauhi: "Make oe ia'u, no ka mea, ua pau ka waiwai a ko'u haku ia oe, eia ka! na hai oe e wahi a naha, aole hoi oe i naha ia'u." Olelo mai o Kahalaopuna: "E ke kane, e moe mai oe i ka mai a i naha, pono hoi ka make ana, aka hoi i naha ole, mai pepehi oe ia'u." Hahaki iho la o Kauhi i ka lala lehua o ka ohia, a uhau aku la ia Kahalaopuna, elua, ekolu hahau ana, pane mai o Kahalaopuna ma ke oli penei:

Kuu kane mai ka uka o Kahoiwai,
Mai ka uka laau hihi i ka nahele,
Kuu kane o Kahaiamano e! Auwe!
Me he mano la no ka lili ia'u,
Ka hoi koke mai no nanahu ia'u
O kuu nui aloha, ua hai iho nei e! Auwe!

I aku o Kauhi: "Aole oe e ola ia'u, no ka mea, ua naha kou mai ia hai: "I aku o Kahalaopuna: "E moe mai oe e ke kane a i naha ka mai, pono hoi kau pepehi ana." Lele hou o Kauhi pepehi, a kokoke e make loa o Kahalaopuna, ia wa kau hou mai o Kahalaopuna i ke oli:

Kuu kane mai ka ea a Kawiliwili,
Mai ke kula la i Mahinauli.
Ka uli o ka ili manao i ke hoa.
Auwe! E manao aku ana au o ka naulu,
O ka makani i ke alo o Pokiikaua,
Kuu kane liula i Mana e!
A kukui au a ka hewahewa.
Ku wau nana i laila,
Ha nana ana wau e uwe,
Haloi, haloi, kuu waimaka,
Auwe! Auwe kuu hoa e!

Ia wa, lele mai o Kauhi hahau i ka laau, o ka make loa keia, kahea ae o Kahalaopuna: "Aloha oe, ho mai ka ihu, e ke kane, a hele ae au; e hai aku oe i na makua o kaua i kuu aloha." Olelo iho o Kauhi: "Ka! Waiho ka kau kauoha ia'u a mainoino oe, make oe ia'u." Ia hahau ana a Kauhi i ka laau, make loa o Kahalaopuna. Alako aku la o Kauhi a malalo o ke kumu lehua, uhi iho la i ka lau laau, a me ka opala, hana iho la a nalo, hoi aku la i kauhale.

Lele ae la ka uhane o Kahalaopuna a luna o ke kumu ohia lehua, oli mai la:

E kela huakai nui e hele ae la,
E hele oukou a i o'u makua
E hai aku oukou ua make o Kahalaopuna;

For she lies in the uplands of Pohakea,
Beneath the lehua tree.

Kahalaopuna saw the company of people as they were passing along the road, which was the reason why she chanted. At the close of the chant the people stood and listened, uncertain whether it was the voice of people, the wind, or the squeak caused by the rubbing together of trees.

After a while Kahalaopuna chanted a second time, which made the people know that it was the spirit of a dead person; so they continued on their way until they arrived at Manoa, where they informed the parents of Kahalaopuna of what they had heard. Upon hearing this the parents arose and went to the place where their daughter had been killed. When they arrived at Pohakea, they looked for the lehua tree where the body was hidden. At last they found it and they took up the body and with it they returned to Manoa, where they worked over it until she was restored to life and assumed her former self.[9]

The news of this restoration of Kahalaopuna to life was carried to Koolau and to the hearing of Kauhi, who came up to see for himself, to pay her a visit and to beg to be loved again; but Kahalaopuna would not listen to him. This is the nature of this legend.

Legend of Uweuwelekehau.

KU WAS the father and Hina was the mother of Uweuwelekehau, and Wailua, Kauai, was the land [of their birth]. Olopana was the first-born, then Ku came next, and the last of the family was Hina,[1] a girl. They lived in Wailua as chiefs and rulers of Kauai. After a while Olopana became displeased with Ku, so Ku set out and journeyed to Piihonua, Hilo, Hawaii, where he made his home. In this journey Hina, the sister, followed Ku, as she was much attached to him, and thus left Olopana in Kauai by himself.

After they arrived at Hilo, Ku in accordance with the old custom took Hina to be his wife,[2] as he was of too high a rank to take any other woman to wife; and they became the king and queen of Hilo. Their bathing place was at the pool called Waianuenue. In course of time Hina conceived and gave birth to a male child, who was called Uweuwelekehau. At the birth of the child a great storm swept over the land; the thunder roared, the earth was shaken by a great earthquake, the lightning flashed, the rivers and streams were overflowed, the wind blew and the rain came down in torrents.[3]

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[9] This brief version of one of Oahu's popular legends omits much attending Kahalaopuna's recovery and subsequent events wherein judgment was meted out to her slanderers.

[1] Another *Hina* story, and the popularity of the name finds its transmission from mother to daughter, an uncommon practice.

[2] The union of brother and sister for the maintenance of rank was a recognized custom, being above the law, for it is not shown as practiced among the common people.

[3] These were all accepted as proofs of recognition by the gods of the high *kapu* rank of birth, an *alii pio* being the highest but one of the ten grades or ranks of chiefs.

Aia la i ka uka o Pohakea,
I ke kumu lehua la o lalo iho.

Ua ike o Kahalaopuna i ka huakai e hele ana ma ke alanui, nolaila, kana oli ana, a pau ke oli ana a Kahalaopuna, ku iho la ka huakai e hoolohe, i keia leo, he kanaka paha, he makani paha, he uwi laau paha.

Elua oli ana a Kahalaopuna, maopopo ia lakou, he uhane ua make, nolaila, hele mai lakou a hiki ma Manoa. Olelo aku la i na makua, e like me ke oli a Kahalaopuna, a lohe na makua, hele mai la. A hiki lakou i Pohakea, a ke kumu lehua i waiho ai o Kahalaopuna, huai ae la, a hoi mai la i Manoa, hana ia iho la a ola, a like me mamua.

Kui aku la ka lohe ia Kauhi ma Koolau, i ke ola o Kahalaopuna a hele mai la e nana, e ike, e aloha, aole o Kahalaopuna maliu aku, pela ke ano o keia kaao ana.

He Kaao no Uweuwelekehau.

OKU ka makuakane, o Hina ka makuahine o Uweuwelekehau, o Wailua i Kauai, ka aina. O Olopana ka mua, o Ku, kona muli, o Hina ko laua hope, he wahine o Hina, noho lakou i Wailua he mau alii no Kauai. A mahope, huhu o Olopana ia Ku, nolaila, hele o Ku a noho ma Piihonua i Hilo, Hawaii. Ma keia hele ana o Ku, ua hahai ko laua pokii wahine o Hina, ia ia, no ke aloha, a haalele ia Olopana ma Kauai.

Moe iho la laua ma ke ano moepio, a noho iho la he kane a he wahine, lilo ae la laua he mau alii no Hilo, o ko laua wai auau o Waianuenue. Ma keia noho ana o laua, loaa o Uweuwelekehau; a i kona wa i hanau ai, kui ka hekili, nei ke olai, olapa ka uwila, kahe ka wai, hele ka ua koko me ka makani.

After Uweuwelekehau was grown up into manhood it was seen that he was very handsome and pleasant to look upon. He was always accompanied by his two gods, Kane and Kanaloa. His bringing up was surrounded by many restrictions; his house was sacred, people not being allowed to pass near it upon pain of certain death.

In the meantime Olopana lived on in Kauai, and he too in course of time was blessed with a child, a girl, who was called Luukia. Upon hearing that Hina had given birth to a male child, Olopana made oath that his daughter should marry no one except Uweuwelekehau. Olopana then commanded the people of Kauai that Uweuwelekehau when he comes shall come in a red canoe, having red sails, red paddles, accompanied by large and small men in large and small canoes. When they see such a man come with these different things,[4] then it is the sign of the great chief.

One day near the month of October while Ku and Hina were living in their home, they were possessed with the desire to go up the Wailuku river for oopu and shrimps. In this expedition they took all their servants along with them leaving Uweuwelekehau alone with his attendants. After his parents had departed on their way up the stream Uweuwelekehau set out for the Kalopulepule river to sail his canoe. As he was in the river a small cloud appeared from the sea and came on up till it stood directly above the Wailuku stream when it came down in the form of rain, flooding the whole country and causing the stream to flow in a rush to the ocean, carrying Uweuwelekehau along in its flood. This carrying away of Uweuwelekehau by the flood was caused by Kane and Kanaloa. After he was thus carried out to sea some one went up and informed Ku of the matter and he and his company returned home and a search was made, but the boy could not be found. The parents then mourned for the boy.

While in the sea Uweuwelekehau was changed into a fish through the power of Kane and Kanaloa, and by them taken to Kauai and left in a crevice in the rocks near the shore where the fish of Luukia was generally caught by her attendant, Papioholoholokahakai. The fish into which Uweuwelekehau was changed was of the kind called *moa*,[5] a short stubby fish.

Early the next morning when Luukia awoke from her sleep she told her attendant, Papioholoholokahakai, to go down and catch her some fish for breakfast, as there was none ready for her morning meal. Papioholoholokahakai took up his net and proceeded to the beach. After three casts of his net he found that he had caught nothing. Thinking that his charge would get angry with him he again made another attempt, when to his delight he caught a small stubby fish, and upon closer inspection he saw that it was a good fish. He then took the fish and placed it into a calabash with some water and proceeded home. When he arrived in the presence of Luukia, he handed her the calabash which contained the fish. Luukia looked at the fish and was made glad by the shape of the fish and took and gave it to her servants with the order that it be given good care.

After the lapse of one day, on the second day, while Luukia and her attendants were asleep, the fish transformed itself into a human being, through the power of Kane

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[4] A royal progress in olden time was known by its predominating red insignia.

[5] *Moa*, trunk-fish *(Ostracion camurum).*

A nui o Uweuwelekehau, he maikai kona kino a me ka helehelena ke nana aku, a mea ia pu no kona mau akua elua, o Kane a me Kanaloa. Ua kapu loa kona noho ana, a me kona hale e noho ai, aohe kanaka maalo ma laila, ina ike ia kekahi mea, alaila, o ka make kona hope ponoi.

A ia Olopana hoi e noho ana ma Kauai, ua hanau kana o Luukia, he kaikamahine, a ua hoohiki ia na Uweuwelekehau e moe, a oia ke kane, no kona lohe ana ua hanau o Hina he heiki kane. Eia ka Olopana olelo i mua o Kauai a puni: "Aole e nalo ka hiki o Uweuwelekehau e hele mai ana he waa ula, he pea ula, he hoe ula, he kanaka nui, he kanaka iki, he waa nui, he waa iki, oia ka hele a ke 'lii."

Noho iho la o Ku ma me Hina, a kokoke i ka malama o Ikuwa pii i ke pani wai oopu, opae, i uka o ke kahawai o Wailuku. Ia lakou i pii ai me na kanaka a pau loa, koe o Uweuwelekehau me kona kahu, hele aku la o Uweuwelekehau ma ka muliwai o Kalopulepule e hooholoholo waa ai. Aia hoi ma ka moana mai, he wahi ao e pii mai ana, o ka hele no ia a kau pono i uka o Wailuku, o ka ua iho la no ia, a kahe mai la ka wai, a loaa o Uweuwelekehau, lilo i ka moana. Na Kane laua o Kanaloa keia lilo o Uweuwelekehau i ka wai, ma keia lilo ana, pii aku la kekahi a olelo ia Ku ma, a hoi mai la e uwe ana me ka imi, aohe loaa.

I loko o ke kai, ua hoolilo ia o Uweuwelekehau i ia, e Kane a me Kanaloa, lawe ia aku la a Kauai, loko o ke kaheka kai, kahi e lawaia ia ai ka ia a Luukia, e Papioholoholokahakai, kona kahu ponoi. O kela ia o ka moa, he ia opu keke ke nana iho, oia ke kino ia o Uweuwelekehau.

Moe o Luukia i ka po a ao ae, i aku i ke kahu ia Papioholoholokahakai: "E iho oe e kuu ia na kakou no ka aina kakahiaka, aohe ia a kakou e ai ai." Iho aku la o Papioholoholokahakai me ka upena a hiki, lawaia iho la; aohe ia. Ekolu hana ana pela, aohe loaa iki o ka ia; manao iho la o huhu ia mai e ke 'lii, hele hou aku la kaee, hei ae la ua wahi ia opukeke nei, i nana iho ka hana, he wahi ia maikai o ke kino. Lawe ae la ia a loko o ka ipu me ka wai, a hoi aku la a hiki imua o Luukia, haawi aku la keia i ka ipu me kahi ia, nana iho la o Luukia a makemake, lawe ae la i ka ia nana, a kauoha aku la i ke kiai e malama. Hookahi la i hala o ka noho ana, a i kekahi la ae, hiamoe o Luukia a me ke kahu, oili ae la ka ia a lilo i kanaka, mamuli o ka mana o Kane laua o Kanaloa. A ala ae la o Luukia a me ke kahu, ia wa, hele mai la o Uweuwelekehau me ke

and Kanaloa. When Luukia and her attendants woke up they saw a handsome young man coming to them and immediately Luukia fell in love with him, for he was indeed very comely and pleasant to look upon. Luukia called Uweuwelekehau to come closer, whereupon they came together, though they did not know each other, for Kane and Kanaloa disapproved of their living together at this time.

While they were living in this way, Olopana heard that Luukia was living with a husband; so he became very angry because of the promise he had made, that Luukia should have no one else but Uweuwelekehau for her husband [not knowing that this very person was the man of his choice]. Olopana then gathered all the people of Kauai and ordered them to come before him to hear what he had to say about Luukia and her lover, and to see for themselves who he was. As soon as the people came together in his presence, he asked Luukia: "Which would you rather have, the husband or your father?" "I will take my husband," said Luukia. Olopana then ordered his chief officer: "Take off everything from Luukia and leave her naked; also take off everything from her husband except his malo." Olopana thought they were deserving of this ill treatment because his daughter had disobeyed him. Olopana then told the people of the whole of Kauai not to take these two into their homes nor give them food or clothing. He also commanded that they go to Mana and live, a place of spirits; no human beings lived there.

Luukia and Uweuwelekehau therefore left Wialua and journeyed to the land to which they were commanded to go and live. When they reached the plains of Lihue, Luukia began to weep and to show signs of complaint against her father for forcing her to go naked. When Uweuwelekehau saw this he said: "Don't weep; have patience until we reach that hill, where you will find a pa-u." When they arrived at the hill, they found several pa-u and all manner of kapas, which furnished them with all their wants and thus covered their nakedness. After they left the place Luukia again began weeping because she was hungry. Her husband then said to her: "Have a little patience until we reach that hill, Kohoaea, where we will find food and meat." Upon arriving at the hill they found food and meat which they ate until they were satisfied. From this place they continued on their way until they came to Mana, where they made their home.

Mana, as has been said, was the land where the spirits lived; no human beings lived there; no food of any description grew in the place; the only things that grew in the place were wild shrubs and weeds. It was also a place avoided by people, lest they be destroyed by the spirits, and it was for these reasons that Luukia and her husband were sent here.

During the night, as they slept, a house was built over them, food was provided, animals were brought to the place and all their needs were supplied them. When they woke up the next morning Luukia was surprised to see these different things. The two lived on in peace in the place from this time on.

When the fishermen who were out in their canoes saw the light burning they came ashore and were entertained by Uweuwelekehau, food and meat were given them as well as kapas and other things. Through his great kindness he stole the hearts of

kino maoli; ma ka nana aku o Luukia i ke kino, ua komo kona manao no ka maikai o ke kino a me ka nani ke nana aku. Nolaila, kahea aku o Luukia ia Uweuwelekehau, e hele mai a kokoke; ia wa ua hui laua, aka, aole nae he moe kino, no ka mea, ua paa i ka mana o Kane a me Kanaloa.

Ia laua e noho ana ma ia ano, lohe aku la o Olopana, ua loaa ke kane a Luukia, aole hoi o kana kane i makemake ai o Uweuwelekehau, nolaila, houluulu ia o Kauai a puni e hele mai ma kahi o Olopana e nana ai ia Luukia a me Uweuwelekehau. A akoakoa mai la na mea a pau loa i mua o Olopana, ninau aku la o Olopana ia Luukia: "O ke kane o ka makua mahea oe?" "Ma ke kane au," wahi a Luukia; i aku o Olopana i kona ilamuku, e lawe ae oe i ko Luukia mau pono a pau loa, a waiho olohelohe iho ke kino, pela ke kane, a koe ka malo. Ma keia hoomainoino ana a Olopana, ia Luukia a me Uweuwelekehau, ua hookuu ia laua me ke olohelohe o na kino. Ua papa o Olopana ia Kauai a puni, aohe mea e hookipa ia laua, i ka ai, i ke kapa. A ua kipaku o Olopana ia laua e hoi i Mana e noho ai, he moku akua ia, aohe mea noho ilaila.

Nolaila, hele aku la o Luukia me Uweuwelekehau, mai Wailua aku a hiki i ke kula o Lihue, uwe iho la o Luukia me ke kaniuhu, no ka hele wale o ke kino aohe kapa. I aku o Uweuwelekehau: "Mai uwe oe, e hoomanawanui a kela puu, aia i laila ka pa-u." A hiki laua, e ahu ana ka pa-u a me ke kapa, i laila, pau ka hemahema i ke kapa a me ka pa-u. Uwe hou o Luukia o ka pololi; olelo aku ke kane: "E hoomanawanui a kela puu (oia o Kahoaea) aia i laila ka ai a me ka ia." A hiki laua i laila, e ahu ana ka ai a me ka ia; ai iho la laua a maona, hele aku la laua a hiki i Mana, noho iho la.

No Mana. He aina akua o Mana, aohe kanaka o ia aina, he aina ai ole, aohe mea ulu, he aina nahelehele, he aina mehameha; nolaila, makau na kanaka ia aina o pau i ka ai ia e ke akua, a nolaila o Luukia me ke kane i kiola ia ai i laila.

I ka po, moe iho la laua, ia wa, ku ana ka hale, ka ai, na holoholona, na mea a pau loa, a ao ae, nana iho la o Luukai i keia mau mea.

Pela laua i noho ai i Mana, o ka poe hoi e holo ana ma ka waa ike mai la i ke ahi e a ana i uka, pae mai la, hookipa o Uweuwelekehau i ka ai a me ka ia, ke kapa, pela kona ume ana i ka naau o na mea a pau loa e holo aku ana i Mana. A lilo iho la ia

these people who came to Mana, causing many of them to come and live there, and through their labor turned the waste land into a rich and comfortable place. By this time these doings were reported to Olopana who was still at Wailua. In order therefore to see these things for himself and also to make up with his daughter and son-in-law, for news had also come to him that this person was Uweuwelekehau himself, because the latter had informed his wife and the people in Mana as to his identity, Olopana set out for Mana, with the purpose not only to make up, but to make his son-in-law and daughter the king and queen of Kauai.

The news of Uweuwelekehau being alive and in Kauai was not by any means confined to that island alone, but it was also carried to Hawaii and to Ku and Hina. They therefore came to Kauai with their servants, in large and small canoes, having red sails, red cords, red paddles, red seats, red bailing cups and red men, and with everything needed for the voyage.

When the people from Hawaii arrived they were met by a great host of people at Mana and great festivities were had. That night for the first time were the two covered by the same kapa, for Kane and Kanaloa were pleased to remove the kapu placed over their charge.

Uweuwelekehau and Luukia were at this time declared the king and queen of Kauai. Among their first acts to commemorate their great fortune were the planting of the grove of coconut trees at Kaunalewa and the building of the temple of Lolomauna.

This is the end of this legend.[6]

Legend of Kalaepuni and Kalaehina.

CHAPTER I.

RELATING TO KALAEPUNI.

KALANIPO and Kamaelekapu were the father and mother of Kalaepuni and Kalaehina. Kalaepuni was the elder and Kalaehina was the younger. They were born and raised in Holualoa, Kona, during the reign of Keawenuiaumi, king of Hawaii. Regarding Kalaepuni: he was a very mischievous boy and one who was without fear. At the age of six he was able to whip all his playmates and his strength developed from that time on until he reached the age of twenty years, at which time Kalaepuni became famous[1] over the whole of Hawaii for his great strength. At twenty he determined to kill all the young chiefs of Hawaii,[2] those who were of very high blood as well as those of low blood, both big and small, even the mere sucklings. In his plan to

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[6] The recurrence of the names Olopana and Luukia, and the flood incident, prominent in the history of Moikeha (Vol. IV, page 156 of these Memoirs), again illustrates the free use by the bards of popular characters and plots for repetition in their stories.

[1] Strength, especially if combined with skill, ever called forth Hawaiian admiration.

[2] Gaining fame fed Kalaepuni's ambitions for ruling power so that he sought to remove all likely opponents.

aina i aina kanaka, a me ka waiwai, kui aku la ka lono a lohe o Olopana i Wailua, holo mai la o Olopana e ike ia Luukia a me Uweuwelekehau. No ka mea, ua hai o Uweuwelekehau i kona moolelo ia Luukia a me na kanaka, a ua hai no hoi i kona inoa ponoi, o ia o Uweuwelekehau. Ma keia lohe ana o Olopana, o kana keiki no keia kane a Luukia o ia kona kumu i hele ai e ike, a e hoolilo i alii no Kauai.

Kui aku la ka lohe i Hawaii a lohe o Ku me Hina, a holo mai la, he waa nui, he waa iki, ke kanaka nui, he kanaka iki, he waa ula, he pea ula, he kaula ula, he hoe ula, he noho ana ula, he ka ula, he kanaka ula, a me na mea a pau loa.

Akoakoa na mea a pau ma Mana, ia wa, akahi no a launa kino o Uweuwelekehau me Luukia, no ka mea, ua kapu ia Kane a me Kanaloa.

A lilo ae la laua he mau alii no Kauai, ma ko laua noho ana i laila i kanu ia ai ka niu o Kaunalewa, a me ka heiau o Lolomauna a pela ka hope o keia kaao ana.

Kaao no Kalaepuni a me Kalaehina.

MOKUNA I.

NO KALAEPUNI

O KALANIPO ka makuakane, o Kamaelekapu ka wahine, o Kalaepuni ka mua o Kalaehina ka muli, a o Holualoa i Kona, Hawaii, ka aina; o Keawenuiaumi ke 'lii o Hawaii ia wa e noho ana. No Kalaepuni. He keiki kolohe loa ia a me ka makau ole, eono ona mau makahiki, hoomaka oia e pepehi i kona poe hoa paani; mai laila ka pii ana o kona ikaika a hiki i ka iwakalua o kona mau makahiki. Lilo ae la o Kalaepuni i mea kaulana ma Hawaii a puni, manao iho la ia e pepehi i na keiki alii a pau loa o Hawaii, mai ka mea nunui a ka mea liilii loa, a ka mea e omo ana i ka waiu.

kill all the chiefs he did not intend to kill Keawenuiamui, because, as he reasoned, Keawenuiaumi was already well on in years. But Keawenuiaumi[3] was afraid of Kalaepuni and he made his plans to escape and to get out from the presence of Kalaepuni.

Shortly after the events narrated above, Kalaepuni went out fishing with some of Keawenuiaumi's fishermen to the fishing grounds outside of Kalahiki; they went out shark fishing. After some of the bait was thrown out the sharks began to gather under the canoe, when the baited hooks were let down and several sharks were caught and hauled into the canoe. While Keawenuiaumi's men were hauling the sharks up, Kalaepuni jumped out amongst the sharks that were gathered under the canoe and began to fight them,[4] killing them all. After killing all the sharks, Kalaepuni began boasting, saying: "Henceforth I shall use my hands as hooks for catching sharks and shall make all sharks as dust in my hands."

After they had been fishing for some time they returned and landed their canoe at Honaunau where a large kou tree was standing. This was a very large tree requiring three men to span its girth. Kalaepuni, however, took hold of the tree and pulled it up by the roots[5] as though it was but a blade of grass, so resistless was it. After pulling up the tree he again boasted, saying: "I am going to turn my hands into an axe for the cutting down of trees for canoes in Hilo."

Because of these feats of great strength shown by Kalaepuni before the king, Keawenuiaumi became more and more afraid of him and he went and hid himself in a place back of the Hualalai mountain, between Maunaloa and the Kona mountain. The place after this became famous because it was here that Keawenuiaumi lived in hiding, near the Ahu-a-Umi[6] as can be seen to this day, lying back of the Kona mountain and in the eastern part of that district.

Before Keawenuiaumi went off to hide himself, he left word with one of his servants, Maunaloa by name, as follows: "I am now on my way. If Kalaepuni comes while you are here, tell him that I am dead."[7] The servant consented to do this. Keawenuiaumi then departed on his way to the place mentioned above. After the departure of Keawenuiaumi, Kalaepuni arrived at the house and asked Maunaloa as to the whereabouts of the king. Maunaloa answered that the king was dead. Kalaepuni then took charge of the whole island of Hawaii and he reigned as king in place of Keawenuiaumi.

While Keawenuiaumi was in the mountain he one day said to his high priest,[8] Mokupane: "You must invoke the gods for the death of Kalaepuni that I may again reign as king of the whole of Hawaii." Soon after this request of the king was made, Mokupane the priest sent two forties of men to Kahoolawe on canoes to dig a well[9] ten fathoms in depth and to place large rocks around the mouth of the well. The name of

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[3] This successor of Umi seems to have lost all his father's power and strength of character.

[4] This act, showing courage and skill, has its counterpart in various traditions. In this case it materially aided his game of bluff.

[5] A story indicative of his great strength, aimed to advance his fame and interests, and intimidate the king.

[6] This memorial pile of king Umi, on the plateau of central Hawaii at an elevation of some 5000 feet, is remarkable in several features. It not only is the sole structure of the kind, of hewn stone, but isolated from habitations, the purpose or object of which is not fully known.

[7] A falsehood that Kalaepuni quickly took advantage of, as his successor.

[8] Evidently a period of quiet meditation induced sober second thought that called for priestly aid to strengthen the throne.

[9] Well digging was unusual among Hawaiians. Probably the only instance known up to the dawn of civilization in these islands, was the attempt by Kamehameha to sink a well near the south point of Hawaii.

A o Keawenuiaumi hoi, aole ona manao e pepehi, no ka mea ua kokoke mai kona wa elemakule; nolaila, waiho wale kona manao ia Kaewenuiaumi. Aka, ua komo ka makau o Keawenuiaumi ia Kalaepuni, a manao iho la e mahuka mai na maka aku o Kalaepuni.

Mahope o laila, holo aku la o Kalaepuni me na lawaia a Keawenuiaumi, ma waho ae o Kalahiki, he kupalupalu mano ka lakou lawaia. A makaukau na mano a pau loa malalo o na waa o lakou, huki na lawaia a Keawenuiaumi i ka mano i luna o na waa, lele iho la o Kalaepuni i waena o na mano, a pepehi iho la i na mano i laka mai ma ke kupalu ana, a lanakila o Kalaepuni maluna o na mano a pau loa. Alaila, olelo iho o Kalaepuni i kana olelo kaena penei: "Ma keia hope aku, e hoolilo ana wau i o'u mau lima i makau kihele mano! A e hoolilo au i na mano a pau, i lehu i loko o kuu poho lima."

A pau ka lawaia ana, hoi aku la lakou a pae ka waa ma Honaunau, e ku ana he kumu kou nui i laila, o ka nui o ua kou la, ekolu kanaka e apo me na lima, alaila, puni kona kino. Lalau iho la o Kalaepuni i ke kumu kou a huhuki ae la, ua like me ka mauu opala ia ia, ka maunu a uaua ole ke huhuki ae. Alaila, waiho iho la ia i kana olelo kaena, penei: "E hoolilo ana au i o'u mau lima i ko'i kua waa no Hilo."

A no keia mau mea a Kalaepuni i hoike ai imua o ke 'lii, o Keawenuiaumi, makau iho la o Keawenuiaumi, a mahuka aku la a noho ma ke kua o ka mauna o Haulalai, ma waena o Maunaloa a me ka mauna o Kona. Ua kaulana ia wahi i noho ia e Keawenuiaumi, o ia o Ahu-a-Umi a hiki i keia la, e waiho la ma ka mauna o Kona, ma ka Hikina o Kona.

Mamua ae o ka mahuka ana o Keawenuiaumi, waiho iho la ia i kana olelo i kekahi kauwa ana, ia Maunaloa: "Eia wau ke hele nei, i noho oe a i hiki mai o Kalaepuni, olelo aku oe, ua make au." Ae aku la ke kauwa, hele aku la o Keawenuiaumi a noho i kahi i olelo mua ia maluna ae nei. A hele o Keawenuiaumi, hiki o Kalaepuni a ka hale, ninau ia Maunaloa, olelo mai o Maunaloa: "Ua make." Alaila, lawe ae la o Kalaepuni ia Hawaii i loko o kona lima, a lilo iho la ko Keawenuiaumi noho ana alii ia ia.

Ia Keawenuiaumi e noho ana i ka mauna, olelo aku la ia i kana kahuna, ia Mokupane: "E anaana oe ia Kalaepuni a make, i lilo hou au i alii no Hawaii a puni." Mahope o keia olelo a ke 'lii i ke kahuna, hoouna aku la o Mokupane i elua kanaha kanaka i Kahoolawe, maluna o na waa, e kohi i punawai, he umi anana ka hohonu, a e hoopuni o

the land where they were to dig the well is known as Keanapou and it is there to this day. After the well was dug and the rocks put in place, an old man and his wife were placed in charge of it; they were fisher folks.

When the two forties of men were ready to return to Hawaii, Mokupane the priest instructed the old couple, saying: "If a very large man with locks of hair that are as long as a bunch of *olona*[10] should come while you two are here, that is the man for whom this well has been prepared and here he must die. When he comes give him all your fish so that after he shall have eaten the fish he will be very thirsty. When he asks of you for some water don't give him any, but direct him to this well." After these instructions were imparted by the priest, he and the men returned to Hawaii, where the priest began to invoke of the gods for the death of Kalaepuni.

Soon after Mokupane began on his prayers it was reported all over Hawaii that great schools of sharks were being seen daily at Kauhola off the coast of Kohala. When this was reported to Kalaepuni he at once entertained a strong desire to go to Kauhola and have some sport with the sharks, as it was his chief delight to kill them.

After Kalaepuni had arrived at Kohala and set foot at Kauhola he saw a large number of people gathered at the place looking at the sharks. When Kalaepuni saw them he jumped in and began to fight the sharks, killing a good many of them. While Kaleapuni was busily engaged in his fight with the sharks he did not notice how he was being carried away from land by a strong current into the channel of Alanuihaha.[11] After being in the sea for three nights and three days he landed at Keanapou[12] in Kahoolawe. When he reached the shore he looked about him and saw a small house, near by, to which he then went. Upon arrival at the place he looked and saw an aged couple who greeted him, which greeting he returned. The old people then asked him: "Did you come from the sea?" "Yes," said Kalaepuni. "I have been three days and nights in the sea before I landed here." Kalaepuni then asked the old people: "Have you any food?" The old people said: "No, there is no food in this place. The only food that you can get in this place is what is brought here in canoes. When any one comes from Honuaula[13] or Ukumehame,[13] then we get food. The only food that grows here is the *kupala*."[14]

Kalaepuni then looked up and saw a shelf with some fish being put out to be dried and asked: "Who owns that fish?" "We do," answered the old people. Kalaepuni then asked them: "May I have some fish?" The old people then gave him all the fish and Kalaepuni began to eat them until he had finished the whole lot. Kalaepuni then asked: "Is this all the fish you have?" The old people said: "We have two calabashes of pickled ones left." Kalaepuni then took the fish from the two calabashes and devoured them all. After this Kalaepuni became very thirsty and so asked of the old people for some water. The aged couple then said: "We have no water. The only water we have here is the salt water. Fresh water can only be had after a rain storm; but salt water is our only water; it is in a well." After this Kalaepuni went and climbed down the well to take a drink.

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[10] *Olona,* a shrub *(Touchardia latifolia)* that was cultivated for its highly prized fiber for twine and fish-nets.

[11] The channel between Maui and Hawaii.

[12] Fate seems to be coming the priest's way, that should land the object of his prayers at the place designed for his demise.

[13] Productive valleys near Lahaina, Maui.

[14] *Kupala,* a vegetable root eaten only in times of great scarcity of food.

luna i na pohaku nunui loa. O ka aina i kohi ia ai ka punawai, o Keanapou i Kahoolawe, aia no ke waiho la a hiki i keia la, hoonoho ia iho la, he elemakule me kana wahine i ua punawai nei, he mau lawaia laua.

A makaukau ka hoi o na kanaha kanaka elua i Hawaii, olelo aku o Mokupane, ke kahuna i na elemakule: "E i noho olua a i hiki mai he kanaka nui, ua aki ia ka lauoho, ua like ka loihi me ka pu o ke olona, alaila, o ke kanaka ia nona keia punawai, a maanei oia e make ai. A hiki mai i o olua nei, haawi aku olua i ka ia a pau loa ia ia, nana ia e ai a make i ka wai, a i noi mai ia olua i wai, mai haawi olua i ka wai, kuhikuhi aku olua i ka wai i ka luawai nei la." Mahope o keia olelo ana a ke kahuna, hoi aku la lakou a hiki i Hawaii, ia wa, hoomaka o Mokupane i kana pule anaana no Kalaepuni.

Mahope o keia pule ana a Mokupane, ua kui ae la ke kaulana o ke ku ana o ka mano ma Kauhola i Kohala, ma na wahi o Hawaii a puni, a lohe o Kalaepuni, kupu ae la kona manao, e hele e lealea me ka mano ma Kauhola, no ka mea, ua olelo ia, o kana puni ka hakaka me ka mano.

A hiki ia i Kohala, a hehi i luna o Kauhola, e paapu ana na kanaka i laila, e nana ana i ka mano, ia wa, lele o Kalaepuni i lalo a hakaka me ka mano, nui na mano i make ia ia, ma keia hakaka ana. No ka nanea loa o Kalaepuni i ka hakaka me ka mano, ua ike ole ia i ke ko a ke au i Alenuihaha, ekolu po, ekolu ao, i ka moana, pae i Keanapou i Kahoolawe, nana aku la ia, he wahi hale e ku ana, hele aku la ia a hiki ilaila. Nana aku la o Kalaepuni, he elemakule a he luahine e noho ana, aloha mai la laua, aloha aku la o Kalaepuni, ninau mai laua: "Ma ka moana mai nei oe?" Ae aku o Kalaepuni: "Ae, ekolu po, ekolu ao, hiki mai la au ianei." "I aku o Kalaepuni, aohe ai a olua?" Hoole mai laua: "Aohe ai o keia wahi, aia koonei ai i ka ihu o ka waa, ina e holo mai ka waa mai Honuaula mai, a mai Ukumehame mai, alaila, ola keia wahi. He ai no koonei, o ka ai kamaaiana no, o ke kupala."

Alawa ae la o Kalaepuni i luna, a ike i na haka ia e kaulai ana, ninau aku la: "Na wai kela ia?" "Na maua no," wahi a na elemakule. Nonoi aku la o Kalaepuni ia laua: "Na'u kekahi ia." Ae mai la laua, noke aku ana o Kalaepuni i ka ai i ka ia, a pau ia ia. Ninau hou o Kalaepuni: "Pau mai la no ka ia?" I aku laua nei: "Elua ipu ia maka i koe, ua liu i ka paakai." Lalau aku la no o Kalaepuni, a noke aku la a pau ia mau ipu ia. Ia wa, makewai o Kalaepuni, nonoi aku i wai i na elemakule, hoole mai na elemakule: "Aohe o maua wai, hookahi no wai o keia wahi, o ka wai kai. A o ka wai maoli, aia a ua ka ua naulu, alaila, loaa koonei wai maoli, a o ka wai kai, oia koonei wai mau, i eli ia i loko o ka lua." Mahope o keia kamailio ana, hele aku la Kalaepuni a iho i lalo o ka punawai i eli ia ai, e inu wai.

While Kalaepuni was drinking the water in the well, the old people began to roll down the rocks that were around the mouth of the well. After the back of Kalaepuni was covered with rocks he would move and the rocks would roll off; but the two kept on rolling the rocks until the well was almost filled up, without killing Kalaepuni. In all this Kalaepuni still kept on drinking and as the water was covered over with the rocks he could get but very little.

When Kalaepuni saw that the two were bent on killing him he called out: "I am going to kill you two." He then began to turn and twist out of the rocks until he had freed himself. When the old people saw that they would get killed if Kalaepuni could get to the top, the old man ran away. When the old woman saw this she called out: "Are you going to run away? Is it not best to continue the fight until the enemy is killed? Do you suppose that you could save yourself by running? You will get killed if you run and you will get killed if you stay, for with this great strength none will ever escape." With all this the old man kept on running and he never once turned back. The old woman, however, kept on rolling down the rocks till one happened to strike Kalaepuni on the head killing him.

CHAPTER II.

RELATING TO KALAEHINA.

WE CAN see in the above story that Kalaepuni must have been a very brave and fearless man and also that he was very powerful. In this chapter we will speak of his younger brother Kalaehina.

Before the death of Kalaepuni at Keanapou, on Kahoolawe, and while he was still king of Hawaii in place of Keawenuiaumi, he ordered the people from one end of Kona to the other to go with Kalaehina and haul down canoes at Kapua, a place in South Kona next to Kau. In this expedition Kalaehina was placed in charge. There were as many canoes as there were minor districts in Kona. When they arrived at the place where the canoes were lying, there were six of them, there being six minor districts in Kona, Kalaehina then said to the people: "Ye servants of my older brother, Kalaepuni, hear me: the district that will get its canoe down to the shore first, its people shall be the favorites of Kalaepuni."

Upon hearing this the people of the respective districts then began to haul the canoes until they came to a cliff about six yards high at a place called Nawaahookui[15] where all six canoes got stuck fast, not one being able to get down to the beach. Therefore the people left the canoes where they were and returned to Kalaepuni. When Kalaepuni saw the people he asked: "Where are the canoes?" Kalaehina replied: "We hauled them until we could not get them past a certain place by a cliff and we have left them there all stuck fast." When Kalaepuni heard this he became very angry at his younger brother and said to him: "Did I not put you over all the men? Why did you not make them carry out my orders? You must therefore go and haul them down by

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[15] The name indicates the incident, "canoes stuck fast."

A inu o Kalaepuni i ka wai i lalo o ka lua, olokaa aku la na elemakule i ka pohaku nui, a paa ke kua o Kalaepuni, oni ae la no lele ka pohaku, olokaa no laua nei i ka pohaku a kokoke e piha ka lua, owala ae la no o Kalaepuni lele liilii ka pohaku. Ma keia olokaa ana i ka pohaku, aole i make o Kalaepuni, aole i paa i na pohaku, aka, aole ia i kena i ka wai no ka paa e o ka wai i na pohaku.

Ma keia hana a na elemakule ia Kalaepuni, olelo aku o Kalaepuni: "E make ana olua ia'u." Oni ae la o Kalaepuni mai loko ae o na pohaku paakiki, a hemo ae la, ike na elemakule, e make ana laua ia Kalaepuni ke pii ae i luna, nolaila, holo aku la ka elemakule kane. Kahea aku ka wahine: "O ka holo ka kau, kai no o ka hoomanawanui ae a make ka enemi, alaila, pono, a holo aku oe pakele, e holo no, a e make no, e noho no a e make no, o ka ikaika auanei keia e pakele ai ke holo aku." Ma keia olelo a ka wahine, aohe hoolohe mai o ke kane, o ka holo loa, aohe maliu mai i ka olelo a ka wahine, aka, hoomanawanui no ka wahine i ke kiola ana i ka pohaku, pa iho la ka lae o Kalaepuni i ka pohaku, a make iho la.

MOKUNA II.

NO KALAEHINA.

Ua maopopo ia kakou ma ka nana ana i ko Kalaepuni kaao, he kanaka koa loa ia a me ka makau ole, he kanaka ikaika loa, a ma keia kaao ana, no kona muli iho, oia o Kalaehina. Mamua ae o ka make ana o Kalaepuni ma Keanapou, i Kahoolawe, ia Kalaepuni e noho ana ma ko Keawenuiaumi noho ana alii, o Hawaii. Kena aku la o Kalaepuni i na kanaka, mai kela pea a keia pea o Kona, e hele me Kalaehina i ke kauo waa ma Kapua, aia ia wahi ma Kona Hema, e pili ana me Kau. Ma keia hele ana, ua hoonoho ia o Kalaehina i luna nui maluna o na mea a pau loa, e like me ka nui o na waa a me na okana o Kona. A hiki lakou i kahi o na waa e waiho ana, eono waa, eono okana, olelo aku o Kalaehina i kana olelo kuahaua: "E na makaainana o kuu kaikuaana, o Kalaepuni, e hoolohe mai oukou, o ka okana e hiki e ana kana waa i kai, alaila, e lilo ia mau kanaka i punahele na Kalaepuni."

Kauo aku la ka okana mua i ka lakou waa, a hiki ma kekahi kipapali, o Nawaahookui ka inoa, eono iwilei kona kiekie, pela no ka hana a pau na waa eono, aohe waa i hiki loa i kai. Nolaila, haalele lakou i na waa, a hoi aku la a hiki i mua o Kalaepuni, ninau mai la o Kalaepuni: "Auhea na waa?" Olelo aku o Kalaehina: "Ua kauo mai nei makou a kahi i haalele aku nei, he wahi kipapali, aia i laila kahi i ili ai na waa a eono." A lohe o Kalaepuni, huhu loa iho la ia i kona kaikaina, olelo aku la: "Aole anei au i hoonoho aku ia oe i luna maluna o na kanaka a pau, a no ke aha la oe i hooponopono ole ai e like me ka'u olelo ia oe? Nolaila, o oe hookahi ke pii e kauo mai i na waa, o na

yourself. The rest of the people shall not go to assist you, and if you will not be able to get the canoes down you shall be a sacrifice for the temple."

When Kalaehina heard the command given him by his older brother he was much frightened, for he believed that he was unable to get the canoes down. He, however, began to study the matter and all that night and the next day he spent in making plans as to how to overcome this most difficult matter. After at last hitting on a plan he went up to the place where the canoes were lying, took a look at them and proceeded to Kau. When he arrived in Kau he deceived the people, saying: "Ye people of Kau, the king, Kalaepuni has given me orders to tell you to go and haul the canoes down to the beach." When the people heard this they all started for Kapua. Upon arriving at the place, the people lifted up the canoes, carried them to a place from where they could be dragged to the beach and placed in the sea; five of them were then paddled to Keauhou, where Kalaepuni was stopping, while Kalaehina followed behind with the other canoe on his back, coming by the upper road to Kainaliu. When Kalaepuni saw this he praised his younger brother for being so strong.

When the day of celebration of Kalaepuni arrived the king displayed his brother's strength in the presence of all the people. Kalaehina took up one of the six canoes and threw it into the sea as though it was a spear, without much effort. A few days after this Kalaehina saw the king's chief steward chopping firewood, he picked up a stick of wood and struck it with his head, breaking the stick into small bits, thus making the hard ohia appear as nothing.

When Kalaepuni saw how strong Kalaehina, his brother, was, he said: "My younger brother, we are indeed fortunate because of our great strength. I have become king of Hawaii through my great strength, now I think it well of you to go to Maui and kill all the offspring of the chiefs of that island so that you can reign[16] in place of Kamalalawalu." Kalaehina agreed to this request of his brother. At the close of the kapu days set apart for the sacrifices of the temple in Hawaii he set sail for Maui.

When Kalaehina arrived at Hana, Maui, the people at the time were engaged in games of strength and skill of the king of Maui, Kamalalawalu, at the hill of Kauwiki. Great crowds of people were gathered and the kapu sticks separating the king's palace from the people were put up. When Kalaehina saw them, he took them down[17] and boldly entered into the place reserved for the king. When Kamalalawalu the king saw these doings of Kalaehina he ordered the people to jump on Kalaehina and kill him. As the people were about to place their hands on him, he swept them off their feet as though they were but ants, killing a large number of them.[18] At sight of this great strength, Kamalalawalu was so afraid that he escaped to a pool of water at Waianapanapa[19] which lies in Honokolani, Hana, and this pool of water is there to this day.

Kalaehina then became the king[20] of Maui and he reigned in the place of Kamalalawalu. This fact was reported from Hawaii to Niihau and his great strength and succession as king of Maui was the one topic of conversation.

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[16] Kalaehina, recognized as possessing great strength, is designated an aspirant for the kingship of Maui.

[17] A defiant act, desecrating any premises indicated as kapu, or sacred.

[18] Intimidating his opponents by feats of strength.

[19] *Waianapanapa*, dazzling water.

[20] Kalaehina becomes king of Maui, as his brother became king of Hawaii, through the hiding in fear of the rightful rulers.

kanaka a pau e noho lakou aole make pii, a i hiki ole na waa ia oe, alaila, kau ia oe i kanaka no ka heiau."

A lohe o Kalaehina i keia mau olelo a kona kaikuaana, makau loa iho la ia, i ka hiki ole o na waa ia ia, noonoo iho la ia mai ka po a ao, mai ke ao a po, hele aku la ia a kahi o na waa i waiho ai, nana iho la a haalele, hele aku la ia a hiki i Kau. Malaila o Kalaehina i olelo ai me ka hoopunipuni, penei kana mau olelo i ko Kau poe: "E na kanaka o Kau nei, i kauoha mai nei ke 'lii, o Kalaepuni ia'u, e olelo aku ia oukou, e hele e kauo i na waa." A lohe na kanaka i keia olelo a Kalaehina, ia manawa, akoakoa koke mai lakou a kahi o na waa i kau ai, oia o Kapua. Hapai ae la na kanaka i na waa a kahi kupono e kauo ai, a lana i loko o ke kai. Hoe ia aku la elima waa ma ka moana, a hiki i Keauhou, kahi a Kalaepuni e noho ana, hookahi waa mahope me Kalaehina. O ia waa i koe mahope, auamo ae la o Kalaehina a hele mai la mauka a hiki i Kainaliu, auamo aku la o Kalaehina a hiki imua o Kalaepuni kona kaikuaana, mahalo iho la o Kalaepuni i kona kaikaina no ka ikaika loa i ke amo waa.

A hiki mai ka la hookahakaha o ke 'lii o Kalaepuni, ia la i hoike ai o Kalaehina i kona ikaika i mua o na mea a pau loa. Lalau iho la ia hookahi waa o na waa eono i kauo ia mai ai, a pahee aku la i loko o ke kai, me he ihe la, a me he mea ole la ia ia. Nana aku la o Kalaehina i na aipuupuu a ke 'lii, e kaka wahie ana, lalau iho la ia hookahi pauku wahie, a hahau iho la i kona poo, a okaoka liilii loa, lilo iho la ka paa o ka ohia i mea ole.

No keia ikaika o Kalaehina, olelo mai o Kalaepuni: "E kuu kaikaina, pomaikai kaua, i ko kaua ikaika nui. Lilo ae nei au i alii no Hawaii nei ma kuu ikaika, e aho e holo oe i Maui e luku i na pua alii o laila, a e noho alii ma ko Kamalalawalu wahi." Ae aku o Kalaehina i ka olelo a kona kaikuaana, a Kalaepuni, noho iho la ia a hala na la kapu heiau o Hawaii, a hala ia, holo aku la ia i Maui.

A hiki o Kalaehina ma Hana i Maui, ia wa, he aha mokomoko ka ke 'lii o Maui, a Kamalalawalu ma ka puu o Kauiki, e akoakoa ana na kanaka he lehulehu, me ka pulouloul kapu o ke 'lii, ae aku la o Kalaehina maluna o ia kapu, lalau iho la i ka puloulou, a lilo i mea ole i loko o kona mau lima. A ike o Kamalalawalu ke 'lii i keia mau hana a Kalaehina, kena ae la ia i ka lehulehu, e lele maluna o Kalaehina a pepehi. A makaukau ka lima o ka lehulehu e pepehi ia Kalaehina, ia wa o Kalaehina i pulumi ai me kona mau lima i na kanaka, e like me na naonao liilii loa, e kuolo ia ana, pela ka hana ana o Kalaehina ia lakou. Ma keia hana a Kalaehina, ua makau o Kamalalawalu, a mahuka aku la a noho ma ka punawai o Waianapanapa, aia ia wahi ma Honokolani ma Hana a hiki i keia la.

Lilo ae la o Kalaehina i alii no Maui, ma ko Kamalalawalu noho alii ana, kui aku la keia kaulana mai Hawaii a Niihau, i ka ikaika o Kalaehina a me kona noho alii ana no Maui ma kahi o Kamalalawalu.

Legend of Kapakohana.

KAPAKOHANA was the strongest man on Kauai[1] and because of his great strength he, too, was reigning in place of Ola,[2] the great king of that island. When rumors of the great strength of Kalaehina reached him he became very anxious to meet Kalaehina. After making his preparations he set sail from Kauai and first landed on Oahu; from Oahu he set sail for Maui, landing at Honuaula, where he left his canoe and walked to Kipahulu. That night he slept at a house where he was befriended.

The people of the place asked him: "Where are you going and where are you from?" He replied: "I am from Kauai and am on a journey of sight seeing. I am going to Hana and from there I will make a complete circuit of the island of Maui. After that I shall return to Kauai." The people then said: "What a great pity that such a good looking man[3] like you should be killed by our ill-tempered king Kalaehina. You had better return home." Kapakohana said: "Will he then get angry with a person who goes quietly along the highway?" "Yes, he will get angry. He is the most violent tempered man and is also very powerful. He has destroyed most all the chiefs and warriors on the island and he pays homage to no one. Our king, Kamalalawalu, has escaped for fear of him." Kapakohana then questioned them further: "What has he done to show that he is powerful?" "Here, he can pull up large trees by the roots, and he chops his firewood with his head when the stewards act slow. On the king's labor days the people are not allowed[4] to talk for they all fear him. That's it that you may know." Kapakohana then replied: "He is not so very strong then, seeing that his main strength is only in the pulling up of trees. With a few blows from my fists he will run away." The people with whom he was staying said: "You will not have any chance against him for he is very strong." Kapakohana remarked: "I would be pleased to meet him in combat if he will say so."

That night Kapakohana spent with his friends. On the next day he proceeded on his way and arrived at Kaiwiopele in Hana. In this journey the people with whom he had spent the night accompanied him,[5] for they were anxious to see the combat.

When Kapakohana arrived in the presence of Kalaehina, Kalaehina looked up and saw a man standing before him. He then called out in a loud voice: "I will tear you up![6] I will tear you up!" When Kalaehina was making this threat, the people took pity on

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[1] Kauai was noted for her celebrities, and the fame of her traditional strong men, her swift runners, her skilled astrologers and prophets, etc., form the theme of many chants and stories.

[2] King Ola was a ruler of Kauai remembered for his beneficent deeds for the good of his people, in roads, ditches, etc., and is said to have built the temple of Hauola in the Waiawa valley to commemorate his recognition as of royal lineage, for, like Umi of Hawaii, he had to prove his claim.

[3] It is noticeable in these writings how the sympathies are drawn on for beauty of face and form.

[4] Kalaehina, in self conceit, evidently rules by might, without thought of winning his subjects by a considerate course.

[5] The visitor naturally has the sympathy and well wishes of the residents, whose cause against an overbearing king he voluntarily espoused.

[6] "Brag is a good dog," but the bluff to frighten his opponent failed.

Kaao no Kapakohana.

OIA ko Kauai kanaka ikaika loa, a oia ke noho ana ma ko Ola wahi, ko Kauai alii nui. A lohe oia i ko Kalaehina ikaika, makemake iho la oia e holo mai e hakaka me Kalaehina. Holo mai la ia mai Kauai mai a pae ma Oahu, mai Oahu mai a pae ma Honuaula i Maui, kau na waa i laila, hele aku la mauka a hiki i Kipahulu, ahiahi iho la, moe malaila, i kau hale kamaaina.

Ninau mai la kamaaina: "Mahea kau wahi hele? A mai hea mai nei oe." Olelo aku keia: "Mai Kauai mai nei au, e hele ana i ka makaikai a hiki i Hana a puni o Maui nei, alaila, hoi ia Kauai." I mai na kamaaina: "Minamina wale ko kanaka maikai, i ka make i ke 'lii huhu o makou, ia Kalaehina, e aho e hoi oe." I aku o Kapakohana: "He huhu no ka ia i ka mea hele malie ma ke alanui." "Ae, he huhu no, he oi kela o ke kanaka huhu a me ka ikaika, ua noke ia na 'lii a me na koa, aohe puko momona ia ia, a ua mahuka ke 'lii o makou, o Kamalalawalu a holo, no ka makau." Ninau aku o Kapakohana: "Heaha na hoailona ikaika ona a oukou i ike ai?" "Eia, e hiki ia ia e huhuki i na laau nunui e ulu ana, a e hiki ia ia e kaka i kana wahie ma kona poo (me he koi la ka oi), ke lohi ke kaka ana o na aipuupuu. Ina he la koele, aohe pane leo, aohe walaau, nolaila kau ka weli i na kanaka a pau nona, oia la i lohe oe." I aku o Kapakohana: "Aohe hoi ha he ikaika, he ikaika huhuki laau wale iho la no, ehia auanei au puupuu holo ia." I mai na kamaaina: "Aole oe e pakele, he ikaika auanei kela a kana mai." Olelo aku o Kapakohana i na kamaaina: "Ina e aa mai ia ia'u e hakaka maua, lealea loa au."

Moe iho la lakou a ao ia po, hele aku la o Kapakohana a hiki ma Kaiwiopele i Hana, ma keia hele ana o Kapakohana, hahai pu aku la na kamaaina o kona hale i moe ai, e ike i ko laua hakaka ana.

A hiki o Kapakohana i mua o Kalaehina, nana mai la o Kalaehina a ike he kanaka e hoea aku ana i mua ona. Kahea mai la o Kalaehina, me ka leo nui: "E nahae auanei! E nahae auanei!" Ia manawa a Kalaehina i kahea ai, ke aloha nei ka lehulehu

Kapakohana, for they were sure that he would be killed. Kapakohana, however, fearlessly held his ground. When he saw the people working and not a word could be heard from them, he knew that what he had heard was indeed true. Kalaehina then prepared himself to grapple with Kapakohana. When Kapakohana saw that Kalaehina was about to take hold of him he called out to the people to stop their work.

Kalaehina then grabbed hold of Kapakohana and held him. Kapakohana also reached out and held Kalaehina fast, this being Kapakohana's favorite method [of fighting]. The two then began to wrestle; first one would be on top and then the other would be on top. This was kept up until Kapakohana was almost exhausted. While they were wrestling, Kapakohana was at the same time studying how he could overcome his opponent; at last he hit upon a plan, and that was to push his opponent to the cliff of Kaihalulu, at the sea shore, near to Kapueokahi in Hana.[7] When they were directly on the cliff, Kapakohana made one last effort and they both rolled over the cliff and fell into the sea, both going under. After a while Kapakohana came up with the dead body of Kalaehina. Kapakohana then proceeded to cut out the lower jaw of Kalaehina and showed it to the people who were gathered at the beach. When they saw the jaw[8] of Kalaehina, they knew then that he was indeed dead.

After the death of Kalaehina, Kamalalawalu again became the king of Maui and took upon himself his former powers. The people of Hana urged upon Kapakohana that he remain with them as their chief and that he rule over them in place of Kalaehina; but he refused.[9]

A few days after the death of Kalaehina, Kapakohana returned by way of Honuaula to the place where his canoe was moored, boarded it and he set out for Molokai landing at the Kalaau point, where he spent the night. Early the next day he again set out and landed at Ulukou in Waikiki; from this place he continued on his way and by night of the same day he landed at Pokai, in Waianae. On the next morning he again set out and by dusk he entered the mouth of the Wailua river, in Kauai, where he landed.

That night while he and his people were getting ready for their evening meal the robber[10] cannibal of Hanakapiai arrived; he was on his way to kill and devour the people of Wailua. When Kapakohana saw the hairless cannibal he said: "What do you want coming here? Do you not know that I am the strongest fighting man on Kauai? Why are you not afraid of coming to this place?" The robber answered: "I don't know who you are, nor your strength. I did not come here to hear you talk. I came here on a different errand." Kapakohana then asked him: "What is your errand?" The hairless cannibal answered: "To eat you up first and then chew your bones until they are as fine as dust." Kapakohana then said: "I am ready for you then." Kapakohana then grabbed hold of the robber around the body and held him

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[7] Kapakohana's success in this close-matched struggle was in being able to drown his man without himself losing his grip under water. He perhaps had a diver's experience, otherwise he took equal chances in going over the cliff together.

[8] This seems an unusual accepted certificate of death; but resembles Palila's act of taking the jawbones of his three warrior antagonists as his trophies.

[9] Such modesty was deserving of some public recognition by Kamalalawalu, the restored king.

[10] An *olohe* was a robber skilled in the *lua*, able to break one's bones in wrestling. They were said to be hairless, and to oil their bodies to lessen the chances of an opponent's grip upon them. This one had the added faculty of cannibalism to his profession.

ia Kapakohana i ka make ia Kalaehina. A hiki o Kapakohana i mua o ke alo o Kalaehina a me na kanaka mahiai, nana aku la ia, aohe pane leo, aohe walaau, no ka mea, ua kau o Kalaehina i ke kanawai, no ka walaau. Ia wa, makaukau o Kalaehina e hopu ia Kapakohana, a ike o Kapakohana ia anehenehe o Kalaehina, e hopu ia ia, kahea aku la ia i na kanaka koele, ua oki ke koele.

Ia manawa, lele mai la o Kalaehina a hopu ia Kapakohana, paa iho la, e puliki aku ana o Kapakohana ia Kalaehina paa loa, no ka mea, o ia ka Kapakohana mea makaukau loa. Ia manawa hakoko laua me ka ikaika loa, maluna, malalo, malalo, maluna, a aneane e pau ke aho o Kapakohana. I loko o ko laua wa e hakoko ana, noonoo iho la o Kapakohana, hookahi mea pono ia ia, e hooke ia Kalaehina, i ka pali kahakai o Kaihalulu e kokoke la i Kapueokahi ma Hana. A kupono laua maluna pono o ka pali o Kaihalulu, lele pu aku la laua a elua i ka pali, a nalo i loko o ke kai, a mahope, ea mai la o Kapakohana, ua make o Kalaehina. Lawe pu mai la o Kapakohana i ke a auwae o Kalaehina a hoike ae la i na kanaka o uka, maopopo iho la, ua make o Kalaehina.

Mahope o ka make ana o Kalaehina, lilo ae la o Kamalalawalu i alii no Maui, e like me kona ano mamua. O na kanaka o Hana, kaohi mai la lakou ia Kapakohana e noho i alii no lakou, e like me Kalaehina, hoole aku o Kapakohana.

Alaila, hoi aku la o Kapakohana, a loaa na waa ona ma Honuaula e kau ana, ee aku la ia a holo i ka moana, a pae ma Molokai, i ka lae o Kalaau, moe a ao ae, holo a pae mai ma Waikiki i Ulukou. Ia po a kau i Pokai ma Waianae, moe a kupono ka la, holo aku la a molehulehu, komo ma Wailua i Kauai, a pae aku la i uka.

Ia lakou e makaukau ana e paina, hiki ana ka olohe aikanaka o Hanakapiai, e hele ana e ai i kanaka o Wailua. A ike o Kapakohana i ka olohe, olelo aku la ia: "Ea, heaha kau o onei o ka hele ana mai, aole oe i ike, owau ko Kauai nei kanaka ikaika i ka hakaka, a heaha kou mea i makau ole ai i ka hele maanei?" Olelo mai ka olohe: "Aole au i ike ia oe, a me kou ikaika aole hoi au i hele mai e hoolohe i kau olelo, he hana okoa ko'u mea i hiki mai ai ianei." Ninau aku o Kapakohana: "Heaha ia hana au?" Wahi a ka olohe: "O kuu ai aku ia ia oe a pau, o kuu nau aku i ko iwi a waliwali, a okaoka, a lehu." I aku o Kapakohana: "Ua makaukau wau ia mau mea au e olelo mai la." Ia wa, lalau o Kapakohana i ka olohe, me ka puliki a paa loa i kona kino, aka, he

fast, but this was nothing to the cannibal. They then began to wrestle until Kapakohana was held by the cannibal and was so exhausted that he began to grow faint. Kapakohana, realizing that he would get killed if they were to keep on with the fight,[11] asked of the cannibal that they become friends and to come and go to visit each other and partake of cooked taro.[12]

At this request the hairless cannibal of Hanakapiai agreed to be friends and allowed Kapakohana to get up and to cease the combat. Thinking that Kapakohana was honest in his intentions the robber cannibal became careless at nights and grew less watchful. One night while he was fast asleep, Kapakohana and two forties of his men came and surrounded the house of the cannibal with nets and ropes and prepared to catch him.

While the men were engaged in their work, the cannibal rose and sat up, for he was disturbed by the sound of the voices of the men outside of the house. He then looked out and saw the people setting their nets; he then studied a plan as to the best means of getting out. Instead of trying to get out by the doorway he climbed up to the roof and tore open the top of the house and made his escape by taking hold of a branch of the kukui tree which grew close to the house. There he sat and listened to the talk and the orders that were being given by Kapakohana, to make ready and set the house on fire so as to kill the hairless cannibal. When he heard this, he said to himself: "I am going to kill you all and eat you up, from the smallest to the largest of you." He then jumped down from the tree and crawled up to the men and began killing and eating them. He kept this up until he came up to Kapakohana. When Kapakohana saw the cannibal he jumped at him and held him by the throat. The fight was continued from the rest of that night and all the next day until just as the sun was sinking in the sea the cannibal was at last made fast and held to the ground. Kapakohana, then reached out for his war club and struck the cannibal in the temple a couple of times, depriving him of the further enjoyment of the heat of the sun, thus killing him.[13]

Kapakohana then took out the eyes[14] of the cannibal to be used as bait for shark fishing. He next stripped the bones clean[15] and used them for a place to hang up his calabashes. The rest of the body was then carried to the temple and placed on the altar as a sacrifice. Thus was the cannibal killed by Kapakohana.

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[11] A case of "discretion" being "the better part of valor."

[12] To "break bread" with one was said to be a seal of friendship with some people; it may have been the impression intended in this case.

[13] Fancy the physical endurance for a fight of eighteen or more hours continuous, and to be dispatched with a war club in the end!

[14] Eyes were sacrificial offerings rather than shark bait, usually, and the departure seems strange in this case, seeing the body was carried to the temple for such purpose.

[15] To turn one's bones into fish-hooks or other purposes was the most dreaded insult.

mea ole ia i ka olohe. Ma keia hakoko ana, ua paa loa o Kapakohana i ka olohe, a ua pau loa kona aho, a kokoke e nawaliwali o Kapakohana, nolaila, nonoi aku o Kapakohana: "E hoaikane kaua, he mea kipa ka hale, he mea ai na kalo moa."

Ma keia olelo a Kapakohana, ua hookuu ka olohe aikanaka o Hanakapiai ia Kapakohana, manao iho la ka olohe, he olelo oiaio keia a Kapakohana, walewale kona manao, a hemahema kona moe ana i ka po. Ia ia e moe ana, ala mai la o Kapakohana me kona mau kanaka elua kanaha, a hoopuni i ka hale me ka upena, a me na kaula he nui loa a me na kanaka e makaukau ana e hopu i ka olohe, ia lakou e makaukau ana e hoopuni i ka upena.

Ala mai la ka olohe, a noho i luna, me ka noonoo i kona moe ana, lohe aku la ia i ka nehe o na kanaka a me ka halulu, kiei aku la ia a ike, he upena ka mea e hana ia nei mawaho, lele ae la ia a luna o ka hale, wawahi ae la ma kaupoku, a hemo ae la ke poo ma waho. Lele aku la ia a kau luna o ka lala kukui, noho iho la hoolohe i ka leo a me ke kamumu, e olelo ana o Kapakohana. "E makaukau oukou a pupuhi ae ke ahi, i pau ka olohe aikanaka." A lohe ka olohe i keia olelo, i iho la ia: "Make oukou ia'u. E ai aku ana au ia oukou a pau loa, mai ka mea nui a ka mea liilii." Lele iho la ua olohe nei, mai luna iho a lalo, kokolo aku la keia a kokoke, lalau aku la hookahi kanaka, pau ae la i ka ai ia, lalau hou alua kanaka, pau hou no i ka ai ia. Pela no ka ai ana a ka olohe, a loaa o Kapakohana lele aku ana ka olohe ai, e lele mai ana o Kapakohana, paa i ka puu o ka olohe, pela laua i noke ai a kokoke e napoo ka la i lalo o ke kai, paa ka olohe a hina iho la i lalo o ka honua. Lalau aku la o Kapakohana i kana laau palau a hoomoe ma ka hono o ka olohe, elua hana ana peia, haalele ka olohe, i ka la i ka mea mahana, a make iho la ia.

Poalo ae la o Kapakohana i na maka o ka olohe, i mea kupalu mano, lole ae la i na iwi i mea kau paipu, a o ke kino okoa hoi, kaumaha ia aku la na ke 'kua i luna o ka heiau. Pela i pau ai ke kaua ana o Kapakohana me ka olohe.

Legend of Kapunohu.

KUKUIPAHU in Kohala is the place where Kapunohu was born. Kukuipahu[1] was also the name of his brother-in-law. Kanikaa was the name of his god and Hoomaoe was the name of his fisherman. Hoomaoe was a great fisherman. On coming home one day after he had been out fishing and had caught ten fish, he was met by the god named Kanikaa.[2] Kanikaa asked of Hoomaoe: "You seem tired. You must have plenty of fish to eat. You must have caught a good many." Hoomaoe answered: "Indeed I have some fish." "How many?" asked Kanikaa. "Ten." "Let me have some of them?" Hoomaoe gave him some; but Kanikaa kept on asking until Hoomaoe had given him all the ten fish. After Kanikaa had received the last fish, he knew that Hoomaoe was a very kind hearted man. Kanikaa then said to Hoomaoe: "I came with the intention of eating you up; but because of your great kindness to me, I will therefore save you and I shall henceforth be your god."

Sometime after this Kanikaa set out for the playground, where the game of glancing the spear[3] was being carried on, taking with him his spear called Kanikawi. While he was throwing his spear on the course, Kapunohu came along and upon seeing the spear he picked it up and ran off swiftly with it. When Kanikaa saw Kapunohu run off with his spear he gave chase[4] with the idea of killing Kapunohu if he should catch him. In running away with the spear, Kapunohu ran toward upper Kawaihae with Kanikaa hot after him. Upon coming to an underground tunnel Kapunohu entered it with Kanikaa right along behind. Kapunohu went out at the other end and soon after Kanikaa also went out. The chase was kept up for some time till at last they agreed to make friends.[5] Because of this fact this place is to this day called Kaholeiwai, meaning, that it is the place where the winds from the southwest meet in conflict with the winds from the northeast. This, their battle ground, is known as Kaholeiwai. One wind cannot overcome the other and a distinct line lies at this place,[6] which has always been famous for this fact; and both winds have continued the fight from that day to this and it will always be kept up.

When Kanikaa and Kapunohu became friends, Kapunohu kept Kanikaa's spear, Kanikawi, and Kanikaa became the god of Kapunohu.

After this Kapunohu returned and lived with his sister, the wife of Kukuipahu, the king of Kohala. On the morning after his return, while their morning meal was being prepared, the sister told Kapunohu: "Go and take your morning meal with your

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[1] Readers will have noticed in many cases, as in this story, the name of a person and a place to be the same. Kukuipahu figures in story as a king of Kohala and proves so in this case.

[2] Kanikaa, Kapunohu's god in human form.

[3] Game of *pahee*, glancing a javelin kind of spear over a level course or track.

[4] The human passions predominate over his claimed god-like powers.

[5] Making the best of a bad defeat. This seems to be the usual course with not a few legendary contestants.

[6] Weaving nature's phenomena into local tradition.

He Kaao no Kapunohu.

NO KUKUIPAHU i Kohala o Kapunohu, o Kukuipahu ke kaikoeke, o Kanikaa ke 'kua, o Hoomaoe ka lawaia. He kanaka lawaia o Hoomaoe, ia ia e iho ai i ka lawaia a hoi mai me na ia he umi, halawai laua me ke 'kua, o Kanikaa ka inoa. Ninau aku o Kanikaa ia Hoomaoe: "Kani ka hoe? Ai wale i ka ia, loaa aku la ka ia." I aku o Hoomaoe: "He ia no." "Ehia ia?" Wahi a Kanikaa. "He umi ia." "Na'u kekahi ia." Haawi mai la o Hoomaoe. Pela no ke noi ana a Kanikaa a pau na ia he umi. Ma keia nonoi ana a Kanikaa ia Hoomaoe, ua maopopo ia ia he kanaka lokomaikai o Hoomaoe, nolaila, olelo aku o Kanikaa ia ia: "I kii mai nei au ia oe e ai, a no ko lokomaikai launa ole ia'u, nolaila, ola oe ia'u, a lilo no hoi au i akua nou."

Mahope o laila, hele aku la o Kanikaa i ka pahee me kana ihe o Kanikawi. Ia ia e pahee ana, a holo ka ihe i ke kahua pahee, ia wa o Kapunohu i lalau ai i ka ihe a holo, me ka mama loa. A ike o Kanikaa ua lilo kana ihe ia Kapunohu, alualu aku la ia me ka manao e pepehi a make o Kapunohu, ma keia hahai ana ia Kapunohu, hiki laua i Kawaihae uka, a komo o Kapunohu i loko o ka lua, komo o Kanikaa i loko o ka lua, puka o Kapunohu i waho, pela ko laua hana ana a hoaikane laua. Nolaila, ma keia hana ana pela, ua kapaia ia wahi o Kaholeiwai a hiki i keia la. Eia ke ano; he wahi hakaka o ka makani maoli me ka naulu, e hiki i ka makani hikina ke pa mai a hiki i laila, aole e hiki ke lele ma ke komohana o Kaholeiwai, a pa aku, pela hoi ka naulu, aole e hiki ia ia ke nee ma ka hikina o Kaholeiwai. Nolaila, ua kaulana ia wahi mai kahiko loa mai a hiki i keia la, a ke mau nei no ko laua hakaka ana a hiki i keia la, a mau loa aku no.

Ma keia launa ana o Kanikaa me Kapunohu, ua lilo ia Kapunohu ka ihe a Kanikaa, o Kanikawi, a ua lilo no hoi o Kanikaa he 'kua no Kapunohu.

Hoi aku la o Kapunohu a noho me kona kaikuahine, ka wahine a Kukuipahu, ke 'lii o Kohala, noho iho la, a hiki i ka wa ai o ke kakahiaka, i mai la ke kaikuahine o Kapunohu, o hele mamua e ai me ko kaikoeke, no ka mea he ai kapu. A hiki o Kapu-

brother-in-law." This was because the women were not allowed to eat with the men. When Kapunohu arrived at the eating house he took up the wash basin and washed his hands.[7] While he was doing this Kukuipahu asked: "After your hands are washed what are you going to eat?" Kapunohu replied: "I was called to come." Kukuipahu then asked of those within the house from one end to the other, if anybody had called Kapunohu to come. The people within the house all denied ever calling him. This was of course meant for an insult and Kapunohu felt it deeply.[8] Kapunohu then went back to his sister and told her of his treatment. Shortly after this Kapunohu went off feeling bitter toward his brother-in-law.

From this place Kapunohu went on up toward the uplands until he came to a row of wiliwili[9] trees. These trees were of large size, resembling the kukui[10] trees, but very light and not as hard as the wood of the kukui. Kapunohu then, with an idea of testing his strength, threw his spear at the first tree and the spear went through them all. It is said there were eight hundred[11] of the trees which stood in a straight row. He made a clean hole in each tree, all in one thrust.

After this display of his strength Kapunohu continued on his way up until he met two old men who were farming along the highway. The land which they were cultivating is known as Nahuluaina. Kapunohu then said to them: "Say, old men, I want you to each take a flag and run with all your might away from each other and where you stop, that shall be the boundary[12] of your lands." The names of the old men were Pioholowai and Kukuikiikii. They each took up a flag and ran with all their might. In their effort to cover as much ground as possible, Pioholowai did not go very far before he became exhausted and so planted his flag; because of this his land was short and the name of that land is Pioholowai to this day, after his name. Kukuikiikii, on the other hand, ran and covered much more ground before he planted his flag, consequently his land was much larger, and the name of the land is Kukuikiikii to this day, after the old man who owned it. Because of the mode of the division of these two lands all the following pieces of lands are cut off short and do not run clear up to the mountains: Hualoa 1, Hualoa 2, Kealahewa 1, Kealahewa 2, Kealahewa 3, Hukiaa 1, Hukiaa 2, Kokoiki 1, Kokoiki 2, Puuepa 1, Puuepa 2, Kapakai, Upola, Honoipu, Puakea 1, Puakea 2, Puakea 3, and Kamilo. Those lands are bounded today as they were made at the time this story relates. They do not run clear to the mountains like the other lands in the district of Kohala.

Kapunohu continued on his way until he arrived at Waioopu in Halaula, where a woman by the name of Halaula was living and with whom he lived for three days. From this place he continued on his way until he came to Puaiole, in Aamakao where a woman by the name of Aamakao was living and he staid here two days. From this last place he continued on his way until he arrived at Niulii, where the chief of that section of Kohala was living, a man by the same name, Niulii. This chief had under him all the

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[7] A natural act, especially considering the prevailing custom of all dipping their fingers in the same poi bowl.

[8] Proverbial Hawaiian hospitality seems to have its limitations and observance of etiquette.

[9] *Wiliwili (Erythrina monosperma)*, a tree of very light, soft wood.

[10] *Kukui (Aleurites moluccana)*, the candle-nut tree, hence its name.

[11] Nothing small about the feats of Hawaiian heroes.

[12] This method of defining a land section, *ili aina*, has its counterpart in the story of Umi.

nohu i mua, lalau aku la ia i ke poi wai holoi a holoi iho la i na lima. Ia Kapunohu e holoi ana i na lima, ninau aku la o Kukuipahu: "Holoi ka lima, heaha koalaala o ka ai ana?" I aku o Kapunohu: "I hea ia ae nei hoi." Ia wa, ninau ae la o Kukuipahu ia loko o ka hale, mai kela aoao a keia aoao: "E! Kela kala, o keia kala, e kahuwai, i kahea ia aku nei anei oinei e hele mai e ai?" Hoole mai la o loko o ka hale: "Aole, hilahila wale." Pa iho la keia olelo ia Kapunohu, hilahila loa, hoi aku la o Kapunohu a ke kaikuahine olelo, a pau ia, hele aku la o Kapunohu me ka huhu a manao ino i ke kaikoeke.

Pii aku la o Kapunohu a hiki i uka o ia aina, e ku ana ka lalani wiliwili, he laau nunui ia me he kukui la kona kino, ke nui ame ke kiekie, he laau oluolu no nae, aole paakiki loa e like me ke kukui. Ia wa, hoao o Kapunohu i kona ikaika i ka hou ihe, holoholo aku la ia me kana ihe a pahu aku la, komo aku la kana ihe i loko o na wiliwili a pau loa, ua olelo ia, elua lau wiliwili e ku ana ma ka lalani ana i pahu ai, a o ia mau wiliwili kai pukapuka ia Kapunohu, i ka pahu kookahi ana i ka ihe.

A pau keia hana a Kapunohu, pii aku la ia a loaa elua mau elemakule e mahiai ana i ke alanui, o Nahuluaina ko laua aina e mahiai ana. Olelo aku o Kapunohu ia laua: "E na elemakule, e holo olua me na lepa elua, me ko olua mama loa, a kahi a olua e kukulu ai, o ka palena ia o ko olua aina." O na inoa o ua mau elemakule nei, o Pioholowai kekahi, a o Kukuikiikii kekahi, hopu iho la laua i na lepa, a holo aku la me ka mama loa. Ma keia holo ana o laua, pau e ko Pioholowai aho, a kukulu koke i kana lepa, nolaila pokole kona wahi, a kapaia ka mokuna o ia aina, o Pioholowai a hiki i keia la, mamuli o kona inoa. O Kukuikiikii, kela loa kona mama i mua, a nui kona aina, kukulu ia iho la kana lepa, a ua kapa ia ia wahi o Kukuikiikii a hiki i keia la, mamuli o ka inoa o ka elemakule ahai lepa. Nolaila, ua waiho mumuku na aina o Hualoa 1, Hualoa 2, Kealahewa 1, Kealahewa 2, Kealahewa 3, Hukiaa 1, Hukiaa 2, Kokoiki 1, Kokoiki 2, Puuepa 1, Puuepa 2, Kapakai, Upolu, Honoipu, Puakea 1, Puakea 2, Puakea 3, Kamilo. Pela ke ano o kela mau aina a hiki i keia la, aole i hiki loa i ke kuahiwi, e like me na aina e ae o Kohala.

Hele aku la o Kapunohu a hiki i Waiaoopu ma Halaula, he wahine ia, noho iho la me ia ekolu la, malaila aku, a hiki i Puaiole ma Aamakao, he wahine ia, elua la me ia, malaila aku a hiki i Niulii, he 'lii ia no ia aoao o Kohala, mai ka pali o Awini a ka

lands included in between the heights of Awini and the Wainaia gulch; and from the Wainaia gulch to Kahua, Kukuipahu was the ruler. Kukuipahu had the larger part of Kohala, while Niulii had the smaller portion.[13] Because of this fact the two were constantly at war with each other, therefore Kapunohu journeyed and cast his lot with Niulii, so as to have a chance to meet and kill Kukuipahu who had insulted him.

Before Kapunohu arrived at the king's place it grew quite dark. He went down the Opuowao gulch, which is next to Makapala and climbed the next rise, called Kohepalapala, next to Niulii and then down a little hollow called Kaha. When Kapunohu arrived at this place he saw the daughters of Niulii bathing. The first was named Neue and the younger one was called Keawehala. Kapunohu looked at the two girls and they looked at him. Kapunohu was a handsome man and his whole body was without blemish. So the girls, too, were beautiful to look upon.

The two girls then asked: "Where are you from?" "I came along this way." "There is no man like you in these parts. Where are you from?" "I have come from the other end, from the ilima[14] district." "Yes, that is the truth. But when you say you are from these parts, that is not the truth. Where are you going to?" "I am going sight seeing along the way." "Yes, and where are you to spend the night?" "At the place where sleep will overcome me; there I will sleep." The girls then said: "And why not sleep here with our people?" "If you wish me to, I will." "Yes, we wish it." They then proceeded on to the house. When they arrived at the house they found Niulii and his wife Kawaikapu sitting by the doorway. Kawaikapu was also a very beautiful woman and very pleasant to look upon.

At sight of the young man, Niulii inquired: "Who is the third person?" The daughters replied: "A stranger that belongs to us. We were bathing when he came along, and being late we brought him home for the night and he can resume his journey tomorrow." Niulii then said: "You should take him as your husband, you two women," so Kapunohu took the two girls as his wives and made his home with the king, Niulii. A few days after this Niulii prepared for battle, and Kapunohu was made the general of all the forces of Niulii.

The men were then sent to the front and the enemy was met with on their side of the Wainaia gulch at a place called Piauwai. Here the forces of Kukuipahu, commanded by a man named Kaluakanaka were met and the battle commenced. In this battle the forces under Kaluakanaka were beaten back by the forces of Kapunohu. The war was then carried over the Wainaia gulch and into Iole; then into Ainakea directly above Hinakahua at Kapaau, where Kukuipahu with the rest of his army was stationed. At this place the battle became very fierce and the spears went darting back and forth. It was at this place that Kapunohu threw his spear, Kanikawi (whereby the sugar-cane leaves rustled, the blades of grass grated, clouds of dust arose[15]), and by its force killed 3200 men[16] and the slaughter was very great. Kapunohu took all the

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[13] Residents of Kohala speak of the divisions of their district as inside, the eastern, and outside, the western portion.

[14] *Ilima* district, probably so called from its drier section favoring the growth of this popular plant of the *Sida* genus, with its orange-yellow blossoms.

[15] This is one way of illustrating the force of air current from a spear's flight.

[16] Rather a large number of scalps for one warrior's belt.

pali o Wainaia, kona wahi, a mai Wainaia, a Kahua ko Kukuipahu wahi ia, oia ko laila alii. Ua nui kahi o Kohala ia Kukuipahu, a uuku hoi kahi ia Niulii. Nolaila, he kaua iwaena o laua i na la a pau loa, a o ia ke kumu o Kapunohu i hele ai a ma ko Niulii aoao, i make o Kukuipahu ia ia, no ka ukiuki i ka hoohilahila ana ia ia.

A hiki aku la o Kapunohu i ka wa ahiahi koena liula, iho aku la ia ma Opuowao, e pili la me Makapala, a pii aku o Kohepalapala ia kahawai, e pili la me Niulii, he wahi oawa o Kaha, ka inoa. Hiki aku la o Kapunohu i laila, e auau ana na kaikamahine a Niulii i laila. O Neue ka mua, o Keawehala ka muli, nana aku la o Kapunohu ia laua, nana mai la laua ia Kapunohu, he kanaka maikai o Kapunohu ma kona kino a puni, aohe kina, a pela no hoi na wahine.

Nolaila, ninau mai la na wahine: "Mahea mai oe?" "Maanei mai nei no." "Aole o onei kanaka elike me oe, mahea mai oe?" "Mawaho mai nei au ma na ilima mai." "Ae, he oiaio ia, a o ko olelo maanei mai nei, aole. A e hele ana oe o hea?" "E hele ana au e makaikai maanei aku." "Ae, hele oe a hea moe?" "A kahi no e make hiamoe ai na maka, alaila, hiamoe." Wahi a na kaikamahine: "Aole e piapia ko maka ianei e moe ai." "I ke aha hoi, ina ua pono ia i ko olua noonoo ana." "Ua pono no, e hoi kakou." A hiki lakou i ka hale, e noho ana o Niulii me kana wahine o Kawaikapu, he wahine maikai ia ma ka nana aku.

Ninau mai la o Niulii: "Owai ko oukou kolu?" I aku na kaikamahine: "He malihini na maua, e auau ana maua, ku ana keia, a no ka poeleele, hoihoi mai nei maua ia ia i ka hale nei e moe ai a ao hele aku." I mai o Niulii: "O ka olua kane ia, o olua na wahine." Moe iho la lakou a ao ae, hoonoho iho la o Niulii i ke kaua. Lilo ae la o Kapunohu i alihikaua no na koa a pau o Niulii. Hele mai la ke kaua a hiki i Wainaia maluna aku, o Piauwai ia wahi, loaa ko Kukuipahu alihikaua o Kaluakanaka ka inoa, i laila hoouka ke kaua, ma keia hoouka ana, hee ko Kaluakanaka aoao ia Kapunohu. Nee hope mai la ke kaua, a hala ka pali o Wainaia, a Iole, Ainakea, kupono i Hinakahua, ma Kapaau, i laila o Kukuipahu me ka poe o ke kaua. Alaila, o o na ihe, hou aku a hou mai, i laila o Kapunohu i hou ai i ka ihe ana o Kanikawi, nehe ka lau o ke 'ko, owe ka lau o ka manienie, ku ke ehu o ka lepo i luna, hookahi no pahu ana i ka ihe, ewalu lau kanaka i ku a make, mahope o laila ua nawaliwali ka ihe, ahulau iho la na kanaka i ka make. Lawe ae la o Kapunohu i ka ahuula a me ka mahiole, make iho la o Kukuipahu,

feather helmets and cloaks and Kukuipahu was killed[17] together with a large number of his men; the rest of his army retreated to Lamakee in Kaauhuhu, where they were overtaken by Kapunohu and the battle was again resumed.

In this battle Paopele, a great warrior, came out to meet Kapunohu; his war club, Keolewa by name, had six rounds on it. It was so long that when it was stood up its point would be wet with the mist in the heaven, and when laid down it would extend over the whole length of an ahupuaa[18] from the sea to the mountain; when held up it would hide the sun and it could also hold back the east wind. It required 4000 men[19] to carry it. When this man came out on the battle field at Lamakee fear entered the breast of Kapunohu, for the body of Paopele was very large and powerful; but his god Kanikaa said: "Don't be afraid of the loud-voiced thunder in the heaven for it has no strength; you thrust him with your spear, Kanikawi, and I will bite him." Soon after this instruction was given by Kanikaa, he bit the back of Paopele. While Paopele was considering the nature of this thing on his back, Kapunohu threw his spear at Paopele, which hit him squarely, passed through him and killed him instantly. Lamakee from that day to this became famous, for it was here that the great warrior Paopele was killed by Kapunohu. The remnant of the army of Kukuipahu was again routed and they retreated to Kaluawilinau, at Puuepa, and from there they retreated to Upolu, then Puakea, then on to Kamilo and up to the place where the old men planted their flags. Because of this fact the ahupuaa of Kukuipahu is one of the largest in the district of Kohala to this day. The whole of Kohala thus came under the charge of Niulii and he was acknowledged the king of the whole district.

After the battle, Kapunohu and his god Kanikaa set out for Oahu, taking his spear Kanikawi along with him, for a visit to his sister, the wife of Olopana. Kapunohu went aboard of a canoe at Kohala and landed at Keanapou, in Kahoolawe, where he spent the night; from this place he again set sail and landed at Kahalepalaoa in Lanai; then from this last place he set out and landed at Kaluakoi in Molokai; then from this place he again set out and landed at Makapuu Point, in Kailua, Koolau, where his sister Konahuanui[20] was living. When she saw Kapunohu they wept together, after which she said: "We have no food ready. You must be hungry. There is food growing out there in the patches. Your brother-in-law, Olopana is out with the men, working." Kapunohu said to the sister: "Let us go out so that you can show me the patches." When they came to the place she pointed out eight patches of large taro and returned home.

Kapunohu then set to work and pulled up all the taro in the eight patches, tied the taro into bundles and carried the whole lot in his two arms to the house, each arm holding the taro of four patches. When Kapunohu arrived at the house with the taro his sister looked on and said: "What an idea! I should think you would pull up but one patch, but here you have pulled up all the patches." Kapunohu replied: "This will give us plenty of food; we will not be required to get it in small quantities." Kapu-

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[17] A severe penalty for the breakfast table insult; see application of note 8.

[18] *Ahupuaa*, a division or tract of land within a district which might embrace several *ili*.

[19] It is difficult to understand the writer's viewpoint to reconcile the statement of his hero's ability to handle a club which required 4000 men to carry it.

[20] Name of the highest mountain peak of the Koolau range.

a me na kanaka he lehulehu, o ke koena, hee aku la a hiki i Lamakee ma Kaauhuhu, loaa aku la ia Kapunohu i laila, hoouka hou.

I laila la oili mai o Paopele, he koa ikaika ia, eono puali o kana laau palau, o Keolewa ka inoa, pulu ka welau o luna i ka ua awa, pau ka loa o ke ahupuaa mai ke kuahiwi a ke kai, ke hoomoe ia ma ka loa, paa ke kukuna o ka la, lulu ka makani o ka hikina, he umi lau kanaka nana e amo, alaila hiki. Iaia e ku ana i ke kahua o Lamakee, komo mai ka makau ia Kapunohu, no ka nui o ko Paopele kino ke nana aku, nolaila, pane iho o Kanikaa ke 'kua ia o Kapunohu: "Mai makau oe i ka hekili nui i ka lani, aohe ikaika. O kau ka pahu i ka ihe ia Kanikawi, o ka'u ke nahu." Mahope o keia olelo ana a Kanikaa, e nahu iho ana o Kanikaa ma ke kua o Paopele, lilo o Paopele i laila, e pahu iho ana o Kapunohu i ka ihe, ku o Paopele, halulu ana i lalo a make iho la. Nolaila, kaulana o Lamakee a hiki i keia la, no ka make ana o Paopele ke kanaka koa ia Kapunohu, nolaila, hee aku la ke kaua a hiki i Kaluaowilinau ma Puuepa, pela a hiki i Upolu, a Puakea, a Kamilo, koe, kahi a na elemakule i kukulu lepa ai. Nolaila, o Kukuipahu kekahi o na ahupuaa nui o Kohala, a hiki i keia la, mamuli o ka hana a kela mau elemakule. Puni ae la ka aina o Kohala ia Niulii, a oia wale no ke 'lii o Kohala puni ia wa.

A pau ke kaua ana, holo mai la o Kapunohu, me ke 'kua ona o Kanikaa, a me kana laau palau o Kanikawi, i Oahu nei i kona kaikuahine, oia ka wahine a Olopana. Kau mai la ia ma ka waa mai Kohala mai a kau i Keanapou i Kahoolawe, moe a ao, holo mai la a pae ma Kahalepalaoa, i Lanai, mai laila mai a Kaluakoi i Molokai pae, a hala ia, ma laila mai a pae ma ka lae o Makapuu, Kailua, Koolau. E noho ana ke kaikuahine i laila, o Konahuanui ka inoa, ike mai la ia Kapunohu, uwe iho la laua a pau, i aku ke kaikuahine: "Aohe ai moa, he pololi, he ai no aia i waena. A o ko kaikoeke hoi o Olopana, aia no i ka mahiai me na kanaka." I aku o Kapunohu: "E hele kaua e kuhikuhi oe ia'u i ka mala ai." Hele aku la laua a hiki, kuhikuhi mai la ke kaikuahine, ewalu loi kalo nui, a hoi aku la ke kaikuahine.

Noke aku la o Kapunohu i ka huhuki a pau na loi ai ewalu, ku ae la ke ahu o ka ai ma kapa, noke aku ana o Kapunohu i ka huhui a paa, hoo i ka ai i na lima, ma o a ma o, o ka aumaka iho la no ia o ke amo ana a hiki i ka hale, ua like me aha loi ai ma kela lima keia lima. A hiki o Kapunohu i ka hale me ka ai, nana mai la ke kaikuahine a olelo mai la: "Ka haha! Kupanaha oe! Kai no o ka huhuki ae nei kau hookahi loi, eia ka o ka huhuki no kau a pau loa." I aku o Kapunohu: "Nui hoi paha ka ai, aole e kii liilii." Lalau aku la o Kapunohu i kana ihe ia Kanikawi, a hahaki ae la i ka maka,

nohu then picked up his spear, Kanikawi, broke off the point and started the fire. When the fire lit, he took some of the taro and cut it up and threw the pieces into the fire and in this way used the taro for firewood. Because of this action of Kapunohu, the saying, "the hard taro of Waiahole," is known from Hawaii to Niihau.

When Olopana saw what Kapunohu had done, he began to scheme, that with the use of Kapunohu he would be able to conquer the whole of Oahu, as he and Kakuhihewa, the king of the Kona side of Oahu, were on bad terms. Through the advice of his priest, Olopana was made doubly sure that Kapunohu was a very strong and brave man and was fearless and willing to meet all comers. Therefore Olopana made Kapunohu the commander-in-chief of his forces and urged upon him to go and fight Kakuhihewa. In this battle Kakuhihewa was slain by Kapunohu and the whole of Oahu came under the rule of Olopana.

After the death of Olopana, Kapunohu left Oahu and journeyed to Kauai. Boarding his canoe he set sail and first landed at Poki, in Waimea; from this place he continued on to Wahiawa and then on to Lawai in Koloa where he settled down. There lived at this place a great warrior, by the name of Kemamo, who was noted for his great strength and skill in the use of the sling; he was without equal in its practice; his left hand was considered better than his right, and he could throw a stone for a distance of six miles and in the seventh mile its force ceased. No person in Kauai was found who could face him, not from amongst the chiefs or soldiers. Because of this man people were afraid to travel between Koloa and Nawiliwili; those on the Koolau side could not pass over to Nawiliwili and those from the Kona side were afraid to travel toward the Koloa side, for the reason that Kemamo and his wife Waialeale[21] lived between Koloa and Nawiliwili.

When Kapunohu arrived at Lawai he was entertained that night by some of the people of the place, and on the next day he prepared to continue on his journey. When he was ready to start, the people said: "You must not go by this way or you will get killed by our great warrior." Kapunohu then asked: "Who is this warrior?" "Kemamo." "In what is his strength?" "He is very skilful in the use of the sling. He never misses a shot, and the strength of his flying stone will go over five miles. Therefore you must not go for you will get killed." Kapunohu said: "Then he is not strong. The sling is only a plaything for the boys of our place and it is not considered of any consequence." These remarks made by Kapunohu were carried around until they reached Kemamo; so Kemamo made the remark: "Yes, this is the first time that my strength in the use of the sling has been denied. Well and good; if he desires to come and test as which of us is the stronger, let him come on." When Kapunohu heard this, he went out to meet Kemamo. Upon seeing Kapunohu, Kemamo asked: "Are you the man that has said that I have no strength in the use of the sling?" Kapunohu replied: "Yes, I am the man. It is because these people said that you are very skilful in the use of the sling, so I said, that it is the plaything with the small boys at our place."

When Kemamo heard this he became very angry toward Kapunohu and said: "What will the stranger bet on the proposition?" Kapunohu replied: "My life will be

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[21] Kauai's loftiest mountain.

a hoa iho la i ke ahi, a a ke ahi, lalau aku la i ke kalo a kolikoli, kiola aku la i loko o ke ahi, a mai la ke ahi, pela no kana hana mau ana, a lilo iho la ke kalo i wahie no ke ahi. Nolaila, ma keia hana ana a Kapunohu, ua kapaia "kalo paa o Waiahole," he olelo kaulana loa ia mai Hawaii a Niihau. A ike o Olopana i keia mau hana a Kapunohu, noonoo iho la ia, oia, ke kanaka e puni ai o Oahu nei ia ia, no ka mea, e noho kue ana laua o Kakuhihewa ke 'lii o Kona nei. Maopopo iho la ia Olopana ma kona lohe i ka olelo a kana kahuna, he kanaka koa ikaika loa o Kapunohu, he kanaka makau ole, he kanaka aa i mua o ka lehulehu. Nolaila, hoolilo aku la o Olopana ia Kapunohu i alihikaua nona, e hele e kaua me Kakuhihewa, ma keia kaua ana, ua make o Kakuhihewa ia Kapunohu, a lilo o Oahu nei a puni ia Olopana.

A make o Olopana, haalele iho la o Kapunohu ia Oahu nei, holo aku la ia ma ka waa a pae ma Poki i Waimea, Kauai, hele aku la ia malaila aku, a hiki i Wahiawa, malaila aku a Lawai i Koloa noho. I laila o Kemamo kahi i noho ai, he koa ia, he kanaka ikaika i ka maa ala, aohe ona lua ma ia hana o ka lima hema kona oi loa, e hiki ia ia ke maa i ka ala hookahi, i na mile eono, a i ka hiku o ka mile, pio ka ikaika o ka ala. Aole he kanaka aa o Kauai, e hakaka me Kemamo aole alii, aole koa. Nolaila, ua makau loa ia ka hele ana mai Koloa aku a Nawiliwili, aole hiki i ko Koolau ke hele mai maanei o Nawiliwili a pela ko Kona nei, aole hiki ke hele aku ma o o Koloa. No ka mea, e noho ana o Kemano ma waena o Koloa a me Nawiliwili, me kana wahine o Waialeale.

A hiki o Kapunohu i laila, moe iho la ia a ao ae, i kau hale kamaaina, hoeu ae la o Kapunohu e hele, olelo mai kamaaina: "Mai hele oe, o make auanei oe i ke koa o makou nei." Ninau aku o Kapunohu: "Owai ia koa?" "O Kemamo." "Pehea kona ikaika?" "He maa ala kona ikaika, aole e hala ka ala ke lele mai, aole hoi e nawaliwali i na mile elima, nolaila mai hele oe, o make auanei." I aku o Kapunohu: "Aole hoi ha he ikaika, he mea paani ka maa ala, na ko makou kamalii mai lewalewa, a he mea ikaika ole no." No keia olelo a Kapunohu, kaulana aku la ia a lohe o Kemamo, i iho o Kemamo: "Ae, akahi mea nana i hoole kuu maa, oia, ina he manao kona e hele mai e hoike i na ikaika o maua, e hele mai no." A lohe o Kapunohu, hele aku la ia a hiki, i mai la o Kemamo: "Ea! O oe ke kanaka nana i hoole kuu ala?" I aku o Kapunohu: "Ae, owau no, no ka olelo mai a lakou nei, he ikaika oe i ka maa i ka ala. Nolaila, olelo aku au, he mea paani ia na ko makou kamalii mai lewalewa."

A lohe o Kemamo, huhu iho la ia ia Kapunohu, a olelo mai la: "E! Heaha kau pili, e ka malihini?" I aku o Kapunohu: O na iwi ka'u pili." Ae mai o Kemamo: "Ae,

my stake." "Yes," said Kemamo, "and what else?" Kapunohu replied: "That is all a traveler takes with him. If you beat me my life shall be forfeited, and if I should beat you your life shall be forfeited." Kemamo agreed to this and the bet was declared made. Kemamo then said: "The course over which we shall compete in throwing the stone with the sling, shall be from Koloa to Moloaa in Koolau. We must make our throws over these points and toward Moloaa; whoever throws the greatest distance beyond Moloaa wins." Kapunohu replied: "Yes, I will agree to that, but I am going to use my spear while you use your sling." Kemamo agreed to this. Kemamo then asked: "Who shall take the first chance? Shall it be the stranger, or shall it be the native son?" Kapunohu answered: "Let the native son take the first chance and the stranger the last."

Kemamo then took up his sling and threw his stone, which went six miles and over, and it only fell and rolled after it had entered into the seventh mile, stopping at Anahola, where it was picked up by the best runner of Kauai, a man by the name of Kawaikuauhoe. Kapunohu then threw his spear, darting along from Koloa and over Niumalu, and as it shielded the sun from the coconut trees at this place the land was given the name of Niumalu,[22] as known to this day; then it went on and into the water in upper Wailua, giving the place the name of Kawelowai as well as the land next to it which is called Waiehu; from this place it again took an upward flight flying along till it pierced through a ridge at Anahola, which is called Kalaea, leaving a hole through it, which can be seen to this day; from this place it went on past Moloaa, then past Waiakalua, then into Kalihikai, where it grew weaker and finally stopped at Hanalei.

Kemamo was therefore beaten and the conditions of their bet were carried out. Kapunohu became thereby king of Kauai.

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[22] *Niumalu*, shaded coconuts would be one definition.

a heaha hou ae?" I aku keia: "O ka waiwai iho la no ia a kamahele o na iwi, ina wau e eo, alaila make au, a ina hoi oe e eo, make oe ia'u." Ae mai la o Kemamo: "Ae ua mau ia pili ana." Olelo aku o Kemamo: "O ka pahu a kaua, e ku ai a maa, mai Koloa a Moloaa i Koolau ka pahu ia ma waena o laila ka kaua hana, a i puka ma o o Moloaa eo kekahi o kaua." Ae aku la o Kapunohu. I aku nae o Kapunohu: "O ka'u hana i ike o ka pahee, malaila no wau, o kau hana hoi i ike o ka maa, malaila no oe." Ae mai la o Kemamo. I aku o Kemamo: "Ia wai mua, i kamaaina paha, i ka malihini paha?" I aku o Kemamo: "I kamaaina ka mua, he hope ka ka malihini."

Ia wa, maa o Kemamo a pau eono maila, a i ka hiku nawaliwali, pela ka nawe hele ana a hiki i Anahola waiho, ilaila loaa i ke kukini mama o Kauai, o Kawaikuauhoe kona inoa. Pahee o Kapunohu i kana ihe, holo aku la kana ihe mai Koloa aku a Niumalu, o ka malu o ka la i ka ihe a Kapunohu, kapaia ia aina o Niumalu a hiki i keia la. Mailaila aku ka holo ana, a hiki i Kawelowai mauka o Wailua, nolaila kela inoa, e pili la, o Kawelowai, a me Waiehu, no ke komo ana o ka ihe i loko o ka wai, a lele hou, mailaila aku a Kalalea i Anahola, o ia kela puka e hamama ala a hiki i keia la, malaila aku a hiki i Moloaa, malaila aku a Waiakalua a Kalihikai maalili ka ihe, a Hanalei pau ka holo o ka ihe. A eo ae la o Kemamo hooko ia ka laua pili, a lilo ae la o Kapunohu i alii no Kauai.

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HAWAIIAN ANTIQUITIES AND FOLK-LORE

THE HAWAIIANS' ACCOUNT OF THE FORMATION OF THEIR ISLANDS
AND ORIGIN OF THEIR RACE, WITH THE TRADITIONS OF THEIR
MIGRATIONS, ETC., AS GATHERED FROM ORIGINAL SOURCES

BY

ABRAHAM FORNANDER

Author of "An Account of the Polynesian Race"

WITH TRANSLATIONS EDITED AND ILLUSTRATED WITH NOTES BY

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PART II

Legend of Halemano.

CHAPTER I.

Halemano, Love-sick Through a Dream-infatuation, Dies.—Is Restored to Life by His Sister Laenihi.—She Visits Puna in Search of Halemano's Ideal.—Meets Her and Reveals Her Errand.—With Tokens She Returns Home.—Halemano Instructed, Sets Out to Win Kamalalawalu.—Abducts Her and Returns to Oahu.—Hookupu in Kamalalawalu's Honor.

WAHIAWA[1] and Kukaniloko[1] were the father and mother of Halemano.[1] Kaukaalii was the mother of Kukaniloko,[2] and the land of Halemano,[3] which is next to Lihue in Waianae, is the place where Halemano was born. Through the married life of Wahiawa and Kukaniloko, his wife, six children were born to them, four males and two females. The names of the children were as follows: Maeaea, the first, was a male; Kaiaka, the second, was also a male; Anahulu, the third, was another male; Halemano, the youngest of the children, was another male; Pulee was a female; Laenihi was a female with supernatural powers.

Laenihi was the eldest, and Halemano, the youngest [of the family], and the hero of this story. He was nurtured in Kaau until he grew up, and became a very handsome man, perfect in form, without pimples or deformity, with straight back and open countenance.[4] While Halemano was living with his grandmother, Kaukaalii, at Kaau, in Waianae, he was subject to dreams.

Concerning Kamalalawalu: she was the daughter of Hanakaulua and Haehae of Kapoho, Puna, Hawaii. The parents of Kamalalawalu were chiefs of the land of Kapoho. She was a very beautiful woman to behold, far superior to all the women of Puna and Hilo, a virgin, brought up under very strict kapu; no person was allowed to see her and she had no companion other than her own brother, Kumukahi. These two had eight hundred dogs for their companions.[5]

At this time Huaa was the king of Puna, and Kulukulua was the king of Hilo. Both of these kings were courting Kamalalawalu, giving her large quantities of properties from Puna and Hilo, with the idea that in time one of them would win her hand and take her to wife.

In Halemano's first dream, he dreamed that he met Kamalalawalu in Kaau. After that he met her in his dreams frequently, and this happened so often that he fell deeply in love with the object of his dreams. Because of this great love, Halemano refused to

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[1] These persons' names are those of well-known localities in the Waialua district of Oahu, eastward of the Leilehua plain, at the base of the Waianae range.

[2] Kukaniloko was the name of the place set apart from the time of Kapawa as sacred, having special powers or virtues as the birthplace of the highest *kapu* chiefs.

[3] Halemano is famed through tradition as the headquarters of a cannibal chief of ancient time who, with a robber band, waylaid travelers to feast thereon, and ruled in terror for a season till he was sought and killed in a struggle by one in revenge for his wanton deed upon a relative.

[4] Expressions signifying the Hawaiian ideal of physical perfection.

[5] A very liberal supply of favorites, as the dog was to a Hawaiian.

Kaao no Halemano.

MOKUNA I.

Make o Halemano Mamuli o ka Aikahaula.—Hoola Hou ia e Kona Kaikuahine e Laenihi.—Makaikai Oia ia Puna no ka Huli ana i ko Halemano Lua.—Halawai me ia, a Hoike e Pili ana i Kana Huakai.—Me na Mea Hoomanao, Huli Hoi Oia.—Pau ka A'o ia ana o Halemano, Hele Oia e Kii ia Kamalalawalu.—Lawe Malu Iaia a Hoi i Oahu.—Hookupu no ko Kamalalawalu Hanohano.

O WAHIAWA ka makuakane, o Kukaniloko ka makuahine, o Kaukaalii ka makuahine o Kukaniloko, o Halemano e pili la me Lihue ka aina, i Waianae. Ma ka noho ana o Wahiawa me kana wahine o Kukaniloko, ua hanau ka laua mau keiki eono, eha kane, elua wahine. Eia na inoa o na keiki a laua: Maeaea ka mua, he kane ia; Kaiaka kona muli iho; Anahulu kona hope iho; Halemano ka pokii loa o lakou; Pulee he wahine ia; Laenihi he wahine akua ia.

O Laenihi ka mua, a o Halemano ka hope, oia ka mea nona keia kaao. I Kaaukahi i hanai ia ai o Halemano a nui, he kanaka maikai o Halemano ma kona kino, aohe puu, aohe kee, pali ke kua, mahina ke alo.

Ia Halemano e noho ana me kona kupunawahine me Kaukaalii, ma Kaau i Waianae, ua loaa ia Halemano ka moe uhane ma ia noho ana no Kamalalawalu. Oia ke kaikamahine a Hanakaulua me Haehae, no Kapoho i Puna, Hawaii. He mau alii na makua, no ia aina, a na laua o Kamalalawalu. He wahine maikai loa ia ke nana aku, a he wahine i oi mamua o ko Puna a me ko Hilo, he puupaa, a he kapu loa, aohe kanaka ike ia ia, aohe hoa noho, he kaikunane wale no kona hoa noho, o Kumukahi ka inoa; he mau ilio elua lau, ko laua mau hoa noho.

Ia wa e noho ana o Huaa he 'lii no Puna, a o Kulukulua no Hilo, o laua a elua, e hookuli ana ia Kamalalawalu, i ka waiwai o Puna a me Hilo, me ko laua manao, na laua e wahi ke kapu o Kamalalawalu.

Ma ka moe mua a Halemano ma ka po akahi ua halawai uhane laua me Kamalalawalu ma Kaau, pela ko laua launa pinepine ana, a aloha o Halemano ia Kamalalawalu. No ke aloha o Halemano, ua waiho oia i ka ai a me ka ia, a ua pau kona manao i na mea

take food and meat, and he denied himself everything; his whole mind was centered on Kamalalawalu, both night and day. And because of this he became very ill and finally died.

Laenihi, who was the elder of Halemano, in the meantime was traveling from place to place in search of a wife for Halemano her brother. In her search she went until near Puna, when she was recalled upon hearing of the death of Halemano which forced her to return to Kaau in Waianae, Oahu. Because of this she failed to meet Kamalalawalu. When Laenihi arrived at Kaau, through her power to restore the dead to life, Halemano was again brought back to life.

Shortly after Halemano was restored to life, Laenihi asked him: "What was the cause of your death?" Halemano replied: "It is because of a woman. This is the manner of her appearance [in my dreams]: she is very beautiful; her eyes and body are perfect; she has long, straight, black hair; is tall, dignified, and seems to be of very high rank like a chiefess." Laenihi again asked him: "What is the nature of her outward dress?" "Her dress seems to be scented with *pele* and *mahuna*[6] of Kauai, and her pa-u is made of some very light material dyed red. She wears a hala[7] wreath and a lehua[8] wreath on her head and around her neck." Laenihi then said: "It is in Puna and Hilo that the lehua blossoms are found. It is in Puna that the *ouholowai*[9] of Laa and the *pukohukohu*[10] are found; therefore, your lover must be a woman of Puna; she is not of the west. If it is Kamalalawalu, the woman I heard so much of while in Puna, then she must be very beautiful indeed." Laenihi then again asked: "How do you meet her?" Halemano replied: "When I fall asleep we meet very soon after, and you could hear us talk if you should listen; even now you could hear us if I fall asleep." Laenihi then said: "Yes, you may go to sleep now. If you should meet your lover, ask her to give you her name and the name of the land in which she lives."

After Halemano had received these instructions he fell asleep and again met Kamalalawalu. In this dream Halemano asked Kamalalawalu: "What is the name of the land of your birth and what is your name?" "Kapoho in Puna, Hawaii, is the land of my birth; it is where the sun rises, and not in the west. My name is Kamalalawalu." Shortly after this Halemano awoke from his sleep, and he told Laenihi of his dream. When Laenihi heard this she said: "You must partake of some food and I will go and bring you your lover from Hawaii." Halemano then consented and took some food.

Before Laenihi set out for Hawaii to bring Kamalalawalu, she told of the signs of her going so as to make known to those behind of her arrival and coming home, whereby they could tell whether her mission was a success or not. The signs were as follows: "If it rains, then I am at Molokai. If the lightning flashes, then I am at Maui. If it thunders, I am at Kohala. If you feel an earthquake, I am at Hamakua. If the red water flows, I am at Puna. If the signs show that I am at Puna, then you can be sure that I will be able to get your lover. You must consider these things I am telling

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[6] *Pele* and *mahuna* were choice scented kapas of Kauai.

[7] Pandanus blossoms, a creamy white.

[8] The blossoms of the *lehua* are feathery, and make a showy, bright red garland; a white species also exists. The lehua is Hawaii's floral emblem, as the *ilima* is that of Oahu.

[9] The *ouholowai* was one of the famed scented kapas of Puna, and various legends identify it with Laa, now Olaa, as the special product of that locality. Its two sides were dyed differently.

[10] *Pukohukohu* was a noni dyed red kapa.

e ae, o Kamalalawalu wale no kona manao nui i na la a pau loa; no keia manao pono ole ia ia, ua nawaliwali kona kino a make iho la.

No Laenihi, oia ko Halemano mua ponoi, ua hele oia ma na wahi a pau o keia mau mokupuni a pau, e imi i wahine na Halemano, kona kaikunane. Ua hele no hoi oia a kokoke i Puna, lohe e oia i ka make o Halemano, hoi e ia i Kaau, ma Waianae, i Oahu nei; nolaila, loaa ole o Kamalalawalu ia ia. A hiki o Laenihi i Kaau, ma Waianae ma Oahu nei, he mana ko Laenihi e hoola i na mea make, nolaila, ola hou o Halemano.

A ola o Halemano, ninau aku o Laenihi: "Heaha ke kumu o kou make ana?" I mai o Halemano: "He wahine. Eia ke ano ke hiki mai, he wahine maikai loa o na maka a me ke kino, he lauoho kalole eleele, he wahine kiekie hanohano, kohu alii, ke nana aku." Ninau hou aku o Laenihi: "A pehea kona kahiko o waho?" "He aala ke kapa e like me ke pele o Kauai a me ka mahuna, a he pa-u nahenahe ulaula ma hope, he lei hala, me ka lehua ko ke poo, a me ko ka ai." I aku o Laenihi: "No Puna a me Hilo ka lehua, no Puna ka ouholowai o Laa, nolaila no ka pukohukohu, no Puna ko wahine, aole no ke komohana a ka la. Ina o ka wahine i lohe wale ai i Puna, o Kamalalawalu, he wahine maikai io no," pela aku o Laenihi ia Halemano.

Ninau aku o Laenihi ia Halemano: "Ahea hiki ko wahine?" I mai o Halemano: "Aia a moe iho wau, o ka manawa ia e hui ai maua; e hoolohe no auanei oukou i ke kamailio a maua, ke moe ae au." "Ae," wahi a Laenihi. "I moe olua auanei me ko wahine, e ninau aku oe i ko wahine, i kona aina a me kona inoa."

A lohe o Halemano i na olelo a kona kaikuahine a Laenihi, mahope o laila, moe iho la laua me Kamalalawalu. Ma keia moe ana, ninau aku o Halemano ia Kamalalawalu: "Owai kou aina hanau, a owai kou inoa?" "O Kapoho i Puna, Hawaii, ko'u aina hanau, aia ma ka hikina a ka la ko'u aina, aole ma ke komohana; o ko'u inoa, o Kamalalawalu." Mahope o laila, ala ae la o Halemano a olelo aku ia Laenihi, a lohe o Laenihi, olelo aku la ia ia Halemano: "E ai oe i ka ai, e kii au i ko wahine i Hawaii." Ae mai o Halemano.

Mamua ae o ka holo ana o Laenihi i Hawaii, e kii ia Kamalalawalu, olelo aku ia i na ouli o kona hele ana, a hope e hooiaio aku ai i kona kii ana. Malaila ka loaa a me ka ole o Kamalalawalu. Eia na ouli a Laenihi i olelo aku ai: "I ua ka ua, aia au i Molokai; olapa ka uwila, aia au i Maui; kui ka hekili, aia au i Kohala; nei ke olai, aia au i Hamakua; kahe ka wai ula, aia au i Puna. Alaila, loaa ko wahine ia'u, nolaila e

you, else you will forget." Soon after this Laenihi went off in the form of a fish; and the fish that is called *laenihi*[11] is named after her. This is the name of this fish to this day.

It was in the evening that Laenihi set out and when she was off the coast of Haleolono in Palaau, Molokai, it began to rain [in Oahu]. Those with whom she had left the instructions were surprised at the speed she was traveling. From this place she next passed off Hanakaieie at Kahikinui in Honuaula, Maui, and the lightning flashed. The people were again greatly amazed at her great speed. From Maui she next passed off Umiwai in Kohala, Hawaii, when the people heard the roar of the thunder; then when she was off the coast of Pololikamanu outside of Mahiki, Hamakua, the people felt an earthquake. Next she passed Hilo and then off the coast of Panaewa, then off Kukulu, directly outside of Puna, when the red water flowed. At sight of this the last sign the people knew that Laenihi had reached Kamalalawalu.

When Laenihi arrived at Kapoho in Puna, Hawaii, she began to devise a way by which she would be able to meet Kamalalawalu, as she was then within the confines of her kapued place. At last Laenihi hit upon a plan. She, through her power, first caused the wind from the sea to blow, called the *unuloa,* which caused the sea to be aroused from its calm repose and the surf off Kaimu began to roll in. It is here that the people at all times go in surf riding. Early that morning the surf began to roll in. When the people rose from their sleep and saw the surf, they all began to shout and yell. While the people were shouting, Kumukahi, the brother of Kamalalawalu heard it and he came out to see the cause, and saw that it was the surf; so he returned and told Kamalalawalu of the matter. On hearing this she rose and prepared to go out [surf riding].

A few words in relation to Kumukahi the brother of Kamalalawalu. Kumukahi was a great favorite with his sister, not a single request would be refused by his sister that she could comply with, from the greatest to the smallest.

When Kamalalawalu saw the surf rolling in at Kaimu she started out for the beach. Upon arriving at the place she stood on the sand and watched for a chance to swim out. She allowed the first roller, known as the *kakala,* to come in until it reached the shore; then the second, known as the *pakaiea;* then the third, the *opuu;* as soon as this roller reached the shore, she plunged in and swam out to the place where the rollers began to curve up. When she arrived at this place she took the first roller that came along and rode in on it. This she repeated three times, when the surf began to grow smaller till after a short while there was none to be seen. She then waited with the hope of again seeing the surf grow larger; but after waiting until she was almost stiff with the cold not a single surf could be seen; so she concluded to return to the shore.

At about this time, Laenihi caused the surf to rise again and it began to roll in. When Kamalalawalu saw this she again returned and took the first surf and rode in, but before she reached the shore it ceased and the surf again disappeared. Just as she reached the shallow water she saw a fish and Kumukahi at the same time called out to her: "Kamalalawalu, take up my favorite, the fish." This fish was Laenihi herself. Ka-

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[11] *Laenihi,* a species of *Iniistius.*

noonoo oukou i keia mau mea a'u e olelo nei, o poina auanei." A pau ka olelo ana a Laenihi, hele mai la ia ma ke kino ia, o ia kela ia o laenihi a hiki i keia la.

Holo mai la o Laenihi i ke ahiahi, a hiki i Haleolono ma Palaau i Molokai, ua ka ua. Kahaha o hope no ka hikiwawe loa. Malaila aku a Hanakaieie, ma Kahikinui i Honuaula, ma Maui, olapa ka uwila. Kahaha hou o hope no ka emo ole loa. Mai Maui aku a Umiwai, ma Kohala i Hawaii, kui ka hekili; malaila aku a Pololikamanu, ma waho o Mahiki i Hamakua, nei ke olai. Malaila aku a hala o Hilo, a komo i loko o Panaewa, a hiki i Kukulu ma waho o Puna, kahe ka wai ula. Alaila, noonoo o hope nei, ua loaa o Kamalalawalu.

Ma keia hiki ana o Laenihi i Kapoho ma Puna i Hawaii, noonoo iho la ia i ka mea e ike ai ia Kamalalawalu, i loko o kona kapu e paa ana, a loaa iho la. Eia ke ano: Hoala mai la oia i ka makani, makai o Puna, he unuloa ka inoa o ia makani, a ala mai la ke kai mai kona lana malie ana, a hai a nalu iho la ma waho o Kaimu. Oia kahi hee nalu mau i na wa a pau loa. I ke kakahiaka nui, hai mai la ka nalu mua, ala ae la na kanaka, a nana aku la me ka uwa nui loa, ma keia uwa ana, lohe aku la o Kumukahi, ke kaikunane o Kamalalawalu, hele mai la ia e nana i ka hai o ka nalu, a ike hoi aku la olelo ia Kamalalawalu. A lohe o Kamalalawalu, ala ae la ia a hele.

Olelo hoakaka no Kumukahi; ke kaikunane o Kamalalawalu. He punahele o Kumukahi i kona kaikuahine, aohe ana olelo hookahi e hoole ia, e hiki i kona kaikuahine ke ae i na mea a pau a kona kaikunane e olelo ai, aole e hoole, mai ka mea nui a ka mea liilii.

Hele aku la o Kamalalawalu e heenalu ma Kaimu; ia ia i hiki aku ai ma ka ae one, nana aku la ia i ka nalu i ka hai mai. Ku ka nalu mua, he kakala ka nalu mua, a hai ia, he pakaiea ka nalu alua, a hala ia, he opuu ka nalu akolu, a hala na nalu ekolu, au aku la o Kamalalawalu, e heenalu. A hiki i kahi o ka nalu e hai ana, hee mai la ia, ekolu nalu i hala ma kana hee ana, pio loa iho la ka nalu, aohe nalu o ia wa; kakali iho la ia, me ka manao e ku hou mai ua nalu hou, pela kona lana ana a opili ia, manao iho la e hoi i uka.

Ia wa hoala hou o Laenihi i ka nalu, a ike o Kamalalawalu, hee hou iho la ia, a kokoke e pae i uka, lilo iho la ka nalu ana i hee ai i ia, pau ae la ka nalu. O keia ia, o Laenihi no ia, ua lilo iho la ia, i ia, ia wa. A ike o Kumukahi ke kaikunane aloha a Kamalalawalu i ka ia, kahea aku la ia, penei: "E Kamalalawalu e! kuu puni o ka ia."

malalawalu could not refuse the request of her brother; so she took up the fish and returned home. After arriving at the house the fish was put into a calabash of salt water and it became a plaything for Kumukahi.

That night after everybody had fallen asleep, Laenihi transformed herself from a fish into a rooster; it then flew onto the roosting place outside and began to crow. The crowing was kept up until the dawn began to break. The rooster then proceeded down to the seashore where it transformed itself into a woman. Laenihi then returned to the house where Kamalalawalu was living. When she arrived at the house Kamalalawalu asked her: "Where are you from?" "I am from near here." "There is no woman like you near here, and even if you belonged to any place near, you would not come, because they all know that people are forbidden from coming here on pain of death." Laenihi then said: "I come from shoreward." "If that is so you are telling me the truth." Laenihi then proceeded to speak of her errand: "Have you ever met a man in your dreams?" "No," said Kamalalawalu. Laenihi again asked: "Have you no wreath that you have worn until withered?" "I have a wreath, but I am not going to give it to you, for you may cause my death[12] with it." Laenihi replied: "All right, you give it to me and in case you should become ill, come for me and I will come and cure you. I am living at Kaimu; my name is Nawahinemakaakai."[13] Laenihi took the wreath and then asked for the pa-u of Kamalalawalu which was also given up.

After Laenihi had received these things she returned from Hawaii to Waialua and from there on to where Halemano was living. Laenihi then showed him the wreath and the pa-u. Upon seeing these things Halemano hastily prepared himself to go to Hawaii; but Laenihi rebuked him, saying: "You will not be able to get her in that way. Here is the way to get her: You must first make some playthings for the favorite brother of Kamalalawalu, Kumukahi by name; because I have seen that whatever things he desires his sister would always do; she will deny nothing that her brother requests of her."

Laenihi then instructed the people from Waialua to Waianae that wooden idols be hewed out and that they be painted red and black. Orders were also issued that wooden chickens be made to ride on the surf, also *koieie*[14] floaters, and kites to fly above; also that a red canoe be prepared and red men be had to paddle the canoe. The men should be provided with red paddles and the canoe must be rigged with red cords,[15] and that a large and a small canoe be provided. After these different things were ready they set out for Puna, Hawaii. Upon their arrival off of Makuu and Popoki, two small pieces of lands next to Puna, the kite was put up. When the people on the shore saw this flying object they all shouted with joy.

While the people were shouting Kumukahi, the brother of Kamalalawalu, heard it and he came out to see the cause of the shouting. When he saw the kite he ran to the beach and called out to the men in the canoe: "Let me have the thing that flies." Laenihi said to Halemano: "Let the boy have the kite," and it was then given to Kumukahi.

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[12] Dreading the sorcerer priest's supposed power on possessing the *mauna* of a party.

[13] *Nawahinemakaikai;* literally, sight seeing women.

[14] *Koieie,* a plaything for floating in the rapids.

[15] Red, to indicate a chief's distinction.

Aole e hiki ia Kamalalawalu ke hoole, no ka mea, he leo no kona kaikunane. Lalau iho la i ka ia a hoi aku la i ka hale, hoo iho la i loko o ka ipu wai a lilo ae la ia i milimili na kona kaikunane.

I ka po, i ka moe ana o loko o ka hale, lilo ae la o Laenihi mai ke kino ia, a ke kino moa, ia wa lele ae la a ma ka haka moa o waho kani, pela kona kani ana, a pau na moa elima. Wehe mai la ke alaula o ke kakahiaka nui, iho aku la ia me ke kino moa a hiki i kahakai, lilo ae la i kino wahine. Pii mai la o Laenihi me ke kino wahine a hiki i ka hale o Kamalalawalu ma e noho ana. Ninau aku o Kamalalawalu: "Mahea mai oe?" "Maanei mai nei." "Aohe o onei wahine e like me oe, a ina no hoi no anei aku nei, aole no e hele mai ianei, he kapu o anei, he make." Wahi a Laenihi: "Makai mai nei." "Ae, ina pela kau olelo, he oiaio, e ae aku wau." Ninau hoohuahualau aku o Laenihi: "Aole au kane i moe i ka uhane?" "Aole," wahi a Kamalalawalu. I hou aku o Laenihi: "Aole ou lei i lei ai a maloo?" "He lei no, aole nae e loaa aku ia oe, mamuli au make ia oe." I mai o Laenihi: "Heaha la hoi e haawi mai oe ia'u, a i mai oe, kii ae no ia'u e hele mai e lapaau ia oe, aia ko'u wahi i Kaimu, o Nawahinemakaakai ko'u inoa." Lilo ka lei ia Laenihi, nonoi hou o Laenihi i ka pa-u, haawi no o Kamalalawalu, alua mea i lilo ia Laenihi.

A loaa keia mau mea ia Laenihi, hoi mai la ia mai Hawaii mai a hiki i Waialua, a kahi o Halemano e noho ana, hoike aku la o Laenihi i ka lei, a me ka pa-u, ia wa, wikiwiki iho la o Halemano e holo i Hawaii, hoole mai o Laenihi: "Aole e loaa pela. Eia ka mea e loaa ai, e hana i milimili na ke kaikunane punahele o Kamalalawalu, o Kumukahi ka inoa, no ka mea, ua ike aku nei au, o kana mea e olelo ai, oia ka kona kaikuahine e hana ai, aole ia e hoole i na leo a pau a kona kaikunane e pane ai."

Nolaila, olelo o Laenihi, e kalai kii, mai Waialua a Waianae, e paele i ka alaea a me ka nanahu, a e hana i moa laau, hooholoholo i luna o ka nalu, a i koieie i luna o ka wai, a i lupe hoolele i luna. I waa ula, i kanaka ula, i la ula, he hoe ula, he kaula ula, a he waa nui, a he waa iki. A makaukau keia mau mea a pau loa, holo aku la lakou a hiki i Puna ma Hawaii, he mau aina liilii e pili ana i Puna, o Makuu, o Popoki; i laila hoolele ka lupe, uwa o uka i keia mea lele.

Ia lakou e uwa ana, lohe aku la o Kumukahi, ke kaikunane o Kamalalawalu, hele mai la ia e nana, a ike ia, holo mai la a ka ae one e pili ana me ke kai, kahea mai la i na kanaka o luna o ka waa: "Na'u ka mea lele." I aku o Laenihi ia Halemano: "Haawi ia aku na ke keiki." A lilo ka lupe ia Kumukahi. Hookuu ka waa liilii i luna o ka nalu,

The small canoe was then let down and as it floated through the surf the people ashore again shouted with joy. Kumukahi turned back and called out to those in the canoe, saying: "Let me have that small canoe." Laenihi gave her consent. He then requested all the things exhibited by the people until the idols were the only things left. Laenihi then ordered that the idols be made to stand up in all the canoes. When Kumukahi saw the idols he asked that they all be given to him.

At this Laenihi and Halemano said: "Are you a favorite with your sister?" "Yes," answered Kumukahi, "she will do anything I ask of her." "Call for her then." Kumukahi then called out: "Kamalalawalu, come here. I cannot get these playthings unless you come." Upon the arrival of Kamalalawalu another request was made of Kumukahi: "Are you a favorite with you sister, and would she mind if you asked her to turn her back this way?" "Yes." Kamalalawalu then turned her back toward the canoes. The people then looked at her and saw that she was neither humped back nor deformed in any way. After inspecting her they said to the brother: "Are you a favorite with your sister, and would she obey you if you request of her to turn her face this way?" "Yes." Kamalalawalu then faced toward the canoes.

Soon after this Kamalalawalu went aboard one of the canoes; whereupon Halemano gave orders to the paddlers that they start on their return, and the two were thus carried off to Oahu. The people of Puna and Hilo pursued them but could not come near them, as by the power of Halemano and Laenihi they were soon left far to the rear.

In this flight to Oahu, one canoe, the one in which was Kumukahi, landed at Hauula, Koolauloa. There was at this place an image standing, Malaekahana by name; upon seeing this image, Kumukahi took such a fancy to it that he remained there. Halemano and the others, together with Kamalalawalu, continued on their way and landed at Ukoa at Waialua. As soon as the canoe in which Kamalalawalu was a passenger landed, a crier[16] was sent out to make a circuit of Waialua and Waianae with orders to the people to come and give presents[17] to Kamalalawalu.

About three days after the *hookupu,* Kamalalawalu for the first time missed Kumukahi, so she asked of Halemano and Laenihi: "Where is Kumukahi?" "He is at Hauula where he is enraptured by an image that is there." Kamalalawalu then said: "Go and bring him here." When Kumukahi arrived, Kamalalawalu said to him: "You had better return to Hawaii with the presents to our parents and to our people, else some of them will feel troubled over us." Kumukahi in obedience to his sister returned to Hawaii.

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[16] A crier, *kukala,* one who proclaimed the orders of the chief; the ancient method of promulgating royal decrees.

[17] The recognized custom of *hookupu.*

uwa hou o uka; alaila, kii hou o Kumukahi, a nonoi aku penei: "E! kela waa, keia waa, e na mea i luna o ka pola, na'u ka waa liilii." Ae aku o Laenihi. Pela wale no ka hana ana a hiki i ke kii, hoolale ae ana o Laenihi i na waa a pau, e kukulu kii o kela waa keia waa, ma keia ku ana o na kii a pau loa, huli hou o Kumukahi a nonoi hou i na waa, nana na kii.

Olelo aku o Halemano a me Laenihi: "He punahele no oe i ko kaikauhine?" "Ae," pela mai o Kumukahi; "ma ka'u e olelo ai, malaila ia." "Kahea ia hoi ha." Kahea o Kumukahi: "E Kamalalawalu e! Hele mai, aia ka a hele mai oe, alaila, loaa kuu milimili." A hiki o Kamalalawalu, olelo hou lakou la: "He punahele no auanei oe i ko kaikuahine, ke olelo aku oe e huli aku ke alo mahope, a o ke kua mamua nei?" "Ae." A huli kua aku la o Kamalalawalu, nana aku lakou ma ke kua, aohe puu, aohe kee. A pau ko lakou nana ana, olelo hou lakou i ke kaikunane. "He punahele no oe i ko kaikuahine ke olelo aku e huli mai ke alo i mua nei?" "Ae," a huli mai la ke alo o Kamalalawalu.

Ia wa, pii o Kamalalawalu i luna o na waa; a hiki ia i luna, kahea o Halemano i ka poe hoewaa e hoe, ia wa lilo laua elua i Oahu nei. Hahai mai la o Puna a me Hilo, aohe launa mai, hao mai la ka mana o na waa o Halemano a me Laenihi.

Ma keia holo ana, pae ae la kekahi waa me Kumukahi i Hauula ma Koolauloa. Ilaila kekahi kii e ku ana, o Malaekahana ka inoa, hoohihi iho la o Kumukahi i ke kii, noho iho la i laila. O Halemano, holo loa aku la lakou a pae ma Waialua i Ukoa, me Kamalalawalu. Ma keia pae ana, ua holo koke ka luna kala a puni o Waialua a me Waianae, e hele mai laua e hookupu ia Kamalalawalu.

A pau ka hookupu ana, ekolu la i hala, haohao o Kamalalawalu ia Kumukahi i ka ike ole ia aku. Ninau aku la ia ia Halemano a me Laenihi: "Auhea o Kumukahi?" "Aia i Hauula, ua noho ia puni ana o ke kii." I aku o Kamalalawalu: "E kii aku a hoi mai." A hoi mai la o Kumukahi, olelo aku la o Kamalalawalu: "E hoi oe me ka waiwai i Hawaii, i na makua o kaua a me na makaainana, o poino mai kekahi o lakou." Ia wa, hoi aku la o Kumukahi i Hawaii.

CHAPTER II.

AIKANAKA, KING OF OAHU, HEARING OF KAMALALAWALU'S BEAUTY, SENDS FOR HER. —REFUSING TO COMPLY WITH THE MANDATE, AIKANAKA SENDS AN ARMY AGAINST HALEMANO.—WITH WIFE AND GRANDMOTHER THEY FLEE TO MOLOKAI, THENCE TO KAUPO, KOHALA, AND HILO.—KAMALALAWALU TAKEN BY HUAA.—HALEMANO RETURNS TO KOHALA.—HIS WIFE FOLLOWS.

KAMALALAWALU lived with Halemano as husband and wife, and the fame of the beauty of Kamalalawalu was soon spread all over Oahu until it came to the ears of Aikanaka, the king of Oahu, who was living at Ulukou in Waikiki. Upon hearing this, Aikanaka sent messengers to go and bring Kamalalawalu to him in order that he may see her for himself. When the messengers arrived [and presented the king's request], Kamalalawalu refused to obey. On the return of the messengers to Aikanaka without Kamalalawalu, other messengers were sent but she still refused. This was kept up until ten delegations had been sent and Kamalalawalu as often had refused to come. The premier was then sent, but he too returned without any better success. Finally Aikanaka got so angry that he declared war against Halemano and his parents.

When the army of Aikanaka arrived at Pooamoho in Halemano, Halemano saw it coming early in the morning; so he said to his wife: "Here comes the army of Aikanaka. We are going to be killed. I told you to go in obedience to the king's command,[18] but you would not listen to me. Now death is sure to come. You two go your way[19] and I will go mine.

Soon after this Halemano and his wife together with the grandmother left their home and traveled to the Kolekole stream; from this place they proceeded to Waialua; then to Laiewai; then to Hauula and from there on to Kualoa, Kahaluu and Moelana. At this place there was a large awa field growing; Kaaealii, the grandmother of Halemano, then broke some of the awa leaves and hid themselves under them.

In the meantime Aikanaka had issued an order over the whole of Oahu, that Halemano should be killed on sight. The people of all Koolau therefore gathered and made a search, even to the awa field at Moelana; but they could not be found, though they looked for them everywhere, for the leaves picked by Kaaealii concealed all three of them.

After the searchers had gone, they remained in hiding until dark, when they came out and proceeded to Kukui, on this side of Makapuu, where Halemano had some relatives. Here they went in and made themselves known; a pig was then killed for them and they partook of a hearty meal, after which Halemano said to the people of the place: "Will some of you take us to Molokai?" At midnight they boarded a canoe and set out, landing at Kaunakakai in Molokai. Here they remained for some time farming, and when their crops were almost ripe they set out for Lele,[20] Maui, where they sojourned for a time. While living in Lele, they saw the top of Haleakala as though

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[18] In accordance with the belief that the king's demands were to be complied with in all cases.

[19] Addressing his wife and grandmother, implying they must care for themselves individually.

[20] Lele, ancient name of Lahaina, Maui.

MOKUNA II.

No ka Lohe ana o Aikanaka, ka Moi o Oahu, i ko Kamalalawalu Ui, Kii ia oia.—No kona Hooko ole ana i ke Kauoha, Hoouna o Aikanaka i ka Puali Koa e Kaua ia Halemano.—Me ka Wahine a me ka Kupunawahine, Hee Lakou i Molokai.—Alaila, i Kaupo, Kohala a me Hilo.—Laweia o Kamalalawalu e Huaa.—Hoi o Halemano i Kohala.—Hahai kana Wahine.

A noho iho la o Kamalalawalu me Halemano, ia wa ua kaulana aku ka maikai o Kamalalawalu a lohe o Aikanaka, ke 'lii nui o Oahu nei, e noho ana ma Ulukou i Waikiki. Hoouna aku la o Aikanaka, i na elele e kii ia Kamalalawalu e iho mai e nana aku o Aikanaka i kona wahine maikai, a hiki na elele, hoole mai o Kamalalawalu. Pela ka hoouna ana o Aikanaka i na elele a hiki i ka umi elele, aohe hiki mai, hoouna i kona kuhina nui, aohe hiki mai. Nolaila, huhu o Aikanaka a hoouna i ke kaua e pepehi ia Halemano a me na makua.

A hiki ke kaua a Aikanaka i Pooamoho ma Halemano, ike mua aku la o Halemano i ka uluwehiwehi o na kanaka i laila, e panee aku ana, i ke kakahiaka nui. Olelo aku ia i ka wahine: "Eia ke kaua a Aikanaka, make kakou. O ka'u no ia e olelo aku ana ia oe, e ka wahine, e iho oe i ka hoouna a ke 'lii, hoole oe. A laa ka make la. E hele no olua i ka olua hele, e hele no au i ka'u hele."

Hele aku la o Halemano ma, malaila aku a ke kahawai o Kolekole, malaila aku a Waialua, a Laiewai, a Hauula, malaila aku a Kualoa, a Kahaluu, a hiki i Moelana, he mala awa i laila, haihai iho la o Kaaealii ke kupunawahine o Halemano, i ka lau awa, a pee iho la.

Eia hoi, ua kauoha o Aikanaka i na mea a pau loa a puni Oahu nei, ina e ike ia Halemano, e pepehi a make, nolaila, akoakoa ae la na kanaka o Koolau a puni, a imi iho la i loko o ka mala awa ma Moelana, aole nae he loaa, no ka mea, ua nalo lakou nei ekolu malalo o ka lau awa i haihai ia ai, e Kaaealii.

A hoi aku la na kanaka, noho iho la lakou nei a poeleele, hele aku la a hiki ma Kukui i Makapuu, o ia mai. He makamaka no Halemano i laila, kipa aku la lakou i laila, kalua ka puaa, a moa, ai a maona. I aku o Halemano i ke kamaaina: "E alo ae oe ia makou a hiki aku i Molokai." I ke aumoe, holo aku la lakou a pae i Kaunakahakai ma Molokai, noho iho la lakou ilaila mahiai, a kokoke e oo ka ai, holo aku la lakou a pae ma Lele i Maui, noho iho la i laila. Ma keia noho ana a lakou i laila, ike ia aku

floating above the clouds; Halemano became so enraptured at sight of the top of the mountain that he wished to move to Haleakala and live in Kaupo, Maui.

After that they returned to Molokai and again set out for Maui, landing at Lele, this time to make their residence in Kaupo. From Lele they journeyed to Kula, then to Ulupalakua, and from there on down to Kaupo, where they had decided to live. After tilling the soil and planting their crops they remained here until the crops were almost ripe, when they set out and sailed for Hawaii, landing in Umiwai, in Kohala.

Upon their arrival at Umiwai in Kohala, they remained here as castaways. Kapuaokeonaona, the daughter of Kukuipahu the king of Kohala, then found them, and when she saw how handsome Halemano looked and how beautiful Kamalalawalu was, she invited them to come and live with her. When they arrived at the house a pig was killed and food was prepared for them. Here they lived for about six months. At the end of this time Halemano said to Kamalalawalu: "Let us leave our grandmother here while you and I go on to your place." His wife consented to this.

They went from Kohala to Waimea where they spent the night; from this place they continued to Hamakua and spent the night at Kaumoali; from this place they proceeded on to Uluomalama in Waiakea, Hilohanakahi, where they staid. After living in this place for twenty days, Huaa the king of Puna, heard that Kamalalawalu was in Hilo, so he sent a messenger to Kamalalawalu and she was taken to the king of Puna.[21] When she was being taken by the messenger of Huaa, she instructed her brother Kumukahi to take good care of Halemano, which he promised to do.

Halemano and his brother-in-law, Kumukahi, then lived together, after Kamalalawalu had left them, for over eighty days, during which time Kamalalawalu never once met them, so the thought of returning to Kohala sprung up in Halemano's mind. While on his way back [to Kohala], as he passed through the shrubbery at Keakui he saw the *maile*[22] as it grew on the ohia trees, so he sat down to make himself a maile wreath. As he was thus busily stripping,[23] Kamalalawalu stood behind him and took hold of one corner of Halemano's mantle while tears welled up in her eyes.[24] Halemano then turned around and saw it was his wife, at which he wept and said: "You, my wife, of the parched plains of Kumanomano and of the waterless wastes of Lihue! How strange of you! I thought that when I came with you [to your home] that you would be true to me; but I see you are not."

After their weeping, they again took up their journey and continued as far as Uluomalama at Waiakea, where they staid for twenty days. Then from this place they continued on to Kukuipahu in Kohala, where they made their residence and took up farming. The place where Halemano did his farming is at Ihuanu, the height looking down on Kauhola point and the surf of Maliu.[25] This field where Halemano cultivated is famous to this day, for it is said that the covering of Ihuanu was *palaholo*[26] and the watchman of the field was Kekuaualo.

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[21] No refusal to the royal command in this case, as at Oahu.

[22] *Maile (Alyxia olivaeformis)*, a fragrant vine with glossy leaves, in great favor throughout the islands.

[23] *Uu maile*, the bruising of the vine to rid it of woodiness and render it pliant for entwining into strands for wreaths, etc.

[24] Returning to her first love.

[25] The favorite surfing place of the whole district.

[26] *Palaholo*, an unrecognized plant, probably a running fern.

la ka piko o Haleakala e lele mai ana i loko o ke ao, komo mai la ka makemake ia Halemano, e hele a noho i Haleakala ma Kaupo i Maui.

Mahope o laila, holo aku lakou mai Molokai aku a pae ma Lele i Maui. Hele aku la lakou mai laila aku a hiki i Kula, ma laila aku a Ulupalakua, a iho ma o, a Kaupo, noho i laila, mahiai iho la, a kokoke e oo ka ai, holo aku la lakou a pae ma Umiwai i Kohala, Hawaii.

A ku lakou ma Umiwai, i Kohala, noho a olulo iho la malaila. Hele mai la o Kapuaokeonaona, kaikamahine a Kukuipahu, ke 'lii o Kohala, a ike ia Halemano a me Kamalalawalu, i ka maikai a me ka nani ke nana'ku. Nolaila, olelo aku la o Kapuaokeonaona: "E hoi kakou i ka hale." A hiki lakou i ka hale, kalua ka puaa, a me ka ai, noho iho la lakou a hala eono mahina, i aku o Halemano ia Kamalalawalu: "E noho ke kupunawahine o kaua ianei, e hele kaua i kou wahi." Ae mai la ka wahine.

Hele aku la laua mai Kohala aku a hiki i Waimea, moe a ao, mai laila aku a Hamakua i Kaumoali moe; mai laila aku a hiki i Uluomalama, i Waiakea, Hilohanakahi noho. Elua anahulu i hala i laila o ko laua noho ana, lohe aku la o Huaa ke 'lii o Puna, ua hiki o Kamalalawalu i Hilo, hoouna mai la o Huaa i ka elele no Kamalalawalu, a loaa, lawe ia aku la. I ka wa i kii ia mai ai o Kamalalawalu, e na elele a Huaa, kauoha aku la ia i kona kaikunane ia Kumukahi, e malama ia Halemano. Ae kona kaikunane.

Ma keia noho ana a Halemano, ewalu anahulu i hala, o ka noho pu ana o laua me ke kaikoeke me Kumukahi, aohe launa mai o ka wahine, nolaila, kupu ka manao ia Halemano e hoi i Kohala nei. Ia wa, ku ae la o Halemano a hoi mai la; ia ia e hoi ana ma ke alanui a hiki i ka nahele o Keakui, ike aku la ia i ka lau o ka maile i ka luhiehu i luna o ka ohia, noho iho la ia uu maile. Ia ia e uu maile ana, ku ana o Kamalalawalu mahope ona, a paa ana i ka lepa o kona kihei, me na kuluwaimaka e haloiloi ana, huli ae la o Halemano a nana ae la, a ike o ka wahine. Uwe iho la o Halemano a olelo aku la: "E kuu wahine o ke kula welawela o Kumanomano, a me ka la panoa wai ole o Lihue. Kupanaha oe! Kai no a'u i hele mai nei mahope ou, e aloha ana la oe ia'u, aole ka!"

A pau ko laua uwe ana, hele aku laua a hiki i Uluomalama, ma Waiakea, noho iho la laua a hala elua anahulu i laila. A hala ia, hoi mai la laua a hiki i Kukuipahu ma Kohala, noho iho la i laila mahiai. O kahi a Halemano i mahiai ai, aia i Ihuanu, e nana ala i ka lae o Kauhola a me ka nalu o Maliu. Kaulana loa kela mala a Halemano a hiki i keia la, oia o Ihuanu, no ka mea, ua olelo ia, ke kapa o Ihuanu, he palaholo. A o ke kiai o ia mala o Kekuaualo.

CHAPTER III.

KAMALALAWALU ENTICED AWAY.—DEATH OF HALEMANO.—IS BROUGHT TO LIFE AGAIN BY LAENIHI, HIS SUPERNATURAL SISTER.

WHILE they were living in Kohala they could hear the surf of Kauhola, the famous surf of Maliu, for it was at this place that the kings and chiefs went for their surf riding, even in the time of Kamehameha I. When Kamalalawalu saw the surf she got up and went down to the beach. At sight of her the people were amazed at her great beauty and admired her. Shortly after this Kumoho came down to ride the surf, but before he went in he saw Kamalalawalu; so he sat down and also admired her beauty. After a while he sent his sister to go and bring Kamalalawalu to him, for he wished her to become his wife. Upon being requested to come to Kumoho, Kamalalawalu rose and came and she was then taken by Kumoho as his wife, and they lived below at Halelua.

When Kamalalawalu became the wife of a new husband, Halemano was at the time sick, and upon receiving the news that his wife had again proved unfaithful to him he grieved for love of her, so he sent Kaaealii to go to Halelua and bring Kamalalawalu back home; but she refused, and declined five appeals to return. Halemano therefore wasted away, for he refused to take any food and in a few days died.

After this death of Halemano his grandmother made an oath that: "If you should ever come to life again, Halemano, you shall never go back to Kamalalawalu, as long as I live."

In the early part of this story we saw that it was Laenihi, the supernatural sister of Halemano that saved him, and so when he died this time she came and again brought him back to life. [While Aikanaka and his army were marching toward Lihue for the purpose of destroying Halemano], the parents of Halemano as well as the older brothers and sisters of Halemano all escaped from Oahu and went to Wailua, Kauai, to live. Laenihi also went along with the others to Kauai. Laenihi and her older sister Pulee stayed at Wailua, for they were very fond of surf riding. In their daily life in Wailua they often went in at Makaiwa to ride the surf; this place was directly on the lee side of Kewa.

One day while she was surf riding she had a premonition of some disaster. When she looked up she saw the spirit of Halemano sitting in the blue sky. Upon seeing this she wept, for she greatly loved her brother Halemano. She then turned to Pulee and said: "Halemano is dead."

When the parents, brothers and sisters heard of the death of Halemano, they all wailed, but Laenihi stopped them saying: "You must not weep now. Let me first pray to the gods, and if the gods take compassion on us Halemano will come to life again; but in case they are unmerciful, Halemano is indeed dead; you must therefore look on calmly and patiently."

MOKUNA III.

PUNIHEIIA O KAMALALAWALU.—KO HALEMANO MAKE ANA.—HOOLA HOU IA E LAENIHI, KONA KAIKUAHINE KUPUA.

IA LAUA i noho ai i laila, hai mai la ka nalu o Kauhola, o ia kela inoa kaulana loa, o Maliu, kahi a na 'lii e heenalu ai, a pela no i na la o Kamehameha akahi. Hele aku la o Kamalalawalu e nana, a hiki ia i laila, nana mai la na mea a pau ia ia, no ka wahine maikai, a mahalo mai la. Mahope o laila, iho mai la o Kumoho e heenalu, aole nae oia i hele e heenalu, ike e aku la ia i ka maikai o Kamalalawalu, noho iho la nana, a hoouna aku la i kona kaikuahine e kii ia Kamalalawalu i wahine nana. Ma keia kii ana, hele mai la o Kamalalawalu a lilo ae la i wahine na Kumoho, noho iho la laua i kai o Halelua, he kane a he wahine.

Ma keia lilo ana o Kamalalawalu i ke kane hou, e noho ana o Halemano me ka mai, a e noho ana hoi me ke kaumaha i ke aloha o ka wahine no ka lilo i ke kane hou. Nolaila, hoouna aku la o Halemano ia Kaaealii e kii ia Kamalalawalu i kai o Halelua. A hiki o Kaaealii, hoole mai la, pela no a hiki i ka lima o ke kii ana, aohe hoi mai, nolaila, hookii o Halemano i ka ai, a make iho la.

Ma keia make ana o Halemano, hoohiki iho la ke kupunawahine o Kaaealii· "Ae, i ola hou oe e Halemano, aole oe e hoi hou ana me Kamalalawalu, a pau ko'u ola."

Ua maopopo maloko o keia kaao ana, o Laenihi ke kaikuahine akua o Halemano, a oia no ka mea i ola ai o Halemano i ka make mua ana, a pela no ma keia make ana. O na makua, a me na kaikuaana kaikuahine o Halemano, ua mahuka aku lakou mai Oahu aku nei a noho i Wailua ma Kauai. O Laenihi kekahi ma keia hele ana i Kauai. O Laenihi, a me kona mua o Pulee noho iho la laua i Wailua a lealea i ka heenalu, hele aku la laua i ka heenalu i Makaiwa, e kupono ana i ka lulu o Kewa.

Lele ae la ka hauli o Laenihi, i nana ae ka hana i luna, e noho ana ka uhane o Halemano i ke aouli; haule iho la kona waimaka i lalo e kahe ana, no ke aloha i kona kaikunane ia Halemano; i aku o Laenihi ia Pulee: "Ua make o Halemano."

A lohe na makua, me na hoahanau i ka make o Halemano, lele mai la uwe; papa aku o Laenihi: "Alia oukou e uwe; e aho owau mua e kanaenae ae ai, a i aloha ia mai, ola o Halemano; aka, i lokoino lakou la, make no o Halemano, nolaila, e nana oukou, a e noonoo pono; mai pupuahulu oukou."

CHAPTER IV.

How Halemano Was Restored to Life.—Halemano Seeks to Win His Wife Back. —Engaging in a Kilu Contest is Victorious.—Kamalalawalu Is Supplanted by Kikekaala.

In this chapter we shall see the power of Laenihi and the coming to life again of Halemano. When Laenihi stopped the people from weeping over the death of Halemano, she immediately began her prayer, facing the blue sky, where she saw the spirit of Halemano. Following is the prayer:

I am indeed sitting and weeping for my brother,
My brother of the thick groves.
Perchance it is your spirit that is in death's shade,
Sitting there in the eyes of those pointed clouds.
Hidden by the blue skies is my guide.
Alas, I weep for you my beloved one!
Thou art my guide of the eight seas.[27]
Here am I, your companion. Come back to life,
Eat of the food, gird on your loin cloth, for you are restored.

In this prayer recited by Laenihi, life was restored to the body of Halemano in Kohala, Hawaii. At the close of the prayer Laenihi plunged into the sea and swam, in her fish form as it is to this day. It did not take her very long to swim to Kohala, for in a very short time she went ashore at Kauhola and from there started for the home of Halemano. When she arrived she fell on her brother and wept; she remained with him for ten days.

One day Halemano said to Kaaealii and Laenihi: "I am going to learn how to be a fisherman and how to be a farmer, so that my wife will come back to me." Kaaealii then said to him: "Your wife will never come back to you if you take up those arts." Halemano then spoke of some other arts and still he was advised not to take them up as means of getting his wife back; finally he chose the art of singing and chanting. At this Laenihi and Kaaealii said: "That will be the art that will restore your wife to you." Kaaealii then chanted the name of Halemano, which is as follows:

Thou art indeed the women dwellers of the surf line,
Sitting on the sunny shore of Ulalana,
Looking at the good things of the upper lands,
The rain and the cold wind
As they fold tightly the covering of ti-leaf.
The lovers dwell in the calm of Kioi,
For there is no truth in dreams
When it confesses what it has heard.
For we two have been here and there,
For it is your name, Halemano.
Answer the call; yes, answer it.

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[27] A favorite poetic expression referring to the various channels between the islands of the group.

MOKUNA IV.

No ko Halemano Hoola hou ia ana.—Imi o Halemano i wahi e Hoi mai ai kana Wahine.—Komo oia i ke Kilu ana Eo iaia.—Kaili ia e Kikekaala mai a Kamalalawalu.

Maanei e ike ai kakou i ka mana o Laenihi a me ke ola hou ana o Halemano. I loko o ia wa ana i hooki ai i ka uwe ana o ka lehulehu ia Halemano, alaila, kau aku la ia ma ke mele pule i mua o ke aouli kahi o ka uhane o Halemano e noho ana. Penei ua mele la:

E noho ana no wau e uwe i kuu kaikunane,
Kuu kaikunane o ka wao nahelehele,
Oia paha ka uhane i ka waokele e,
Ke noho mai la i ka maka o ka opua.
Nalowale i ke aouli la e kuu hoike,
Auwe no hoi kuu makamaka!
Kuu hoikeike o na kai ewalu.
Eia au la, o kou hoa, e ola—e,
Aina ka ai, hume ia ka malo, ua ola.

Ma keia oli ana a Laenihi, ola hou o Halemano i Kohala, Hawaii, a pau ke oli ana a Laenihi, lele mai la ia i loko o ke kai a au mai la (oia hoi ma kona kino ia, o ia kela ia o ka laenihi a hiki keia la). Ma keia au ana, he manawa ole, pae o Laenihi ma Kauhola i Kohala, pii aku la ia a hiki i ka hale o Halemano, uwe iho la a pau, noho iho la lakou a hala ke anahulu hookahi.

I mai o Halemano ia Kaaealii a me Laenihi: "E ao ana au i ka lawaia, a me ka mahiai i hoi kuu wahine." Hoole aku o Kaaealii: "Aole e hoi ko wahine ia mau hana." Pela no ka Halemano olelo a hiki i ka hula, ae mai o Kaaealii a me Laenihi: "O ia ka mea e hoi ai ko wahine, o ka hula." Ia wa oli o Kaaealii i ka inoa o Halemano, penei:

O oe ka ia e na wahine noho kai o ka pueone
E noho ana i ke kaha Ulalana,
E nana ana i ka mea maikai o uka,
O ka ua a me ka makani anu,
Kipu iho la i ke oho o ka lauki,
Noho nani na lehua i ka lai o Kioi e!
Aole ka oiaio i loko o ka moe e!
I ka i mai ua lohe au e.
O kaua no ia, mai o a anei e!
O kou inoa ia e Halemano la e!
O mai hoi e! E o e. E o no.

Halemano then began the study of the art of singing and chanting, taking Laamaikahiki as his teacher. After he concluded his education, the usual ceremonies, such as the killing of the pig, was gone through and he was duly declared passed as an expert. Shortly after this the fame of Halemano as a singer and a chanter was carried all around Kohala.

While Halemano was chanting one day, he looked up and saw the top of Haleakala in Maui as it appeared amongst the clouds, like a pointed cloud in the evening, as the other clouds drifted above it. This made him think of the places where he and his wife, Kamalalawalu, had traveled. He was then moved to chant the following lines:

Kaupo, the land where one is pulled up,
Pulled up like unto Kahikinui.
I was once thought a good deal of, O my love!
My companion of the shady trees.
For we two once lived on the food from the long speared grass[28]
  of the wilderness.
Alas, O my love!
My love from the [land of the] Kaumuku wind,
As it comes gliding over the ocean,
As it covers the waves of Papawai,
For it was the canoe that brought us here.
Alas, O my love!
My love of the home where we were friendless,
Our only friend being our love for one another.
It is hooked and it bites to the very inside of the bones.
O my love, speak to me!

While Halemano was chanting, Kamalalawalu arrived and she looked in at Halemano. When she saw him, she once more longed to return to him, for he looked very handsome and his chanting was something fine. Halemano too was at this time courting Kikekaala, the daughter of Nunulu. He was one of the high chiefs of the district of Kohala, under Wahilani, who was the king of this portion of Kohala.

A few days after this Kikekaala issued an order which was carried from one end of Kohala to the other, inviting everybody to come to the game of *kilu*,[29] at Lolehale, the most famous place at the time for exhibitions of this kind. This place is situated on a hill looking to the west, close to Puuonale and Hokukekii. After everybody had come, Halemano was then sent for. Upon his arrival, Kikekaala said to him: "I will make a wager with you. If I beat you in the kilu throwing then you shall belong to me. And if you should beat me, I shall belong to you." Halemano then said: "The wager is satisfactory."

As soon as the wager was settled Kikekaala began by throwing the kilu at the mark; but it missed and Halemano picked it up. As he looked and saw Kamalalawalu

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[28] *Lauoho* not known as a vegetable, or article of food.

[29] The game of *kilu* was an evening entertainment in which the players, men and women equally divided, on two sides, throw an oblong cut gourd toward a goal for a certain number or prize, striking which gave the winner the right to choose any one of the opposite in the assembly as his (or her) companion, or other prior defined wager.

Ao iho la o Halemano i ka hula ia wa, o Laamaikahiki ke kumu hula, a pau ke ao ana, lolo iho la i ka puaa, a pau na hana a ke kumu ia Halemano, mahope o laila, kaulana aku la ka lea o Halemano i ka hula, a me ke oli, a puni o Kohala.

Ia Halemano e oli ana, nana aku la ia, i ka piko o Haleakala i Maui, i ka oiliili ae i loko o ke ao, me he opua ala o ke ahiahi, ka lele mai o ke ao maluna, aloha ae la ia i kahi e hele ai me ka wahine, o Kamalalawalu. Nolaila, kau aku la ia i keia kau ma ke oli penei:

Kaupo, aina pali huki i luna,
Huki ae la e like me Kahikinui;
He nui no wau nau e ke aloha,
Kuu hoa mai ka malu o ka laau.
Ola kaua i ka ai lauoho loloa o ka nahele.
Auwe! Kuu wahine e!
Kuu wahine mai ka makani he Kaumuku,
Ke haki nuanua mai la i ka moana,
Ke uhi ae la i na ale o Papawai,
Na ka waa kaua i halihali mai,
Auwe kuu wahine e!
Kuu wahine o ka hale makamaka ole,
Hookahi makamaka o ko aloha,
Lou, a nanahu i loko o ka iwi hilo e!
E ke aloha, ho mai he leo.

Ia Halemano e oli ana, hiki mai la o Kamalalawalu, a nana mai la ia Halemano, ia wa, ikaika kona mano e hoi me Halemano, no ka nana aku ia Halemano, ua hele a ai ka manu i luna, a he lea i ke oli, a he kanaka maikai, no ka mea, e kaukaunu liilii ana o Halemano me Kikekaala, ke kaikamahine a Nunulu, oia kekahi alii ai okana o Kohala i loko o ia kau, malalo o Wahilani ke 'lii nui o Kohala.

Mahope o keia, hoolaha aku la o Kikekaala i kana olelo kuahaua i ko Kohala a puni, i hele mai na mea a pau loa i ke kilu, oia kela papai kilu kaulana a hiki i keia la o Kohala, o Lolehale, ka inoa, aia maluna o ka puu e nana ala i ke komohana, e pili la me Puuonale, a me Hookukekii. A akoakoa na mea a pau loa, alaila, kii ia o Halemano, e hele mai.

A hiki o Halemano, olelo aku o Kikekaala: "Ea, e Halemano; eia ka'u pili ia oe. Ina kaua i kilu a i eo oe ia'u, alaila, o kou kino ka uku, a i eo wau ia oe, o ko'u kino ka uku." Wahi a Halemano: "Ua holo ia pili a kaua." A pau ka olelo ana no ka pili alaila, hoolei mai la o Kikekaala i ke kilu, aole i pa i ka pahu, lalau iho la o Halemano, a paa i ka lima, nana aku la a o ka noho mai a ka wahine, o Kamalalawalu me kona nani mae

sitting there in all her beauty and grace, his mind went back to the days when he and his wife lived in Puna; so he chanted a few lines to Kamalalawalu as follows:

A kapu is placed over the roads of Puna by the fire of Laka,[30]
For I see its reflection in my eyes.
It is like the breadfruit in the lowlands of Kookoolau;
I am almost tempted to pick it;
Being repelled by shame, I touch it not.
Alas, my love!
My love from the big sea of Puna
Whose waves beat on the sea cliffs.
You forget your lover while you went astray in Kaimu,[31]
Your mouth was closed, refusing to call.
My love of the home where we were friendless,
That home to which we had no claim, though I made no complaint,
Where I drew warmth from the sun at Maliu.
Take heed to my supplications
My own, my love!

At the close of the chant of Halemano, he threw the kilu and it hit the mark, whereat the gamekeeper said: "Alas, alas, we count one down!" Halemano again picked up the kilu and held it in his hand; then looked at his wife, whom he saw was not like the other women, being far superior in looks, therefore his eyes were filled with tears, and a great love for his wife came over him as he remembered their walks amidst the hala trees of Puna, and their surf riding at Kaimu; he therefore chanted the following lines:

The sea is cutting down the hala trees of Puna,[32]
They stand up like people,
Like a multitude in the lowlands of Hilo.
The sea is rising by steps to flood Mokuola.[33]
Life is once more alive within me for love of you,
For anger is a helper to man.
As I roamed over the highways friendless,
That way and this way, what of me my love?
Alas, my own dear love!
My companion of the low hanging breadfruit of Kalapana,
Of the cold sun that rises at Kumukahi.[34]
The love of a wife is indeed above all else,
For my temples are burning,
And my middle is cold because of your love,
And my body is under bonds to her.
Come back to me, for this is a Koolau[35] sphere,
My love, come back.

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[30] *Laka,* god of the ***hula,*** generally, but here assigned to the volcano.

[31] Referring to her desertion of him in favor of Hua-a, the king of Puna.

[32] A section of submerged coast of Puna has a number of its trees growing in the water.

[33] Mokuola, Coconut Island, fronting the town of Hilo.

[34] Kumukahi, place of sunrise; literally, first foundation.

[35] Implying we are in a strange land, etc.; cold and friendless.

ole, hu mai la ke aloha ia Halemano no ka noho ana ia Puna me ka wahine. Nolaila, kau aku la o Halemano i keia kau olioli, no Kamalalawalu, penei:

Alahula Puna i ke ahi a Laka,
E halaoa mai ana i kuu maka.
Ka ulu hala i kai o Kookoolau,
He ane lalau ko'u ia oe;
O keia mea o ka hilahila, hoi no ai.
Auwe kuu wahine—a!
Kuu wahine mai ke kai nui o Puna
Ke kapi ae la i na pali kahakai.
Kaha ke aloha hoolalau i Kaimu,
Mu ka waha heahea ole mai.
Kuu wahine o ka hale makamaka ole,
O ia hale kuleana ole a'u i alo ai,
I pukui aku ai au me ka la i Maliu—e!
E maliu i kuu leo uwalo—e!
Kuu wahine hoi—e—a.

A pau ke oli ana a Halemano, pehi aku la ia i ke kilu, a pa i ka pahu, alaila helu mai la ka helu ai, penei: "Auwe! Auwe! Akahi kaua i lalo la." Lalau hou o Halemano i ke kilu a paa i ka lima, nana aku la no i ka wahine a o ka noho mai, aohe like o ka maikai me ko na wahine e ae, he oioi wale no kela o ka nani a me ke kelakela, nolaila, nana aku la a kulu haloiloi iho ka waimaka. Hu mai la ke aloha o ka wahine, i ka hele i ka hala o Puna, a me ka heenalu i Kaimu, alaila, oli aku la:

Ke kua ia mai la e ke kai ka hala o Puna,
E halaoa ana me he kanaka la,
Lulumi iho la i ke kai o Hilo—e,
Hanuu ke kai i luna o Mokuola.
Ua ola ae nei loko i ko aloha—e,
He kokua ka inaina no ke kanaka;
Hele kuewa au i ke alanui e,
Pela, peia, pehea au e ke aloha?
Auwe kuu wahine—a!
Kuu hoa o ka ulu hapapa o Kalapana,
O ka la hiki anuanu ma Kumukahi.
Akahi ka mea aloha o ka wahine,
Ke hele nei a wela kuu manawa,
A huihui kuu piko i ke aloha,
He aie kuu kino na ia la—e.
Hoi mai kaua, he a'u koolau keia.
Kuu wahine hoi e, hoi mai.

Come back and let us warm each other with love,
The only friend of a land that is friendless.

At the close of this chant by Halemano, he again threw the kilu and it hit the mark, giving him two points. Halemano then took up the kilu and held it in his hand. He then looked at his wife, and when he saw the tears in her eyes his love for her again welled up within him as he remembered how they had lived at Uluomalama in Waiakea, Hilo; so he chanted, while he wiped away the tears with his hand, as follows:

We once lived in Hilo, in our own home,
Our home that was in Panaewa.
For we had suffered in the home that was not ours,
For I had but one friend, myself.
The streams of Hilo are innumerable,
The high cliffs was the home where we lived.
Alas, my love of the lehua blossoms of Mokupane!
The lehua blossoms were braided with the hala blossoms,
For our love for one another was all we had.
The rain only fell at Leleiwi,
As it came creeping over the hala trees at Pomaikai,
At the place where I was punished through love.
Alas, O my love!
My love from the leaping cliffs of Piikea;
From the waters of Wailuku where the people are carried under,
Which we had to go through to get to the many cliffs[36] of Hilo,
Those solemn cliffs that are bare of people,
Peopled by you and I alone, my love,
You, my own love!

At the close of this chant, Halemano again threw the kilu at the mark and hit it, counting him three. He then again picked up the kilu and held it in his hand. Halemano then looked at Kikekaala and noted the difference between her and Kamalalawalu, who was by far more beautiful than all the other women that had gathered there to witness the contest, for the old saying was indeed true that "East Maui is prominent." Halemano therefore could not help but admire Kamalalawalu, and so he chanted the following lines in her honor:

I am cold and chilly,
Let me lie in your bosom, love.
We have roamed over Kalena in the uplands of Haleauau,
In the cold thickets at Wahiawa.
It was during the days of the heavy fog at Kaala,
For the cold was brought forth by the dew
Together with the fragrance of the kupukupu of Lihue.
The false cold is uncovered at Waikoloa
For my love was exposed by the tears,
As we met at Kalena in Haleauau.[37]

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[36] Character of the northern portion of Hilo district.

[37] Recalling incidents of their first home life.

Hoi mai kaua e hoopumehana,
Ka makamaka o ia aina makua ole.

A pau ke oli ana a Halemano, pehi aku la i ke kilu, pa aku la ka pahu, helu mai la ka helu ai, alua. Lalau hou o Halemano i ke kilu a paa no i ka lima, nana aku i ka wahine a o ka halokoloko mai o na waimaka, hu mai la ke aloha ia Halemano, no ka noho ana me ka wahine i Uluomalama, i Waiakea, ma Hilo. Oli aku la o Halemano, me ka waimaka e nuu ana i ka lima, penei:

Noho i Hilo i o maua hale—e,
He hale noho i Panaewa e;
Maewaewa i ka hale kuleana ole,
Hookahi no kuleana o kuu kino e.
He kini, he lehu, kahawai o Hilo e,
Pali kui ka hale a ke aloha i alo ai.
Auwe kuu wahine o na lehua o Mokupane!
O ia lehua pauku me ka hala e,
Hala ka ukana a ke aloha o ka leo.
Hele kunihi ka ua ma Leleiwi,
Kokolo hele i na hala o Pomaikai,
Akahi la a ke aloha i pepehi ai.
Auwe! Kuu wahine—a!
Kuu wahine mai ke kawa lele o Piikea;
Mai ka wai lumalumai kanaka o Wailuku,
A kaua i alo aku ai i na pali kinikini o Hilo,
O ia mau pali anoano kanaka ole,
Hoolaukanaka i ka wahine—e!
Kuu wahine hoi e!

A pau ke oli ana a Halemano, pehi aku la ia i ke kilu pa i ka pahu, helu ekolu. Lalau hou i ke kilu a paa i ka lima, nana aku la o Halemano ia Kikekaala, he okoa kona kii a me kona kulana, he hele ma Ewa ma kahi o ke kikane, a nana aku la hoi ia Kamalalawalu, he keu ae ia mamua o na wahine a pau i loko o ia anaina kilu, "he oioi no Maui Hikina." Nolaila, komo aku la no ka iini ia Kamalalawalu, a kau aku la no o Halemano i keia mele nona, penei:

He anu au la he koekoe,
Ma ko poli au e ke aloha e.
Holo i Kalena ia uka o Haleauau,
Ka nahele anu i Wahiawa e.
He wa olelo na ka noe i Kaala,
Ke huea mai la e ke kehau,
Ka noenoe aala a ke kupukupu o Lihue.
He hue wahahee na ke anu i Waikoloa,
Hookolo ke aloha me ka waimaka,
Hoao ae la me Kalena i Haleauau,

O my love, come back to me!
The thick groves at Kumanomano
Are being trampled by the summer sun;
It lingers for the sun of Kaelo and Ikiiki,
And for the bunches of awa of Makalii.
Love is like a chief, it is prized highly,
For it is the screen by night and by day.
O my love, come back,
For love is like food that cannot be taken!

At the end of this chant Halemano threw the kilu and it hit the mark, counting him four. He then picked up the kilu and held it in his hand as he chanted the following lines:

My lover from the Kalihi rain, where the clothes are bundled up,
Where the back is the only sheltered spot;
It is being pressed by the Waahila [rain],
The rain of my land where women are led away secretly.
Search is made to the top of Kaala,
The lower end of Pokai[38] is plainly seen.
Love looks in from Honouliuli,[39]
The dew comes creeping, it is like the wind of Lihue,
Like a false gleaming of the sun at Kaena,
For it is being destroyed by the Unulau wind from below,
Causing coldness within, made so by love of thee,
For I love thee, my companion of that parched plain.

Halemano here ceased chanting and threw the kilu again hitting the mark and thus counting five. He took the kilu up and held it in his hand as he chanted the follow lines:

As I reported to Kahewahewa,
I stood and gazed, then
Tears filled my eyes causing me to weep.
How beautiful are the hala, native trees of Kahuku,
As they are being fanned by the Mikioi wind.
I have come from Kuahea.
When am I to be contented, O my love?
My love, O come back!
For love has again entered my heart,
For it pains me in my effort to withhold it,
My love, O my love, come back!

At this stage Halemano grasped the kilu more firmly as he looked at his wife. Upon seeing her tears, the love within him grew stronger as he was reminded of the calm of Waialua and of the cold dews of Kaala, where they had roamed in days gone by; so he continued with these lines:

When the sea rises at Waialua,
One doubles up in sleep at Kalena in Haleauau.

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[38] A shore section of Waianae.

[39] That section of Ewa bordering on the western lock of Pearl Harbor.

Kuu wahine e—e hoi mai kaua.
Aia la o ka nahele o Kumanomano
Ke hehia mai la e ka la o Kamakalii,
Ke kakali la ia Kaelo me Ikiiki,
Na huhui awa a Makalii e.
He 'lii ke aloha, he kilohana e paa ai,
He alai no ka po a me ke ao,
Kuu wahine hoi—e, hoi mai,
Eia ke aloha la he ai liliha.

A waiho o Halemano i ke oli ana, kilu aku la a pa i ka pahu, helu iho la, aha. Lalau hou i ke kilu a paa i ka lima, oli hou o Halemano.

Kuu wahine mai ka ua popo kapa o Kalihi
Ke ahai la ma ke kua ka malu;
Ke nounou mai la e ka Waahila,
Ka ua kaili wahine o kuu aina.
Huli ae la Kaala kau i luna,
Waiho wale kai o Pokai,
Nana wale ke aloha i Honouliuli,
Kokolo kehau he makani no Lihue,
He lino wahahee na ka la i Kaena,
Ua hao—a mai la e ka unulau o lalo,
Anuanu loko huihui i ke aloha,
Aloha ka wahine ka hoa noho o ia kula panoa.

A waiho o Halemano i ke oli ana, nou aku la ia i ke kilu a pa i ka pahu, helu iho la alima. Lalau hou no i ke kilu a paa i ka lima oli hou no.

A kukui au a Kahewahewa,
Ku au nana i laila,
Haloiloi kuu waimaka e uwe,
Nani na hala ka oiwi o Kahuku,
I ka lawe a ka makani he mikioi.
Mai Kuahea au i hele mai ai,
Ahea hoi au e ke hoa pono iho?
Kuu hoa hoi e! Hoi mai.
Hoi ana ke aloha i kuu kino,
Maeele ia e kaohi nei,
Kuu wahine hoi e, e hoi e.

Lalau hou o Halemano i ke kilu, a paa i ka lima, nana aku i ka wahine, a o ka lumilumi mai i ka waimaka, hu ae la ke aloha o Halemano, i ka noho ana i ka lai o Waialua a me ke kehau anu o Kaala, me ka wahine, a oli ae la, penei:

A nui mai ke kai o Waialua,
Moe pupuu Kalena i Haleauau,

There her love comes swimming to me,
When I can no more see Lihue, that land that looks to heaven,
Believing that over yonder is the sea.
O my own love!
Kaala stands up majestic;
It is a cold head covered with dew,
For it is the cold wind that brings fragrance;
It is being wafted here by the Waikoloa wind,
For Pulee[40] is searching for me.
Alas, O my love!

Halemano then threw the kilu and it again hit the mark, counting him six. He then took up the kilu and held it in his hand as he chanted the following lines:

It is the flowers at Halemano that I long for,
Partly pecked[41] by the birds,
As their fragrance is brought along,
Its beauty is there at Malama.
For within me I am enlightened, as I sit
The secrets within me are seen through love.
I am the lover, be compassionate.
Alas, O my love!
My lover from the cliffs of Koolau,
Where the cliffs are above and below the pathway,
And love is made a pathway for the tears.
O my love, come back!

Halemano then threw the kilu and it again hit the mark, counting him seven. Halemano again took up the kilu and held it in his hand; then he looked at Kikekaala and from her to Kamalalawalu. He then bent forward and wiped away the tears from his face, for his mind went back to the time when they lived in the forests of Moelana in Kakele, Koolaupoko, Oahu; he therefore chanted the following lines:

Koolau is made hot by the children who cry against the cold,
My native land, where the sea beats at the back
Of my companion who now dwells in the calm,
Enjoying the Kanikoo rain of Heeia,
That rain that makes the awa leaves of Moelana glitter
Like a fatherless child in its playfulness,
For it is affecting my body,
By its speechless messenger, love.
My love, O come, come back!

Halemano continued chanting and throwing the kilu until he had the required number, fifteen, sufficient to win the contest; so Kikekaala lost to Halemano and she became his.[42] The contest was then ended and they prepared to retire, according to the

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[40] Pulee, his eldest sister.

[41] *Nahu a kipepa ia,* eaten sideways or on the edges.

[42] A game of "heads I win, tails you lose."

Au mai ana kona aloha i o'u nei,
I kuu ike ole ia Lihue kela aina nana i ka lani,
Kuhi ae la no ia waena he kai e.
Auwe kuu wahine e!
Kiekie ke ku a Kaala i luna,
He poo anu ia na ke kehau,
He hau ka makani halihali ala;
Ke linoa mai la e ka Waikoloa,
Ke huli nei o Pulee ia'u la.
Auwe kuu wahine e!

Kiola o Halemano i ke kilu, a pa i ka pahu, helu aono. Lalau hou o Halemano i ke kilu a paa i ka lima, oli hou:

Na pua i Halemano ka'u aloha,
Ua nahu a kikepa ia e ka manu,
Hele mai ke ala me ke onaona,
Noho mai la ka maikai ka nani o Malama e!
Malamalama loko o'u e noho nei,
Akaaka loko i ka ike a ke aloha,
O aloha au, o maliu mai oe,
Auwe kuu wahine e!
Kuu wahine mai na pali Koolau,
Pali kui mauka, makai o ke ala,
Ala hele ke aloha na ka waimaka.
Kuu wahine hoi e, hoi mai!

Pehi aku la o Halemano i ke kilu a pa i ka pahu, helu mai la ka helu ai, o ka hiku ia. Lalau hou no o Halemano i ke kilu a paa i ka lima. Nana aku o Halemano ia Kikekaala a pau ia, huli ae la ia a nana ia Kamalalawalu, kulou iho la a kaka ae la ka lima, i ka waimaka, a ano wale mai la no ka noho ana me ka wahine i ka nahele o Moelana, ma Kekele i Koolaupoko, Oahu. Nolaila, oli aku la ia:

Wela Koolau i na keiki uwe anu,
Kuu aina kaikua e noho ai,
A kuu hoa e noho la i ka lai,
I walea i ka ua Kanikoo o Heeia,
I ka ua poai lau awa o Moelana
Me he keiki makua ole la ka hone,
Ka hoolaau i kuu kino e,
Ka elele waha ole a ka manao.
Kuu wahine hoi e, hoi mai.

Pela no ka hana ana a Halemano, a hiki i na ai eo, he umikumamalima, eo ae la o Kikekaala ia Halemano, makaukau ka hoi o Halemano ma i ka hale e moe ai, no ka hooko i ka laua pili. Ia wa, lele o Kamalalawalu e aumeume ia Halemano, aka, ua lele

wager. As they were leaving the kilu house, Kamalalawalu stepped in between Kikekaala and Halemano,[43] ready to ask to be forgiven, but Kikekaala pulled Halemano away, saying to Kamalalawalu: "You deserted him and here you are coming after him again. He shall not return to you." As Kikekaala and Halemano departed, Kamalalawalu stood there weeping; she placed her hands at her back and as the tears flowed down her face, she chanted the following lines:

Koolau is burning with fire,
Koolau is burning with the fire of the goddess;
It is raging in the uplands of Hamakua,
It is being cut up by the wind,
Causing anger and hatred,
Ill feeling and bad thoughts.

In these lines Kamalalawalu was chanting of her rival Kikekaala, for she had an unbecoming face to look at. The closing lines are in reference to her. Kamalalawalu then continued:

Alas, thou art my bosom companion, my love!
My companion of the cold watery home of Hilo.
I am from Hilo, from the calabash of Kulukulua,[44]
From the arched sands at Waiolama,
From the rain that pelts the leaves of the breadfruit of Piihonua;
For we live at the breadfruit trees of Malama.
Love is shown by the tears,
Love is the friend of my companion,
My companion of the thick forests of Panaewa,
Where you and I have trod without a third party;
Our only fellow traveler was my love,
The only right we had for living in the uplands of Laa,
For my body is sacred to thee, my love.
Alas, O my companion, my love!
My love of the cold, watery home of Hilo,
That friendless home where you and I lived.

When Kamalalawalu ceased chanting, she turned and looked at Halemano. When she did, she saw Kikekaala biting Halemano in the side, so she chanted the following lines:

The bite of a native is a sign of treachery;
The stranger laughs, for it is a sign of evil;
For you are then surrounded by fine rain from the goddess.
I must be your wife and you my husband,
My husband of the Kanikani rain of the lehua trees of Makaulele.
It is being broken in large pieces at Kumukahi Point,
For love has come for the first time this day.
Like the mouth of the Ohele stream, it is changeable,
For the clouds are gathering in the uplands of Piihonua,
O my love of the cold, watery home of Hilo!

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[43] With all Halemano's pleadings for the return of his lost love he was unable to secure it when offered.

[44] Or from the table of the king.

mai o Kikekaala me ka huhu inoino loa, me ka olelo mai ia Kamalalawalu: "He kane haalele hoi nau, eia ka e kii mai oe. Aole e hoi me oe." No keia lilo o Halemano ia Kikekaala, uwe iho la o Kamalalawalu, a pea ae la na lima i ke kua, a kau mai la i keia mele, me ka waimaka e haloiloi ana, mai na maka aku:

Wela Koolau i ke ahi e,
Wela Koolau i ke ahi a ka wahine;
Ke noa la i ka uka o Hamakua,
I ka pokepoke a ka makani,
A wela ka ukiuki me ka huhu,
O ka inaina o ke ino nau na kui.

Ma keia lalani mele a Kamalalawalu, ua hoopili aku ia no kana punalua, oia o Kikekaala, no ka mea, he helehelena inoino no kona ke nana aku, a ua pili ia ia kela mau lalani hope o keia mele:

Auwe kuu hoapili o ke kane e!
Kuu hoa o ka hale wai anu o Hilo.
No Hilo hoi au no ka ipu a Kulukulua,
No ke one holu i Waiolama,
No ka ua hehi lau ulu o Piihonua,
I noho kaua i na ulu o Malama e.
Malama ke aloha i ka waimaka,
He makamaka ke aloha no kuu hoa e,
Kuu hoa o ka nahele uluwehiwehi o Panaewa,
A kaua i hele koolua ai aohe kolu;
Hookahi kinikini o kuu kino,
Ke kuleana i noho ai i ka uka o Laa—e.
Ua laa kuu kino i ke aloha,
Auwe kuu hoa, he kane—e,
Kuu kane o ka hale wai anu o Hilo,
O ia hale makamaka ole i noho ai.

A waiho o Kamalalawalu i ke oli ana, huli ae la ia a nana aku i ke kane ia Halemano, i nana aku ka hana, e nanahu mai ana o Kikekaala i ka aoao o Halemano, kau hou aku la o Kamalalawalu i keia oli:

Hoolawehala ka nanahu a ke kupa,
Akaaka ka malihini he mea hewa ia,
Puni hoi i ka ua awa a ka wahine,
I wahine au i kane oe,
Kuu kane o ka ua kanikani lehua o Makaulele
Ke haki manua mai la i ka lae o Kumukahi;
Akahi la a ke aloha i hiki ai.
Ke olewa nei ka nuku wai o Ohele,
Ke kaoo ae la ia uka o Piihonua,
Kuu kane hoi o ka hale wai anu o Hilo e!

At the close of the chant, Kamalalawalu was removed by force by the officers of Kikekaala to some other place. As she was being led away she chanted these lines:

The wind is blowing, it is the Koolauwahine.
You will surely see Haili,
Haili the plain of lehua entwined by the birds;
They are carrying away the awa of Puna that grow on trees,
The sweet sounding oo[45] of the forest,
Whose sweet notes can be heard at eventide.
My companion of the cold, watery home of Hilo,
That cold wet home where you and I lived,
O my own beloved husband![46]

At the end of this chant by Kamalalawalu, Kikekaala said to her: "You have no husband because you are a woman who has deserted her husband. I see that you have come back to him, but he will not go back to you."

CHAPTER V.

HALEMANO RETURNS TO OAHU, THENCE TO KAUAI.—KAMALALAWALU FOLLOWS HIM. —SHE LEAVES AND SETTLES ON OAHU.—HUAA AND THE KING OF HILO SEND AN ARMY TO SECURE HER.—AFTER A SLAUGHTER OF OAHU FORCES SHE IS TAKEN TO HAWAII.

AFTER this, Halemano lived with Kikekaala as husband and wife. She held him very closely by day and by night, and followed him wherever he went, therefore he became weary and greatly vexed at her for keeping him shut up in the house continuously. Because of this Halemano one day said to Kikekaala: "Say, I hear that *aku* has become plentiful at the Makaiula fishing grounds in Kaelehuluhulu. You must therefore allow me to go and catch us some." Kikekaala said: "We must go together." Halemano said: "It will only delay me. You must stay home. I will go alone and shall return in no time." The wife at last consented and Halemano set out.

On this trip Halemano set out from Puaawela in Kohala; but instead of going fishing, he set out for Mokulau in Maui,[47] where he landed. Kamalalawalu, on the other hand, set out soon after Halemano from Kohala, and landed at Hamoa, in Hana, Maui, and from that place continued on her way along the Koolau side of Maui. Halemano continued his journey along the west side of Maui, next landing at Lahaina.

In this journey made by the two, many people followed them from place to place, because they admired their comeliness. Kamalalawalu followed Halemano[48] because she found that she loved him and wished to be taken back. In this journey, Halemano next

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[45] *Oo (Moho nobilis)*, the much-prized bird for its feathers for cloak work and kahilis of the ancient high chiefs.

[46] Kamalalawalu's reminiscences indicate a warmth of affection hard to reconcile with her desertion of Halemano, now recalled with self condemnation as she realizes he is won against his will by a rival claimant.

[47] Making the most of his freedom by putting a safe distance between him and his captor.

[48] If this was a concerted step it seems strange they should miss each other in all their journeyings until reaching Kauai.

A pau keia oli ana a Kamalalawalu, lawe aku la na ilamuku o Kikekaala a ma kahi e hoonoho, alaila, oli hou o Kamalalawalu, penei:

A pa ka makani he Koolauwahine,
E ike aku auanei oe ia Haili,
Haili kula lehua i wilia e ka manu;
Ke lawe la ke awa kau laau o Puna,
Ka oo kani leo lea i ka nahele,
E ano wale mai ana no i ke ahiahi.
Kuu hoa o ka hale wai anu o Hilo,
O ia hale koekoe a kaua i alo ai,
Auwe kuu kane aloha e!

A pau ke oli ana a Kamalalawalu, olelo aku o Kikekaala: "Aole au kane, no ka mea, he wahine haalele kane oe, a eia ka e kii hou mai ana; aole e hoi aku ke kane me oe."

MOKUNA V

HOI O HALEMANO I OAHU, ALAILA, I KAUAI.—HAHAI O KAMALALAWALU IAIA.—NOHO A HOOKAHUAHALE OIA MA OAHU.—HOOUNA O HUAA A ME KE ALII O HILO I KEKAHI PUALI E KII IAIA.—MAHOPE O KA LUKU IA ANA O KO OAHU MAU KANAKA, HOIHOI IA OIA I HAWAII.

MAHOPE o laila, noho iho la o Halemano me kana wahine hou me Kikekaala; aole wa kaawale, i ke ao a me ka po, i na la a pau loa; nolaila, uluhua a ikiiki loa o Halemano i ka paa mau i loko o ka hale. No ia mea, olelo aku o Halemano ia Kikekaala: "E auhea oe, ke lohe mai nei au ua aku o Mahaiula, i Kaelehuluhulu, nolaila, e ae mai oe ia'u e holo au e hi aku na kaua." I mai o Kikekaala: "O kaua pu no ke holo." I aku o Halemano: " E lohi auanei, e noho oe, owau no ke holo ae a hoi koke mai." Ma keia ae ana o ka wahine, holo aku la o Halemano.

Ma keia holo ana a Halemano, holo mai la ia mai Puaawela ma Kohala, a hiki i Mokulau ma Maui, pae. O Kamalalawalu hoi, holo mai la ia mai Kohala mai a pae ma Hamoa ma Hana i Maui, hele ae la ia ma Koolau o Maui, a pela no hoi o Halemano, hele ma ke komohana o Maui a hiki i Lahaina.

Ma keia haele ana o laua, ua hahai na kanaka, ia laua, no ka makemake i ka wahine a me ke kane, i ka maikai a me ka nani launa ole. O ke kumu o ko Kamalalawalu hahai ia Halemano, o ke aloha no. Ma keia hele ana, hiki aku la o Halemano i Hawe a

stopped at Hawe and Kekaa, Kaanapali, and from this place he set out for Mokuhooneki on Molokai, then landing at Waikolu, on the Kalaupapa side, where he staid for some time. When Kamalalawalu set out from Hana she landed at Kapua in Kaanapali, then boarded a canoe and landed at Kaluaaha, West Molokai, and from that place continued on to Kaluakoi and Kaunakakai.

From Waikolu Halemano next touched at Kailua, Oahu; and from this place continued on to Kualoa at the Kaoio point; then on to Hauula; then to Malaekahana; then Laiewai; then Waialua; and then to the Kaena point at Waianae where he staid. Kamalalawalu, on the other hand, after leaving Molokai, landed at Waikiki; then from this place she next landed at Ewa; then at Pokai; and from this place she continued on to Kauai, landing at Wailua where she staid.

Halemano in the meantime also set out and he too landed at Wailua, where he met Kamalalawalu and had a friendly talk, but their living together was not harmonious as before. Kamalalawalu therefore returned with a sad heart.[49] She then took a canoe and set out from Kauai and landed at Kaena Point; from this place she continued on her way to Waialua. From there she journeyed to Kahuku; then to Hauula; and then to Kualoa, where she met Waiahole, a chief of that place who was a single man. He took Kamalalawalu as his wife and they resided there together.

After they had been living together in this manner for some time, a certain canoe set out from Oahu for Puna, touching at Kaimu, Kalapana. By this canoe word was carried to Kamiloholuiwaiakea that Kamalalawalu was living in Oahu. As soon as he received this information he immediately set out and informed Huaa the king of Puna of the fact; and from there word was carried to Kulukulua the king of Hilo. After the two came together to discuss the matter, they said: "Yes, we have given her our properties with the idea of getting her to be our wife, but we did not succeed. Let us therefore go and make war on those with whom she is now living."

As soon as they decided upon doing this they began to prepare about eight thousand canoes,[50] and also got together a very large body of men who were armed with all kinds of weapons, both large and small. Because of this vast undertaking, the kings and their men spent over fifty days in the preparation for the expedition. As soon as everything was ready they set out, coming along the Koolau side (east) of Maui and touched at Kekaa in Kaanapali, where they landed and staid over night. The next day they again set out, coming past Halawa and Waikolu and touching at Kalaupapa, Molokai, where they landed to spend the night.

On the next day Huaa, the king of Puna, said to Kulukulua: "Let us consult the priests, the astrologers and diviners as to our proper course and also as to the outcome of this expedition." When the priests, astrologers and diviners came in the presence of the two kings, they were asked: "Let us hear what you have to say as to our future course?" The astrologer from Kalapana then spoke out: "Let us again spend this day and night in this place and tomorrow we may continue on our journey." The two kings consented to this and another night was spent at the place. On the next day

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[49] The experiences each had undergone had unfitted them for the mutual love they once enjoyed, which was now only a memory.

[50] A formidable fleet to prepare in less than two months.

me Kekaa i Kaanapali, a malaila holo aku la a pae ma Mokuhooniki i Molokai, holo aku la a pae ma Waikolu i Kalaupapa mahope mai, noho iho la i laila. O Kamalalawalu hoi, holo mai la ia mai Hana mai a pae ma Kapua i Kaanapali, ee mai la ma ka waa a pae i Kaluaaha ma Molokai komohana, hele aku la a hiki i Kaluakoi a me Kaunakahakai.

Holo mai la o Halemano, a pae ma Kailua i Oahu, malaila aku a hiki i Kualoa i ka lae o Kaoio. Malaila aku a Hauula, Malaekahana, Laiewai, Waialua, ka lae o Kaena i Waianae, noho i laila. Holo mai la o Kamalalawalu mai Molokai mai pae ma Waikiki, malaila aku a Ewa, a Pokai, holo i Kauai, a pae i Wailua, noho iho la i laila, o Halemano hoi, holo aku la ia a pae i Wailua, launa kamailio, aole nae he pono o ka noho ana, e like me mamua. Nolaila hoi mai la o Kamalalawalu me ke kaumaha. Holo mai la o Kamalalawalu mai Kauai mai, ma ka waa a pae ma ka lae o Kaena, malaila aku ka hele ana a hiki i Waialua, malaila aku a Kahuku, a Hauula, a Kualoa. Loaa o Waiahole, he 'lii no laila e noho ana, aohe ana wahine; lawe ae la ia ia Kamalalawalu i wahine nana, a noho iho la laua ma laila.

Ma keia noho ana a laua, he kane a he wahine, holo aku la kekahi waa mai Oahu nei aku a hiki i Puna, ma Kaimu, i Kalapana, pae i laila. Na ia waa i olelo, lohe o Kamiloholuiwaiakea ua noho o Kamalalawalu i Oahu nei, hele aku la ia olelo ia Huaa ke 'lii o Puna, a pela aku no a lohe o Kulukulua ke 'lii o Hilo. Ma ko laua lohe ana i keia olelo no Kamalalawalu, olelo iho la laua penei: "Ae, ua lilo ka kaua waiwai ia ia no kona kino, aka, aole i loaa ia kaua kona kino, nolaila, e holo kaua e kaua i kona wahi i noho ai."

Hoomakaukau iho la laua he mau mano waa, a me na kanaka he nui loa, na mea kaua o kela ano, keia ano, mai ka mea nui a me ka mea liilii. No keia mau mea a pau loa, ua lilo nui na 'lii a me na kanaka i ka hana a me ka imi, a hala elima anahulu. A makaukau lakou, holo mai la ma Koolau o Maui. Malaila mai a pae ma Kekaa i Kaanapali, moe iho la a ao ae, holo mai la a hala o Halawa, a Waikolu, a Kalaupapa i Molokai, pae. Moe a ao ae.

I aku o Huaa ke 'lii o Puna ia Kulukulua: "E, o na kahuna a me ke kilo, ke kuhikuhi puuone, ke hai mai i ka pono o keia hele ana aku." A hiki lakou i mua o na 'lii, olelo mai na 'lii: "O ka oukou ike ke olelo mai." Olelo aku ke kilo o Kalapana: "E moe hou kakou i anei, i keia la a me ka po, apopo kakou holo." Ae mai na 'lii; moe lakou

the astrologer said: "If after we set out a thick fog comes from the east, we will win the day; but if hot, warm weather is encountered all the way until we land, Oahu will be victorious. The second sign is this: if we encounter a heavy rain and the rainbow is seen and these things keep up until we reach land, we will rout Oahu."

At the end of the astrologer's predictions, the canoes once more set sail and landed at Makapuu, where the armies were placed in line of battle. In coming across the channel they encountered a thick fog and rain, the signs of victory predicted by the astrologer. After the armies were placed in line they advanced overland, going by way of Kaneohe. At Kaneohe proper they met the enemy and the fighting began. Early in the battle Oahu was routed and a great slaughter took place at Waiahole. After the battle Kamalalawalu was found, still alive, and she was taken by the kings of Hawaii, Huaa and Kulukulua, to Hawaii.

Legend of Keaweikekahialii.

KEAWEIKEKAHIALII[1] was born in Kailua, Kona Hawaii, during the reign of Keliiokaloa[2] who was one time king of the whole of Hawaii. Keliiokaloa was a great king and had something like eight hundred chiefs under him. Amongst these chiefs was one, Kalapanakuioiomoa,[3] the progenitor of the kings of Hawaii. Keaweikekahialii had an attendant by the name of Mao, who was a man of great learning. His chief ambition was the study of how his charge was to get control of the government, and in some way become the king of Hawaii.

One day Keliiokaloa sent all the chiefs, together with all the people, to the uplands to work on the king's farm lands, as it was the king's labor day. After everybody had gone, Keliiokaloa and Keaweikekahialii remained at home playing *konane*.[4] Keaweikekahialii had lost three games to Keliiokaloa and the fourth game was also about to be lost, when Mao came in. Mao had secreted on his person a long stone club, about two feet in length and covered over with a network of cords. As he stood before them watching the game he asked: "Whose are the white pebbles?" Keaweikekahialii answered: "The white pebbles are Keliiokaloa's and the black ones are mine." At this time there were but very few black pebbles left on the board, in other words Keaweikekahialii was about to again lose to Keliiokaloa.

Mao then said to Keaweikekahialii: "You will win." "How am I to win?" "The white ones are besmeared, the black ones will win." Keaweikekahialii answered: "Take the losing blacks then and make your move." Mao answered: "If I make the move Keliiokaloa will lose." Keaweikekahialii then urged Mao three times; at last Mao asked: "If I make the move will you assist me?" "Yes," said Keaweikekahialii.

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[1] Known also as Keawe-kekahi-alii-o-ka-moku; Kea-we-a-certain-chief-of-the-island.

[2] Keliiokaloa, the son of Umi who succeeded him as ruler of Hawaii.

[3] Known also as Kalapana, a son of Kanipahu.

[4] Konane, the game resembling checkers.

a ao ae, hai aku ke kilo, i kana olelo ike, penei: "I holo kakou i ka moana, a i uhi ka noe ma ka hikina, na kakou ka make, a ina i pamaloo a pae kakou i uka, na Oahu ka make. Eia ka lua; i halii ka ua koko i ka moana a hiki i ka aina, hee o Oahu ia kakou."

A pau ka olelo ana a ke kilo, holo aku la lakou, a pae ma Makapuu, hoonoho ke kaua. Ma keia holo ana i ka moana, ua uhi ia e ka noe, a me ka ua koko, e like me ka olelo a ke kahuna, a makaukau lakou, hele mai la lakou mauka a hiki i Kaneohe. Hoomaka ke kaua, ma ia kaua ana, ua hee honua o Oahu nei, a ua luku ia o Waiahole, a o Kamalalawalu hoi kai loaa aku e ola ana, a hoi ae la ia me na 'lii o Hawaii, o ia o Huaa a me Kulukulua, a hoi aku la lakou i Hawaii.

Kaao no Keaweikekahialii.

O KAILUA i Kona, Hawaii, ka aina hanau o Keaweikekahialii, i ka wa e noho ana o Keliiokaloa he 'lii no Hawaii a puni. He 'lii nui o Keliiokaloa no Hawaii, aia malalo ona elua lau alii (ua like me ewalu haneri). No loko o keia mau lau alii elua o Kalapanakuioiomoa, ke kupuna o na 'lii o Hawaii nei. He kahu ko Keaweikekahialii, o Mao kona inoa, he kanaka akamai loa ia i ka imi ana i mea e lilo ai ke aupuni i kana alii, he kanaka noonoo loa.

I kekahi la, hoouna aku la o Keliiokaloa i na 'lii a pau loa e pii e koele me na kanaka a pau loa; a pau lakou i ka pii, noho iho la o Keliiokaloa me Keaweikekahialii. Ma keia noho ana, hookahi a laua hana o ke konane. Ekolu eo ana o Keaweikekahialii ia Keliiokaloa, a hookahi i koe o ka ha, alaila, eo o Keaweikekahialii. Ia laua e konane ana, hiki ana o Mao. Ma keia hiki ana o Mao, he pohaku eho loihi kana e huna ana, ua paa i ka aha, he elua kapuai kona loa, a hiki i mua o Keliiokaloa, ninau aku la ia: "Na wai ka iliili keokeo?" I mai o Keaweikekahialii: "Na Keliiokaloa ka iliili keokeo, o ka'u ka iliili eleele." Ia wa, kokoke e pau loa na iliili eleele, alaila, make o Keaweikekahialii ia Keliiokaloa.

Olelo aku o Mao: "Ua make ia oe e Keaweikekahialii." "Pehea ka make ana ia'u?" "Penei: Hapala ke kea, na ka ele ka ai." I mai o Keaweikekahialii: "Kau pohaku make hahau ia." I aku o Mao: "Hahau no au make o Keliiokaloa." Ekolu kena ana a Keaweikekahialii. I aku o Mao: "Ina au e uhau, kokua oe ia'u?" Ae mai la o

Mao then took up the stone club and struck Keliiokaloa on the back of the neck, killing him instantly. Keaweikekahialii then said to Mao: "How strange of you! Here you have gone and killed the king. I thought your's was to be a move on the konane board, but it was not." Mao then said: "Don't you want to rule over the whole of Hawaii? You shall become the ruler of this land this day."

They then took up Keliiokaloa and buried him, after which they returned to the house, when Mao said to Keaweikekahialii: "Send a man to the uplands and inform the chiefs that the king, Keliiokaloa, desires one of the chiefs to come on down accompanied by one servant." Before Keaweikekahialii sent off the messenger, he ordered that his own followers be requested to come to the house. After the arrival of his men he gave them orders to kill the first chief and his servant as soon as they arrived. Upon the arrival of one of the chiefs and his servant they were both set on and killed. This was carried on until all the chiefs of Hawaii[5] were killed, except Kalapanakuioiomoa.

When Kalapanakuioiomoa saw that all the chiefs were killed he escaped through the forest and came to and sojourned at Waipio, where he took a wife of that place. In course of time his wife conceived a child; but taking a canoe he set out, landing at Kaluaihakoko, Maui. From this place he again sailed and landed at Maunalei, Lanai, where he settled down and made his residence. After Kalapanakuioiomoa had been in Lanai for some time, he took unto himself a wife there and lived as a commoner, tilling the land and going to the uplands for water. He lived without disclosing his rank or his identity to any one.

Shortly after this a search was made around Hawaii for him. The reason of the search was in order to get some one to again marry with the high chiefess of the land that the high rank blood chiefs of Hawaii be again increased.[6] This search was carried on in Maui, but no trace of him could be discovered. After the search on Maui, it was renewed on Lanai, where Kalapanakuioiomoa was at last found.

When the searchers found him they said: "O chief, the king Keaweikekahialii wishes you to return to Hawaii and perpetuate the blue blood of the chiefs." Kalapanakuioiomoa answered: "I will not return with you because I have made oath that I will live and die here; therefore you must go back to Hawaii and go to Waipio, where you will find a chiefess of high blood, my daughter." The messengers then returned to Hawaii and to Waipio, where the daughter of Kalapanakuioiomoa was living and took her to the king. Thus did Kalapanakuioiomoa become the ancestor of the kings of Hawaii, for by him was the blue blood perpetuated to this day.

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[5] Taking rivals one at a time till but one of eight hundred remained, without arousing suspicions, must have called for cunning strategy.

[6] Realizing the selfish, short-sighted policy in the wholesale slaughter of chiefs he had committed.

Keaweikekahialii: "Ae." Unuhi ae la o Mao i ka eho pohaku ana, a hoomoe iho la i luna o ka hono o Keliiokaloa, a make loa iho la. Olelo mai o Keaweikekahialii: "Kupanaha oe, eia ka he pepehi kau i ke alii a make, kai no paha he konane maoli kau, aole ka." I mai o Mao: "Aole ka ou makemake e puni o Hawaii ia kaua? Eia ka la o ko aina."

Lawe aku la laua kanu ia Keliiokaloa, a nalo, hoi mai la a hiki i ka hale, olelo aku o Mao ia Keaweikekahialii: "E hoouna aku oe i ke kanaka i uka, e olelo aku penei, i olelo mai nei ke 'lii o Keliiokaloa. E iho aku, i hookahi alii o ke kanaka." Mamua ae o keia hoouna ana a Keaweikekahialii i ke kanaka, ua hoomakaukau oia i na kanaka a piha ka hale, a ua olelo hoi ia lakou ina i hiki ke 'lii hookahi me ke kanaka, e pepehi a make loa. A hiki mai la ke 'lii me ke kanaka hookahi, pepehi ia iho la a make loa, pela no ka hana ana a pau loa na 'lii o Hawaii, aohe alii i koe, hookahi wale no alii i koe o Kalapanakuioiomoa.

A ike o Kalapanakuioiomoa e make ana na 'lii a pau loa, mahuka mai la ia ma ka nahele a hiki i Waipio noho, moe iho la i ka wahine kuaaina, nolaila, a hapai ka wahine, holo mai la ia a pae ma Kaluaihakoko, i Maui, pae, mai laila aku a pae ma Maunalei i Lanai, alaila, noho o Kalapanakuioiomoa. Ma keia noho ana a Kalapanakuioiomoa i Lanai, moe iho la i ka wahine i laila, noho a makaainana iho la, mahiai, pii i ka wai; pela no kona noho ana me ka ike ole o na mea a pau he 'lii ia.

A mahope, imi ia iho la ia ma Hawaii a puni; o ke kumu o keia imi ana, i loaa ka mea e laha ai na 'lii o Hawaii, a hiki i Maui, imi ia iho la, aole he loaa. A pau o Maui i ka huli ia, aole i loaa o Kalapanakuioiomoa; nolaila, hiki ka huli i Lanai, i laila loaa o Kalapanakuioiomoa.

I aku ka poe huli: "E ke 'lii, i kauoha mai o Keaweikekahialii ia oe e hoi i Hawaii, i kumu hoolaha no na 'lii." I aku o Kalapanakuioiomoa: "Aole au e hoi aku me oe, no ka mea, ua hoohiki au i anei a make; nolaila, e hoi a hiki i Hawaii, kii aku, aia ke 'lii i Waipio kahi i noho ai, he kaikamahine na'u aia i laila kahi i noho ai." Hoi aku la na elele i Hawaii, a hiki i Waipio, lawe ae la i ke kaikamahine a Kalapanakuioiomoa, a lilo ae la i kupuna no na 'lii o Hawaii, a malaila mai ka laha ana o na 'lii a hiki i keia la.

Legend of Hinaaimalama.

THE legend of Hinaaimalama[1] is well known throughout Hawaii, for it was Hinaaimalama who turned the moon into food and the stars into fish. This is the way the legend is told to the people even at this time of writing. We must, however, look into the story and see if it is true or not. In this legend, it is said, that it was at the land of Kahikihonuakele,[2] down in the bottom of the deep ocean, where it lies to this day, that the heroine of this legend came from, a land all in darkness, having neither sun, moon nor stars, and it was here that the parents and brothers and sisters of Hinaaimalama lived.

The parents and ancestors of Hinaaimalama were gods and they sometimes changed into the form of fishes. So in this way the gods and fishes have entered into this legend of Hinaaimalama. But the ancestors and parents of Hinaaimalama were great chiefs and chiefesses, and Hinaaimalama was very pleasant to look upon. She had no equal in all the land of her birth.

Kaiuli[3] was the husband and Kaikea[4] was the wife, both were gods taking sometimes the fish form of the *paoo*.[5] From these two Hinaluaikoa,[6] a girl was born. After her came Kukeapua, a boy. From these two, who lived as husband and wife, the brother taking the sister to wife, several boys and girls were born.

By Kukeapua, the husband, Hinaluaikoa the wife gave birth to: Hinaakeahi, a female; Hinaaimalama, a female; Hinapalehoano, a female; Hinaluaimoa, a female; Iheihe, a male, who sometimes turned into a rooster; Moahalehaku, a female; Kiimaluhaku, a female; Kanikaea, a female, who sometimes turned into a hen; Kipapalauulu, a male; Luaehu, a male, who sometimes turned into the fish, known as *ulua*.[7] The heroine of this legend was Hinaaimalama, who was the favorite child of the father's and was his idol. She was the most beautiful of all the girls, and because of this fact, he made her queen and placed her under the strictest kapu; and her companion was her brother Kipapalauulu,[8] the one next to the youngest, therefore their father placed Kipapalauulu as the guard of Hinaaimalama. Kipapalauulu had to go wherever Hinaaimalama went, whether at bathing or at any other place, which duty the brother faithfully kept.

Having thus been placed as guard, Kipapalauulu had to give up everything else and he went on with his duty, and for a long time he faithfully followed out the order of his father; but there came a time when he became negligent and finally one day Hinaaimalama went out bathing by herself. While Hinaaimalama was bathing their father saw that Kipapalauulu was not with her, so he became very angry and called for Kipapalauulu. When Kipapalauulu came before his father, he asked him: "Say, why did you fail to keep my order?" Kipapalauulu replied: "I have been faithful to my

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[1] Hina-moon-eater.

[2] *Kahiki-honua-kele,* foreign submerged foundation.

[3] *Kaiuli,* blue sea.

[4] *Kaikea,* white sea.

[5] *Paoo,* a small fish (species of *Salarias*).

[6] *Hina-luai-koa,* coral vomiting Hina.

[7] *Ulua,* a fish of the *Carangus* species.

[8] *Kipapa-lau-ulu.* Literally, "paving with breadfruit leaves."

Kaao no Hinaaimalama.

UA OLELO nui ia keia kaao ma Hawaii a puni, o Hinaaimalama ka mea nana i hoolilo ka mahina i ai a me ka hoku i ia, pela kona kaao a hiki i keia kakau ana. Nolaila, e pono e nana nui ia keia kaao ana, i maopopo ka oiaio a me ka oiaio ole. Ma keia kaao ana, ua olelo ia, o Kahikihonuakele ka aina, aia i lalo o ka moana hohonu ia aina, e waiho nei a hiki i keia la; he aina pouli, aohe la, aohe mahina, aohe hoku. A ma ia aina i noho ai na makua a me na hoahanau o Hinaaimalama.

He 'kua na kupuna a me na makua o Hinaaimalama, a he mau kino ia kekahi, a nolaila ua komo ke 'kua a me ka ia i loko o keia kaao ana o Hinaaimalama. Aka, he 'lii nui na kupuna a me na makua o Hinaaimalama, a he wahine maikai loa ia ke nana aku, aohe lua e loaa ma kona aina hanau. O Kaiuli ke kane, o Kaikea ka wahine. He mau akua laua, he paoo nae ko laua mau kino ia. Hanau o Hinaluaikoa na laua, he kaikamahine ia, mahope ona, hanau o Kukeapua he kane ia. Ia laua mai, moe pio laua, he kaikunane, he kaikuahine, na laua mai na keiki kane a me na kaikamahine.

O Kukeapua ke kane, o Hinaluaikoa ka wahine, hanau o Hinaakeahi, he wahine; Hinaaimalama, he wahine; Hinapalehoana, he wahine; Hinaluaimoa, he wahine; Iheihe, he kane, he moa ia; Moahalehaku, he wahine; Kiimaluhaku, he wahine; Kanikaea, he wahine, he moa ia; Kipapalauulu, he kane; Luạehu, he kane, he ia, he ulua.

O ka mea nona keia kaao, o Hinaaimalama ia, he punahele ia i ko lakou makuakane, he milimili, a he oi kona ui a me kona nani i ko na kaikamahine a pau o kona hanauna. A nolaila, ua hoolilo ko lakou makuakane i alii, a i mea kapu loa, a o kona hoanoho pu, o kona pokii kane, o Kipapalauulu. Nolaila, hoonoho aku ko lakou makuakane ia Kipapalauulu, i kiai; ma kahi a Hinaaimalama e noho ai, a e hele ai, e auau ai, e hana lepo ai, malaila o Kipapalauulu e kiai ai me ka malama loa.

Ma keia kauoha, ua hoolohe o Kipapalauulu a malama loa, aka, mahope poina loa ia. Nolaila hele hookahi aku la o Hinaaimalama i ka auau, a ma keia auau ana, ike mai la ko lakou makuakane, aole o Kipapalauulu i hele pu, nolaila, huhu loa iho la ia. Alaila, kahea aku la ia ia Kipapalauulu: "Ea, heaha kou mea i malama ole ai i kuu kauoha?" I aku o Kipapalauulu: "Ua hoolohe au a hiki i keia auau hookahi ana, aole

charge and this is the only time that I did not accompany her when she went out bathing. I did not accompany her while bathing because there were always a lot of servants who attended to her, so I concluded this time not to go out with her." The father then said: "Because you have failed in this I am going to send you away from my presence. For had you kept my order and had been faithful, you would not have done what you did this day."

When Kipapalauulu heard that he must get away from his father's presence, he turned to his sister, Hinaaimalama and said: "I am going, so here is your food and here is your fish." The food was the moon and the fish were the stars. The sister then took these things and put them into a calabash, called Kipapalauulu, after her brother.

After the sister had imparted certain instructions to her brother, he proceeded to where his grandparents were living and told them of his going away because his father had banished him from his presence. After speaking about these things for a while, he asked his grandparents the way of getting out of the place to the surface of the earth, from the bottom of the sea. After his grandparents had heard what he wanted, his grandfather broke open the ocean and a crack was made from the floor of the ocean to the surface above, allowing the bright rays of the sun to reach the bottom. By this means Kipapalauulu climbed up until he arrived on the surface. Reaching the surface of the deep ocean, he looked about him and saw land, heaven, clouds, light, and a vast beyond. He then swam for the land and after a time landed at Kawaluna, a land at the outskirts of the great ocean. Konikonia was the king of Kawaluna, and he was without a wife. He was a king of very handsome appearance.

When Kipapalauulu came ashore on this island, he crawled under some canoes and slept there. He was a very comely fellow, young, of commanding appearance and ruddy complexion. While he was sleeping the king's immediate attendant, called *iwikuamoo*,[9] came up to the place and saw a man with ruddy complexion sleeping under one of the canoes, and seeing that he was good, and handsome, he returned and told Konikonia. When the king's personal attendant came in the presence of the king he told him how he had found a boy. The king then told the man to go and bring the boy to him. Upon the arrival of Kipapalauulu at the king's house, the king took him to be his friend and from that time they lived on together.

In this living together, Kipapalauulu felt under deep obligation to the king for the kind treatment he was receiving, so he decided that he would send for his sister, Hinaaimalama, and give her to the king to be his wife. When the sister of Kipapalauulu arrived in the presence of Konikonia he immediately fell in love with her and he took her to be his wife, and they all lived in happiness together. In course of time Konikonia and Hinaaimalama had sons and daughters. Following are the names of the children. The sons: Kaneaukai, Kanehulikoa, Kanemilohai, Kaneapua, Maikoha. The daughters: Kaihukoa, Ihuanu, Ihukoko, Kaihukuuna, Kaihuopalaai.

By this and the following story we will know that some of the beings who inhabited this world were gods and some were fishes and this fact remains to this day. In this legend we will be made to understand their characters and their doings.

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[9] *Iwikuamoo*, lit., lizard backbone.

au i hele pu, no kuu ike no, i na auau ana a pau loa, aole au e launa aku ana i ke 'lii, no ka mea, i ka wa e auau ai, he nui loa ka mea nana e holoi a e kawele ka ili o ke 'lii, nolaila, manao iho la au, aohe a'u hana e hele aku ai." Alaila, pane mai la ko lakou makuakane: "No kou malama ole i ka'u kauoha, nolaila e ku oe a hele mai kuu alo aku; no ka mea, o ka hoolohe, aole e haalele i kekahi leo e like me oe."

A lohe o Kipapalauulu i kona hookuke ia, alaila, i aku ia i kona kaikuahine alii haku, ia Hinaaimalama: "E, ke hele nei au; eia ko ai a me ko ia la, he mahina ka ai, he hoku ka ia, hoo iho la ke kaikuahine i loko o kahi ipu, o Kipapalauulu kona inoa, mamuli o ka inoa o kona kaikunane.

A pau ke kauoha a me ka olelo i kona kaikuahine, hele aku la ia, a na kupuna o lakou, hai aku la i kona hele, a me ka hookuke ana a ko lakou makuakane ia ia. Mahope o laila, nonoi aku la ia i alanui e hele ai, a e hiki ai ke pii mai i luna nei, mai lalo mai o ke kai. A pau kana olelo ana i na kupuna, ia wa, wahi ae la kona kupunakane i ka moana hohonu, a naha ae la mai ka papa ku o lalo, a ka lewa moana o luna loa. A komo iho la ka malamalama o ka la i lalo, alaila, pii mai la o Kipapalauulu a hiki i luna nei. A kau oia ma ka ili o ka moana hohonu, nana ae la ia, he aina, he lani, he ao, he malamalama, he akea, alaila, au mai la ia, a pae ma Kawaluna, he aina i ka lewa o ka moana loa. O Konikonia ke 'lii nui o Kawaluna, aohe ana wahine, he 'lii kanaka maikai loa ia.

A pae o Kipapalauulu i laila, kokolo hele mai la ia a moe ma lalo o na waa, ma keia moe ana, he maikai loa kona kino, he opiopio, he nani, a he memele maikai kona ili. Ia ia e moe ana, hele mai la ka iwikuamoo o ke 'lii, o Konikonia, a nana iho la i keia mea ula e moe ana, a ike iho la i ka maikai a me ka nani, hoi aku la a olelo ia Konikonia. A hiki aku la ka iwikuamoo i mua o Konikonia, hai aku la i na mea a pau ana i ike ai no ke keiki, alaila, kena ae la ke 'lii e kii a lawe mai. A hiki mai la o Kipapalauulu i ka hale o ke 'lii, lawe ae la oia ia ia i aikane nana, a noho iho la laua.

Ma keia noho ana, ua hilahila o Kipapalauulu no kona malama pono ia e ke 'lii e Konikonia. Nolaila, haawi aku la ia ia Hinaaimalama, i kona kaikuahine i wahine nana, a lilo ae la o Konikonia i kaikoeke nona, a noho iho la lakou. Ma keia noho ana, hanau ka Konikonia laua o Hinaaimalama. Eia ka inoa o na keiki a laua, na keiki kane, a me na kaikamahine. Na Kane: Kaneaukai, Kanehulikoa, Kanemilohai, Kaneapua, Maikoha. Na Wahine: Kaihukoa, Ihuanu, Ihukoko, Kaihukuuna, Kaihuopalaai.

Maanei e maopopo ai ia kakou, he mau akua kekahi, a he mau ia kekahi, pela no a hiki i keia la a kakou e noho nei. Nolaila, ma loko o keia hoomaka ana e maopopo ai ko lakou ano a me ka hana ana.

Legend of Maikoha.

THIS was a very brave and fearless young man, and it was this man that broke the kapu poles, the sacred places of worship, the kapu insignia and all the different sacred things. Because of these doings of Maikoha, the father, Konikonia, became very angry. He was not sure which one had done this unholy thing, so he pondered deeply on how he was to find out the guilty person. After spending several days in study he decided on a certain course as follows: he procured two long poles and tied one of them on the back of the necks of all his ten children and the other he tied under the chin. He thought within himself that the one who would not cry would be the guilty one, a sure proof he thought, and he must be sent away. In applying this test, Maikoha was the one who did not cry out, all the other children cried more or less. This satisfied the father that Maikoha was the guilty one and so he was sent away, to go wherever he pleased.

Maikoha then started out and landed at Kaupo, Maui, where he made his home. Here he changed into the *wauke*[1] plant, which is known by this name to this day, and it was at Kaupo that this plant first grew. Because Maikoha's body was very hairy the wauke plant is therefore the same, as we see.

After Maikoha had departed from home, his sisters came in search of him and they traveled as far as Kaupo, where they found he had already changed into the wauke plant. After they had located him they began to make a search for his navel, looking from the top of the plant to the bottom, but they were unable to find it; so a search was made of the roots, and there they found it, for Maikoha had secreted it there. Shortly after this the sisters left Maikoha in Kaupo, Maui, and they continued on their journey until they arrived in Oahu.

Upon their arrival on Oahu, Kaihuopalaai saw a goodly man by the name of Kapapaapuhi who was living at Honouliuli, Ewa; she fell in love with him and they were united, so Kaihuopalaai has remained in Ewa to this day. She was changed into that fish pond in which mullet are kept and fattened, and this fish pond is used for that purpose to this day.

When Kaihuopalaai decided to live in Ewa, her sisters proceeded on to Waianae, where Kaihukoa decided to make her home and she was married to Kaena, a man who was living at this place, a very handsome man and a chief of Waianae. So she remained in Waianae and she is there to this day. She changed into that fishing ground directly out from the Kaena Point, and the fishes that came with her were the ulua, the kahala[2] and the *mahimahi*.[3]

When Kaihukoa decided to stay in Waianae, the remaining sisters continued on to Waialua, where Kawailoa met Ihukoko. Kawailoa was a single man and as he fell in

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[1] The *wauke* plant *(Broussonetia papyrifera)* was cultivated for the good qualities of its bark for producing the finest kapas.

[2] *Kahala,* the amber fish, a species of the *Seriola.*

[3] *Mahimahi,* dolphin *(Coryphaena hippurus).*

Kaao no Maikoha.

HE KEIKI koa loa ia, a he keiki makau ole, a nana i haihai na pahu kapu, na anuu, a me na puloulou, na mea kapu, a pau loa. No keia mau hana a Maikoha, huhu loa o Konikonia ko lakou makuakane. Alaila, noonoo iho la o Konikonia i kana mea e hana aku ai i kana mau keiki, a maopopo ia ia, alaila, hana iho la ia penei.

Elua kua laau loloa, hoomoe iho la ia ma ka ai o kana mau keiki he umi, hookahi kua maluna, hookahi kua malalo. O ka hoailona ma keia hana ana, ina e uwe ole kekahi keiki ma keia hana ana, alaila, nana no i kolohe, a oia ke hookuke ia. I ka hana ana pela, o Maikoha ke keiki i uwe ole, a o na keiki e ae, ua uwe lakou a pau loa, nolaila, maopopo iho la ia Konikonia, oia ke keiki nana i kalohe. Nolaila, hookuke aku la ia ia Maikoha e hele i kona wahi e hele ai.

Hele aku la o Maikoha a noho ma Kaupo i Maui, a malaila oia i lilo ai i wauke kapa a hiki i keia la, a oia wauke no ko Kaupo e ulu nei. No ka mea, o ko Maikoha kino, he ano huluhulu heuheu, e like no me ko ka wauke ano a kakou e ike nei.

Ma keia hele ana mai o Maikoha, hele mai kona mau kaikuahine e imi ia ia, a hiki lakou i Kaupo, e ku ana i laila o Maikoha ua lilo i wauke. Nana lakou i ke kino o ka wauke mai luna a lalo, aohe loaa o ka piko, aka, ua huna o Maikoha malalo o ka lepo i kona piko. Nolaila, huli iho la na kaikuahine a loaa. A haalele lakou ia Maikoha i Kaupo ma Maui, hele mai la lakou a hiki ma Oahu.

Ike aku la o Kaihuopalaai i ka maikai o Kapapaapuhi, he kane e noho ana ma Honouliuli, ma Ewa. Moe iho la laua, a noho iho la o Kaihuopalaai i laila a hiki i keia la. Oia kela loko kai e hoopuni ia nei i ka anae, nona na ia he nui loa, a hiki i keia kakau ana.

A noho o Kaihuopalaai i laila, hele aku la kona mau hoahanau a hiki ma Waianae, moe o Kaihukoa me Kaena, he kane ia e noho ana i laila. He kanaka maikai loa o Kaena, a he 'lii no hoi no Waianae. Nolaila, noho o Kaihukoa malaila a hiki i keia la, oia kela koa ma waho o ka lae o Kaena. A o na ia i hele pu mai me ia, oia ka ulua, ke kahala, ka mahimahi.

A noho ia i Waianae, hele aku kona mau hoahanau a hiki ma Waialua, loaa o

love with Ihukoko the two were united and they became husband and wife. Ihukoko remained here, and the fish that accompanied her from their home was the *aholehole*.[4]

When Ihukoko decided to remain in Waialua, the sister that was left, Kahukuuna, continued on her way until she came to Laie where she met Laniloa, a goodly man, and they lived together as husband and wife. The fish that came with her was the mullet and it too remained there to this day.

After the sisters were all married and had been living with their husbands on Oahu for some time, Kaneaukai[5] their oldest brother came in search of them. This man's body was in the shape of a log of wood, and after he had floated on the surface of the ocean for several days, it drifted to the seashore at Kealia in Mokuleia, Kawaihapai, Waialua, where it was carried in and out by the tide. After being in this form for some time it changed into a human being and journeyed to Kapaeloa, where two old men were living.

When he approached the home of the two old men, he saw them watching an umu (oven), and after it was covered up they set out to the beach to do some fishing. After fishing for some time without success Kaneaukai called out to them: "Say, you old men, which god do you worship and keep?" The old men replied: "We are worshiping a god, but we do not know his name." Kaneaukai then said: "You will now hear and know his name. When you let down your net again, call out, 'Here is the food and fish, Kaneaukai,' that is the name of the god." The old men assented to this, saying: "Yes, this is the first time that we have learned his name." Because of this fact, Kaneaukai is the fish god worshiped by many to this day, for Kaneaukai became their fish god, and from them others, if they so desired.

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[4] *Aholehole (Kuhlia malo).*

[5] Kaneaukai, a popular god of fisher-folk.

Kawailoa ia Ihukoko, he kane ia, a noho iho la me ia. O ka ia i hele pu mai me Ihukoko, o ke aholehole.

A noho ia i laila, hele aku la o Kaihukuuna, a hiki i Laie, loaa o Laniloa, he kane ia, a noho iho la laua. O ka ia i hele mai me Kaihukuuna, he anae, a hiki i keia la.

A pau lakou i ka moe kane ma Oahu nei, alaila, hele mai ko lakou kaikunane mua loa, o Kaneaukai ka inoa. O kona kino he pauku laau, a pae ma ke kahakai o Kealia, ma Mokuleia, i Kawaihapai ma Waialua. Malaila kahi i lana ai, me ke kaa i uka, i kai. A mahope, hele a kino kanaka aku la o Kaneaukai, a hiki ma Kapaeloa e noho ana elua elemakule.

Ia ia i hiki aku ai i kahi o na elemakule, e kahumu ana laua; a kalua ka umu, hele aku la laua e lawaia. Ia laua e lawaia ana, aohe loaa o ka ia, nolaila, hea aku o Kaneaukai: "E na elemakule, owai ka olua akua e kaumaha nei?" I mai na elemakule: "O ke 'kua ka maua e kaumaha nei aohe loaa o ka inoa." I aku o Kaneaukai: "Ua loaa, a i kaumaha olua, penei e olelo ai, 'eia ka ai a me ka ia e Kaneaukai,' oia ka inoa o ke 'kua." Ae aku na elemakule: "Ae, akahi no a loaa ia maua ka inoa o ke 'kua." Nolaila, hoomana ia a hiki i keia la. A ua lilo o Kaneaukai i akua lawaia no laua, a me na mea e ae, ke manao laua pela.

Legend of Namakaokapaoo.

CHAPTER I.

NAMAKAOKAPAOO RIFLES PUALII'S POTATO FIELD.—HE THREATENS TO BEHEAD THE BOY BUT IS KILLED INSTEAD.—AMAU THE KING SENDS A FORCE TO KILL HIM.—HE SLAYS THEM AND THE KING.

NAMAKAOKAPAOO was a very brave little boy, and very strong for his young years. He had no compeer in these Islands from Hawaii to Niihau, according to his size for bravery. His father was Kauluakahai of Kahikipapaialewa,[1] a land in great Kahiki. Pokai was his mother. His father was a great chief and had a godly relationship. Hoaeae, in Ewa, was the place where they met as man and wife and begat Namakaokapaoo. When Pokai was enciente of Namakaokapaoo, Kauluakahai went back to his own land, leaving Pokai in that condition until childbirth.

When the child was born Pokai and her child Namakaokapaoo were quite destitute, and while they were in that condition of life a good man named Pualii came from Lihue[2] to fish at Honouliuli. He turned in at the home of Pokai. He looked at her and had a yearning for her. He said: "I desire you to be my wife." Pokai returned: "How could you have a desire for me, seeing that I have already given birth to a child, and my body is defiled?" Pualii answered: "There's nothing in those things if you desire our union." Pokai then assented and went with her husband Pualii, and resided at the plans of Keahumoa.[3] (Kula-o-Keahumoa.)

They lived there tilling the soil. Pualii had two large potato patches which remain to this day; they are called Namakaokapaoo.[4] When the potatoes were ripe Pualii made a vow that when the head[5] of an *ulua*[6] fish and the potatoes were roasted, and Pualii had first eaten thereof, then the potatoes would be free, and that his wife and others could eat thereof. Therefore Pualii went down to Honouliuli to catch the fish to be eaten together with the potato.

When Pualii was gone Namakaokapaoo, with seventeen other youngsters, went to Pualii's potato patches. Namakaokapaoo was only a very small child then, standing two and a half feet high, had not eaten adult food. He had not worn a girdle (malo), and was yet in a state of nudity.

When they arrived at the potato patches he told the boys to dig up the potatoes and pull up all the vines, and allow nothing to stand in the patches. But the boys were afraid and only dug up the potatoes without pulling up the vines. Namakaokapaoo then started to pull up everything from both patches until the vines were piled up high in

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[1] A mystic, moving, foreign cloud-land. To the Hawaiian mind, to go beyond the horizon was to sail into the clouds, lani; lewa, moving; kahiki, foreign.

[2] Lihue, the uplands of the Waianae side of Wahiawa, Oahu; a name rarely applied thereto of late years.

[3] Keahumoa was the plain before reaching the Kipapa gulch.

[4] Eyes of the paoo (a small fish of the *Salarias* species).

[5] The expression of head of a fish, or a pig, or a dog, etc., as commonly used, implied possession of the whole.

[6] Ulua, Cavalla (*Carangus latus*).

Kaao no Namakaokapaoo.

MOKUNA I.

Uhuki Namakaokapaoo i ka Mala Uala a Pualii.—Hooweli Oia e Oki i ke Poo o ke Keiki, Make nae Oia.—Hoouna Amau, ke 'lii, i ke Koa e Pepehi Iaia.—Luku Oia ia Lakou me ka Moi.

He KEIKI uuku loa o Namakaokapaoo, a he keiki ikaika loa i kona wa opiopio, aohe ona lua ma keia mau mokupuni mai Hawaii a Niihau, i ka uuku a me ke koa loa. O Kauluakahai kona makuakane, no Kahikipapaialewa, he aina i Kahiki nuu. O Pokai ka makuahine. He 'lii nui kona makuakane no Kahikipapaialewa, a he aoao akua kekahi ona.

O Hoaeae ma Ewa ka aina, malaila laua i launa kino ai me ka moe ana iho a loaa o Namakaokapaoo. A hapai o Pokai ia Namakaokapaoo, hoi aku la o Kauluakahai i kona aina, noho iho la o Pokai me kona hapai, a mahope hanau. Ma keia hanau ana, he ilihune loa o Pokai a me kana keiki o Namakaokapaoo.

Ia laua e noho ana, iho maila o Pualii, he kanaka maikai no Lihue, i ka lawaia makai o Honouliuli, kipa maila ia ma ka hale o Pokai. Nana aku la o Pualii ia Pokai, a makemake aku la ia ia, olelo aku la ia: "Makemake a'u ia oe i wahine na'u." I mai o Pokai: "Pehea oe e makemake ai ia'u ua hanau wau i ke keiki, a ua inoino ko'u kino?" I aku o Pualii: "He mea ole ia mau mea, ke makemake oe ia'u e moe kaua, ae aku la o Pokai." A hoi aku la o Pokai me kana kane me Pualii, a ke kula o Keahumoa noho.

Noho ihola ilaila mahiai, elua ana mau mala uala loihi, e waiho nei a hiki i keia la, a ua kapaia ka inoa oia mau mala, o Namakaokapaoo, a hiki i keia la. A oo ka uala, olelo o Pualii i kana olelo hoohiki, aia a kalua ke poo o ka ulua me ka uala, a ai o Pualii, alaila, noa, ai kana wahine Pokai a me na mea e ae. Nolaila, iho aku la o Pualii i kai o Honouliuli e lawaia i ia ai pu me ka uala.

A hala o Pualii i ka lawaia, ia wa o Namakaokapaoo i hele ai me na keiki he umikumamahiku, i na mala uala a Pualii. O ke kino o Namakaokapaoo ia wa, he kino uuku loa, elua kapuai me ka hapa kona keikie, aole i paa kona mai, e lewalewa ana no. A hiki lakou i ua mala uala kena aku la ia i na keiki, e huhuki i ka pue me ka lau uala a pau loa iluna, mai waiho i kekahi e ulu ana. Aka, makau no ua keiki, nolaila kaohi malie no ma ka uala, aohe huhuki i ka pue.

stacks. There were forty such stacks from the two fields. He thereafter started a fire and roasted thereon four clusters of potatoes.

While he was cooking his potatoes his stepfather came home and asked his mother Pokai: "Did you send your child to pull up my potatoes?" Pokai said: "No." Pualii then said: "Well, this day his head and eyes[7] will be meat for my potato meal. This day he shall die at my hands." He seized an axe and went out to the field where he found Namakaokapaoo roasting his four clusters of potatoes in the fire. All the other boys ran off and stood at a distance for fear of Pualii.

Pualii then said to Namakaokapaoo: "Say, I have in my hand an axe with which to cut off your head this day, and when your head is off it will be roasted with potatoes so that I may eat first and then it (the potato) will be free." Namakaokapaoo paid no attention to these words of Pualii, who repeated them after an interval. And while Pualii was about to cut Namakaokapaoo with the axe, the latter just then delivered his death prayer against Pualii. The prayer follows:

O how I long for the eyes of my little fishes (paoo's),
For which I am undecided, wavering,
Whether to eat, or whether to leave,
To leave for Kukuiaimakaokalani.[8]
That is Kukuiaimakaokalani,
This is my little friend
Namakaokaia, the great chief of Hawaii.
Vanquished, yes, vanquished is the coward;
The man with the spear,
The spear and the drum,
Shall be vanquished by Namakaokapaoo.

(Let us here make a few remarks relating to Namakaokalani and Namakaokaia. They were great chiefs of Hawaii. The former was the father, the latter the son, but they were mentioned in the prayer of Namakaokapaoo.)

At the time that Namakaokapaoo ended his prayer, Pualii struck at Namakaokapaoo with the axe, but the sharp edge of the axe turned on himself cutting off and throwing his head some distance, from whence it said: "Farewell to thee, Namakaokapaoo."

Namakaokapaoo picked up Pualii's head and threw it towards Waipouli, a cave situated on the beach at Honouliuli (a distance of about five miles).[9] After Pualii's death Namakaokapaoo went back to his mother. He did not eat any food.

At that time Amau, a king of Oahu, was residing at Waikiki. A certain man of Honouliuli came to Waikiki, to where the king was stopping, and said to him: "Your majesty, there is a very strong little boy, who killed his stepfather and threw his (father's) head a very long distance, about five miles."

When Amau heard this he said: "He is indeed strong if he kills me; but if he does not kill me he is not strong." While he was talking at Waikiki, Namakaokapaoo heard

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[7] Referring to his name.

[8] This party is referred to later as Namakaokalani, father of Namakaokaia.

[9] This outclasses any long-distance throwing of present day athletes.

Ia wa, noke aku ana o Namakaokapaoo i ka huhuki a pau kekahi mala uala, a luna o kekahi mala uala, pela no ka huhuki ana a pau na mala elua, a ku ke ahua o ka lau o ka uala, he kanaha ahua ka nui o na mala elua. Alaila, hoi aela o Namakaokapaoo, a hoa i ke ahi, a ohinu aku la e-ha-au o ka uwala iluna o kapuahi e a ana. Ia ia e ohinu ana iluna o ke ahi, hoi maila kona makuakane kolea a hiki, ninau akula i kona makuahine ia Pokai: "Ea, nau no i kena aku nei ko keiki e huhuki i ku'u uala?" Hoole mai o Pokai: "Aole." I aku o Pualii: "Ae, o ke poo ona a me na maka ka mea e inai ai ku'u uala i keia la, nolaila, eia kona la e make ai ia'u."

Lalau aku la o Pualii i ke koilipi, a hele aku la a hiki i waena, a loaa o Namakaokapaoo e kunu ana i na au uala ana eha, iluna o ke ahi. Ike maila na keiki a pau loa, holo aku la lakou a ku maila ma kahi loihi, no ka makau ia Pualii. Olelo aku la o Pualii ia Namakaokapaoo: "E! eia ke koilipi ma ku'u lima, he mea ooki no ko poo i keia la, a moku ko poo, alaila, kalua me ka uala, a ai iho a'u mamua, alaila, noa." Aohe hoolohe mai o Namakaokapaoo i keia mau olelo a Pualii, alaila, olelo hou o Pualii, o ka lua ia. Makaukau o Pualii e ooki ia Namakaokapaoo i ke koilipi, ia wa i pule ai o Namakaokapaoo i kana pule make no Pualii. Penei ua pule la:

Aloha wale ka maka o a'u wahi paoo,
E hapupuu, e hapapaa mai nei,
E ai paha, e waiho paha,
E waiho paha Nakukuiaimakaokalani,
O Kukuiaimakaokalani kela,
O ku'u wahi aikane keia,
O Namakaokaia ke'lii nui o Hawaii.
E hee la, e hee ka hohewale,
O kanaka no me ka ihe,
O ka ihe no me ka pahu,
Make no ia Namakaokapaoo.

(Maanei e olelo iki no kela mau inoa elua, oia o Namakaokalani a me Namakaokaia, he mau alii nui laua no Hawaii, he makuakane o Namakaokalani a he keiki o Namakaokaia, aka, ua komo iloko o ka pule a Namakaokapaoo.)

A pau ka pule ana a Namakaokapaoo, ia wa i ooki ai o Pualii i ke koilipi iluna pono o Namakaokapaoo, e hoohuli aku ana oi o ke koi ia Pualii, moku ke poo a olelo mai i kahi e. Pane mai ke poo o Pualii ia Namakaokapaoo: "Aloha oe e Namakaokapaoo." Lalau aku la o Namakaokapaoo i ke poo o Pualii a kiola aku la i kai o Waipouli, he ana ma kahakai o Honouliuli, o kona loa, elima mile ka loa.

A make o Pualii, hoi aku la o Namakaokapaoo a hiki i kona makuahine ia Pokai, noho ihola laua, aohe ai o Namakaokapaoo i ka ai. Ia wa, e noho ana o Amau he 'lii no Oahu nei, ma Waikiki kahi i noho ai, hele maila kekahi kanaka no Honouliuli mai, a hiki ma Waikiki, e noho ana ke 'lii. Olelo aku la ia: "E ke alii e! He oi kahi keiki uuku

all of this talk about himself. He then took and hid his mother in the cave at Waipouli, after which he came back to their house at Keahumoa. He went up on the roof of the house and parted the front and rear thatchings on the ridge and slept there.

Amau the king sent four companies of men, each company consisting of forty-eight men. When they arrived at Keahumoa they entered the house and found no person in it. And when they were preparing to leave Namakaokapaoo called to them from the ridge When they heard the voice without seeing anybody, they asked: "Where are you talking from?" Namakaokapaoo answered: "I am up here." Eight men climbed up on the roof, four from the rear and four from the front, and found Namakaokapaoo. He asked them: "What do you want here?" And they said: "We have come to fight Namakaokapaoo, a small boy just like you, who is very strong and brave, and who killed his father Pualii." He answered and said: "I know; Namakaokapaoo is quite a big man. He has gone to Koolau. I am his namesake." And they said to him: "No, no, you are the one, so we heard; therefore we will kill you; you shall not live."

Namakaokapaoo then said: "Let us go down and fight it out then." As soon as they were on the ground Namakaokapaoo made a clean sweep, killing them all excepting one man, who ran and met Amau at Waikiki, and reported their total annihilation with the exception of himself.

THE DEATH OF AMAU.

When Amau heard this he prepared eighteen war canoes, and set sail for Ewa to fight Namakaokapaoo. When Amau and his men arrived at Ewa, they were suddenly exterminated by Namakaokapaoo, not a single man escaping. And thus Amau died. Oahu being completely conquered, Namakaokapaoo went and brought his mother and placed her as ruler over the land of Oahu.

CHAPTER II.

The Subjugation of Hawaii by Namakaokapaoo.

After the complete possession of Oahu by Namakaokapaoo, he was desirous of visiting Hawaii for observation. He then went and got a small gourd wherein to place his garments which his father had left him. This gourd was deposited at Kualakai, where a breadfruit tree is standing to this day. This is the breadfruit impersonation of his father, Kahaiulu.[10] When the real person went home the breadfruit tree remained, being in the supernatural state.

Inside of the gourd was a garment, a girdle and a royal cloak (feather cloak). After he had obtained the gourd he journeyed on till he reached Hanauma,[11] in Maunalua. There he found a canoe which was preparing to sail for Hawaii, bearing garments for the king of Hawaii. There were two men preparing to set sail, so Namakaokapaoo asked them: "Where is your canoe sailing to?" "To Hawaii," they answered. Namakaokapaoo again asked: "Can I not go with you two?" The men refused, saying:

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[10] Given at the outset as Kauluakahai, the breadfruit of Kahai.

[11] Hanauma Bay, on the eastern side of Coco Head, was a favorite royal fishing resort.

ikaika loa, ua make kona makuakane, a ua kiola ia kona poo i kai loa, he wahi loihi loa, elima mile ka loihi. A lohe o Amau, aia kona ikaika a make au ia ia, aka, i ole a'u e make ia ia aohe ona ikaika. Ia ia e olelo ana ma Waikiki, ua lohe no o Namakaokapaoo i keia mau olelo nona.

Alaila, lawe aku la ia i kona makuahine e huna ma ke ana o Waipouli, a nalo ka makuahine, hoi maila ia a ko lakou hale ma Keahumoa, noho ihola. Pii aela o Namakaokapaoo a luna o kaupoko o ka hale, wehe aela i ka mauu o ke kua a me ke alo, a moe ihola ma waena iluna pono o ke kaupoko.

Hoouna maila o Amau ke lii mai Waikiki mai, eha poe kaua, aia ma ka poe hookahi he kanaha-kumamawalu kanaka ka nui, pela a pau na poe eha. A hiki lakou ma ke kula o Keahumoa, komo lakou a loko o ka hale, aohe kanaka, a makaukau lakou e hoi, kahea mai o Namakaokapaoo iluna o kaupoko. A lohe lakou i ka leo, aohe nae he ikeia o ke kino, ninau aku lakou: "Auhea oe e walaau nei?" I mai o Namakaokapaoo: "Eia no wau iluna nei." Pii aela ewalu kanaka, eha ma ke kua o ka hale, eha ma ke alo o ka hale, a loaa o Namakaokapaoo. I mai o Namakaokapaoo: "Heaha mai nei ka oukou o onei?" I aku lakou: "I hele mai nei makou e kaua me Namakaokapaoo, he wahi keiki uuku elike me oe, he ikaika a me ke koa loa, nana no i pepehi i kona makuakane o Pualii."

I aku o Namakaokapaoo: "Ua ike au, he kanaka nui no o Namakaokapaoo, a ua hele aku nei ma Koolau, a owau he inoa nona." I mai lakou: "Aole o oe no, pela ko makou lohe, nolaila, e make ana oe ia makou, aole oe e ola." I aku o Namakaokapaoo: "Hoi aku hoi ha kakou ilalo e hakaka ai." A hiki lakou ilalo, e hao aku ana o Namakaokapaoo, pau loa i ka make, a koe aku hookahi kanaka, oia kai holo aku a loaa o Amau ma Waikiki, olelo aku la ia i ka make o lakou a pau loa, a koe ia i ahailono e lohe ai o Amau.

KA MAKE ANA O AMAU.

A lohe o Amau, hoomakaukau ihola ia i kona mau waa kaua he umikumamawalu, a holo aku la i lalo o Ewa e kaua me Namakaokapaoo. A hiki o Amau me kona poe kanaka ma Ewa, e noke mai ana o Namakaokapaoo i ka luku a pau loa, aohe kanaka koe, a make ihola o Amau. Puni aela o Oahu nei ia Namakaokapaoo, alaila, kii aku la ia i kona makuahine a hoonoho ihola i luna o ka aina Oahu nei.

MOKUNA II.

KA LILO ANA O HAWAII IA NAMAKAOKAPAOO.

A PUNI Oahu nei ia Namakaokapaoo, makemake ihola ia e holo i Hawaii e makaikai ai. Alaila, kii aku la ia he wahi hokeo waiho kapa nona, na kona makuakane i waiho nona. O kahi i waiho ai ua wahi hokeo la, makai o Kualakai, oia kela ulu e ku nei a hiki i keia la ma Kualakai. Oia ke kino ulu o kona makuakane o Kahaiulu. Hoi ke kino maoli, koe ke kino ulu, ma ke ano akua keia kino. Aia maloko o ka hokeo ke kapa a me ka malo, a me ka aahu alii, he aahu ahuula.

A loaa ka hokeo, hele maila ia a hiki ma Hanauma, ma Maunalua, ilaila ka waa e hoomakaukau ana e holo i Hawaii, e lawe ana i kapa no ke 'lii o Hawaii. Elua kanaka e hoomakaukau ana e holo, ninau aku o Namakaokapaoo: "E holo ana ko olua waa i'hea?"

"You cannot go with us, because we are taking goods for the king, and if you are to go the canoe would be overloaded and the king's goods damaged. Therefore, you cannot go with us." But when the men were ready to sail, he slipped in unnoticed by the men, and secreted himself in the rear of the canoe.

When they were in midocean where the seas of Oahu and those of Molokai met, they encountered the *kaumuku*,[12] a regular breeze from the Cape of Kalaau (Ka Lae o Kalaau). After they had passed it they encountered the breeze from Kawela. This breeze was the *kuehuehu*. It was this breeze that bore them to a landing at Kekaa, on Maui. The men had expected to make a landing at that place, but Namakaokapaoo made a turn with the end (*momoa*)[13] of the canoe, which sent it out oceanward. By taking this course they arrived at Keauhou, in Kona, Hawaii, where the king Namakaokalani was stopping.

Namakaokapaoo wandered about until he met eight boys, who were playing at arrow shooting. They were big boys and quite proficient in the sport. Namakaokapaoo asked them: "Are you skilful in arrow shooting?" They replied: "Yes." He again asked: "How can you show your cleverness?" "Oh, an arrow can go quite a distance inland then drop, and sometimes nearly the whole length of a division of land" (ahupuaa). Namakaokapaoo then said: "That is not cleverness; neither is the arrow a long distance flyer. A good flyer would flit to the boundary of this division of land, then shake itself and continue on for four divisions; then it is named by the parent's appellation. Such is the arrow in my place."

When the boys heard this they were very much surprised and angry with Namakaokapaoo. He then said: "Let me see one of your arrows." One boy handed him his arrow. He looked it over and finally said: "Your arrow is a *lehua*, a lehua which stands in the dung-hill. It is not a flyer. It will only dip because of the weight at the head." At these words the boys became very much infuriated and asked him to make a wager. Namakaokapaoo agreed. The boys put up five canoe houses and five net houses. Namakaokapaoo wagered his own person and life. And when the stakes were agreed upon they went to the boundary of Keauhou, where the arrow flitting sport was to be contested.

While they were on the way, they were met by Namakaokaia, son of Namakaokalani, king of Hawaii. He asked Namakaokapaoo: "Where are you from?" "I am from Oahu, and have come for a visit," answered Namakaokapaoo. "What is your name?" "My name is Namakaokapaoo." "Are you then the small boy who slew Amau, king of Oahu?" "Yes (the death of Amau had already been reported in Hawaii), because you and your father were in my prayer, which runs thus:

O how I long for the eyes of my little fishes (paoo's),
For which I am undecided, wavering,
Whether to eat, or whether to leave,
To leave for Namakaokalani.
That is Namakaokalani,
This is my little friend, Namakaokaia.
Vanquished! Vanquished!

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[12] All localities had a special name for the various winds peculiar to each.

[13] The momoa of a canoe is the under part of the rear covered section.

Olelo mai laua: "I Hawaii." I aku o Namakaokapaoo: "Aole la hoi e pono au ke holo pu me olua?" Hoole mai na kanaka: "Aole oe e holo me maua, no ka mea, he ukana ka maua e lawe nei no ke 'lii, ina oe e kau, poino ka waiwai o ke 'lii, komo ka waa, nolaila, aole oe hele me maua." A makaukau ka waa o ua mau kanaka nei e holo, kau aku la keia mahope o ka momoa o ka waa, a holo aku la, me ka ikeole mai o ua mau kanaka nei ia ia nei.

A waena lakou o ka moana, huli ko Oahu nei ale, huli o Molokai ale, loaa lakou i ke kaumuku, oia ko Kalae o Kalaau makani, a hala ia, loaa lakou i ka makani o Kiawela, he kuehuehu ia makani. Na ia makani lakou i lawe a pae ma Kekaa ma Maui. E manao ana ua mau kanaka nei e pae malaila, aka hoohuli aela keia ma ka momoa o ka waa, a holo hou i ka moana.

Ma keia holo ana a lakou pae ma Keauhou, i Kona, Hawaii, ilaila ke 'lii o Namakaokalani kahi i noho ai. Alaila, hele aku la o Namakaokapaoo, a loaa ewalu keiki e kea pua ana, he poe keiki nunui lakou, a he poe keiki akamai i ke kea pua. I aku o Namakaokapaoo ia lakou: "He akamai no oukou i ke kea pua?" "Ae mai lakou, ae." Ninau hou aku keia: "Pehea ko oukou akamai?" "He lele no ka pua a waena aku nei la haule iho, a he kokoke no hoi e pau ke ahupuaa," pela ka olelo a ua keiki. I aku o Namakaokapaoo: "Aole oia ke akamai a me ka lele o ka pua, aia he hele a ka palena o keia ahupuaa, ke ka mai a pau keia ahupuaa, pela no e lele ai a pau na ahupuaa eha, oia ka pua lele, alaila, hea i ka inoa o ka makua, pela ka pua o ko makou aina."

A lohe na keiki kahaha loa lakou, me ka huhu ia Namakaokapaoo. I aku o Namakaokapaoo: "Oia ana ka oukou pua?" Haawi maila kekahi keiki i kana pua, nana ihola o Namakaokapaoo a olelo aku la, penei: "He lehua kau pua, he lehua ku i kiona, aohe lele, he kipoho wale no ilalo ke poo no ke kaumaha o mua." Ma keia mau olelo a Namakaokapaoo huhu loa ua poe keiki la, alaila, olelo maila lakou e pili, ae aku o Namakaokapaoo.

O ka lakou mau pili elima halau waa, elima halau upena; o ka Namakaokapaoo pili hoi, o kona kino ponoi a me kona ola. A paa na pili a lakou hele aku la lakou i ka mokuna o Keauhou, malaila e hoomaka ai ke kea ana o ka pua. Ia lakou e hele ana, halawai maila me lakou ke keiki a Namakaokalani, oia o Namakaokaia, ke 'lii o Hawaii. Ninau maila, ia Namakaokalani: "Mai hea mai oe?" I aku o Namakapaoo: "Mai Oahu mai, i hele mai i ka makaikai." Ninau mai o Namakaokaia: "Owai kou inoa?" "O Namakaokapaoo ko'u inoa." I aku ke 'lii: "O oe anei kela wahi keiki uuku i make ai ke 'lii o Oahu, o Amau?" "Ae." (No ka mea, ua hiki ka lohe i Hawaii noia make ana o Amau.) "No ka mea, aia oe a me kou makuakane i loko o ka'u pule ana, penei; penei ua pule la:

Aloha wale ka maka o a'u paoo,
E haapupu, e haapapaa, mai nei,
E ai paha, e waiho paha,
E waiho paha na Namakaokalani,
O Namakaokalani kela,
O ku'u wahi aikane keia, o Namakaokaia,

Yea, vanquished is the coward,
The man with spear;
With spear and drum,
Shall be vanquished by Namakaokapaoo.

When Namakaokaia heard these words of Namakaokapaoo, he adopted him as his bosom friend, and they lived together in the most restricted sacredness.

At that time Namakaokalani was at war with Ku, king of Puna and Kau, and the land was nearly all in the possession of Ku. Therefore Namakaokapaoo told Namakaokalani and Namakaokaia: "You two stay back; let me do the fighting." He asked them: "When will you fight?" Namakaokalani answered: "In two days we will fight. That is the day that I would be devoid of all my possessions and all Hawaii would belong to Ku. There are with Ku two very brave and very strong men. One, who is Kahuaai, is a very powerful soldier, who has a thorny spear for a weapon, and who never misses when he throws it at a man or any other object. Kaunakiki is a soldier whose strength lies in breaking a man to pieces;[14] if he caught a man he (the man) would be all broken up before he reached the ground. Therefore Ku insists on the battle taking place; he has no fear or dread, because he relies on these men."

After two days had passed the battle was ready to be fought at Kawaihae. Namakaokapaoo with his friend Namakaokaia then came to Kawaihae, where Ku, the king, was abiding. When they came near to where Ku was sitting, Namakaokapaoo ran up to Ku, took hold of his head and pushing it back broke his neck, and the king died. All Hawaii was thus subdued by Namakaokalani, and Namakaokapaoo reigned as king. After several ten day periods Namakaokapaoo left Hawaii and returned to Oahu, and from Oahu he visited his father Kauluakahai, in Kahikipapaialewa, where the story of Namakaokapaoo ends.

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[14] Experts in the lua, or wrestling, by a sudden strangle hold on their opponent were said to be able to break their bones in mid-air, ere throwing them to the ground.

A hee la, a hee, hee a ka hohewale,
O kanaka no me ka ihe,
O ka ihe no me ka pahu,
Make no ia Namakaokapaoo.

A lohe o Namakaokaia i keia mau olelo a Namakaokapaoo, lawe aku la ia ia i aikane, a noho pu ihola laua, me ke kapu loa.

Ia wa, e kaua ana o Namakaokalani me Ku, ke 'lii o Puna a me Kau, a ua kokoke e pau loa ka aina i ka lilo ia Ku. Nolaila, olelo aku o Namakaokapaoo ia Namakaokalani a me Namakaokaia: "E noho maile olua, nau e hele aku e kaua." I aku o Namakaokapaoo: "Ahea kaua oukou?" I mai o Namakaokalani: "Elua la i koe alaila kaua makou, o ko'u la ia nele au i ka aina ole, alaila, pau loa o Hawaii nei no Ku."

Aia me Ku elua kanaka koa loa, a me ka ikaika loa. O Kahuaai, he koa ikaika loa ia, he ihe kuku kana aole e hala ke pahu mai, i ke kanaka a me na mea e ae. O Kaunakiki, he koa ia he ikaika haihai kona i ke kanaka, ina e loaa ia ia iluna no haihai liilii loa ke kanaka. Nolaila, ikaika loa ko Ku manao i ke kaua, aole ona makau a me ka hopohopo, no kona manao nui i keia mau koa elua.

A hala na la elua, makaukau ke kaua ma Kawaihae, hele mai o Namakaokapaoo me ke aikane o Namakaokaia, a hiki ma Kawaihae, e noho ana o Ku ke alii. A kokoke laua i ko Ku wahi e noho ana, holo aku la o Namakaokapaoo a loaa o Ku, lalau aku la i ke poo o Ku a wala aku la i hope, a hai aela ka ai a make ihola ke 'lii. Puni ae la o Hawaii ia Namakaokalani, a noho alii ihola o Namakaokapaoo. A hala he mau anahulu o ka noho ana, haalele o Namakaokapaoo ia Hawaii, a hoi maila i Oahu nei. A mai Oahu nei oia i hele ai e ike i kona makuakane i Kahikipapaialewa, ia Kauluakahai, malaila pau ka olelo ana no Namakaokapaoo.

Legend of Iwa.

MESSENGERS OF UMI OBTAIN KEAAU'S FAMED COWRIES.—KEAAU SEEKS A SMART THIEF TO RECOVER THEM.—LEARNS OF IWA, A BOY, ON OAHU, AND SECURES HIS AID.—FALLING IN WITH UMI FISHING WITH THE SHELLS, THE BOY DIVES DOWN AND CUTS THEM FROM THE LINE.—REACHING THE CANOE THEY SET OUT FOR HILO.—UMI, AT LOSS OF THE SHELLS, HEARS OF AND FINDS IWA, WHO STEALS THEM BACK FROM KEAAU.—IS ENGAGED TO STEAL UMI'S LOST AXE FROM THE WAIPIO TEMPLE, THEN WINS IN A THIEVING CONTEST AGAINST SIX EXPERTS.

THE SCENE of this legend is laid in Keaau, Puna, in which part of the country there once lived a man by the name of Keaau, who owned two *leho*[1] shells (cowries) called Kalokuna. Whenever the possessor of these shells went out squid fishing all that was necessary to do was to take and expose them and the squids would come up and enter the canoe. This was Keaau's regular occupation every day. The existence of these extraordinary shells was in time carried to Umi, who was then living in Kona. Whereupon he ordered his messengers to go to the home of Keaau and obtain possession of them, and at their demand[2] the shells were given up and the messengers returned with them to the king.

After the shells were secured by Umi, a deep yearning sprang up in the breast of Keaau for them. After studying for a time for means of recovering the shells, he one day prepared his canoe for sea, procured a pig, some awa and ouholowai[3] and eleuli, kapas of Olaa. The kapas he put into a calabash and then the pig, the awa and the calabash were placed into the canoe, which he then boarded and set out on a journey around Hawaii in search of some one who could steal back his shells from Umi.

All through the district of Puna he found no smart thief.[4] He next traveled through the district of Kau, without success; then through Kona, still unable to find his man. He next touched at Kohala, and on through that district and the district of Hamakua and Hilo, meeting with the same failure; he found no one smart enough. Keaau then left Hawaii for Maui and traveled around that island; still he met the same disappointment. He found men good in the art of stealing, but none smart enough to recover his shells. He next set out for Lanai and traveled around that island, but he met the same fate. He then set out for Molokai and journeyed around it till, off the point of Kalaeokalaau, he met a man of that island who was out fishing. The man upon seeing him called out, saying: "Where is your canoe sailing for?" Keaau replied: "I am in search of a person who can steal back my leho shells from Umi. I have here with me

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[1] The cowrie shells of greatest value to Hawaiians in squid fishing were those of dark reddish hue, containing the attractive fire, as they called it, necessary for baiting the octopus.

[2] Old time Hawaiians had nothing they could hold as their own; everything they possessed was liable to seizure by one or another of rank above them.

[3] The frequent mention in tradition of these kapas of Olaa indicate them as treasurable products of high value. The *Ouholowai* kapa was made from the bark of the *mamaki* (*Pipturus albidus*), dyed differently on its two sides. The *eleuli* is described as a perfumed kapa, rarely met with.

[4] Even in ancient Hawaii the principle of setting a thief to catch a thief was understood and observed.

Kaao no Iwa.

LOAA NA LEHO KAULANA A KEAAU I NA ELELE A UMI.—IMI KEAAU I KANAKA AKAMAI E KII IA LAKOU.—LOHE NO IWA, HE KEIKI MA OAHU, KII IA OIA.—HUI ME UMI E LAWAIA ANA, LUU A OOKI I NA LEHO MAI KE AHO.—HIKI I KA WAA A HOI NO HILO.—I KA NALOWALE ANA O NA LEHO, LOHE O UMI NO IWA, A AIHUE IA I NA LEHO MAI A KEAAU.—KENA IA OIA E UMI E KII I KANA KOI MA KA HEIAU O WAIPIO, A EO IA MA KA PILI AIHUE ANA ME NA POE AKAMAI EONO.

O KEAAU i Puna ke kumu o keia kaao, nana na leho ai o Kalokuna ka inoa. I ka wa e holo ai i ka luu hee, wehe ae la i ka leho a hoike iho, na ka hee no e pii a komo ka waa. Pela mau ka Keaau hana i na la a pau. Kukui aku la ka lohe ia Umi a hiki i Kona. Ia wa hoouna mai la o Umi i na elele i o Keaau la, a lawe ia aku la na leho. A lilo na leho ia Umi, hoaa ia o Keaau i ke aloha i na leho. Hoomakaukau iho la ia i ka waa, ka puaa, ka awa, ke kapa ouholowai Olaa a me ka eleuli, a loko o ka hokeo. Ia wa holo ia e kaapuni ana ia Hawaii. O keia holo ana e imi ana i aihue nana e kii na leho ia Umi.

A hiki i Puna aohe aihue akamai, hiki i Kau, aole no, hiki i Kona, aole no, hiki i Kohala, Hamakua, Hilo, aole no he aihue akamai. Haalele o Keaau ia Hawaii, holo i Maui e kaapuni ai, a puni o Maui, oia ana no, he aihue no aole nae e loaa na leho. Holo i Lanai e huli ai, oia ana no, holo i Molokai, kaapuni ia a hiki i Ka-lae-o-Kalaau, i laila, loaa he kamaaina e lawaia ana, ninau mai: "E holo ana kou waa i hea?" I aku o Keaau:

in my canoe several valuable things which I shall give as presents to the thief who could return my shells to me." The man replied: "You have found him. You sail on until you come to Makapuu and after you have passed that place steer your canoe for a point between the bird islands and Mokapu. When you reach that point look for the cliff which resembles the roof of a house, above, and directly below the cliff you will see a grove of Kukui trees; there you will find Iwa, the thieving son of Kukui."

(Iwa was a small boy at this time, but while he was yet in his mother's womb he used to go out stealing. He was the greatest thief in his day.)

"When you come to land, look for a small boy who goes about along the beach without a loin cloth; that is Iwa. Take out your pig and the other articles of value and lay them before him. Don't forget this, else all your things will be stolen from you by Iwa."

After receiving these instructions, Keaau set out, and after he had sailed past the different points he came to the landing below the home of Iwa. Upon touching land he looked about him and saw a small boy without his loin cloth running along the beach. Keaau then called out to him: "Is your name Iwa?" The boy replied: "No, Iwa is at the house."[5] When Keaau arrived at the house he found Kukui, the father of Iwa. Keaau then asked him: "Where is Iwa?" Kukui replied: "Did you not meet a small boy on the beach running about without his loin cloth?" "Yes, there was such a small boy." "Go back and present him your pig." When Keaau heard this, he returned and said to Iwa: "There, you are Iwa after all; you misdirected me." Keaau then took the pig and presented it to Iwa saying: "Here, I present this to Iwa, the thieving son of Kukui, together with the articles of value in my canoe and the canoe itself." Iwa then said to Keaau: "Let us return to the house." When they arrived at the house, the pig was killed and put into the oven, and the awa was prepared. After the meal was over, Iwa turned and asked of Keaau: "What is the object of your journey that has brought you here?" Keaau replied: "I had two shells which were taken away from me by orders from the king, Umi, and he has them in his possession now. I value these shells so much that I am distracted, and that is the reason of my being present here." "We must await until tomorrow morning," said Iwa.

They retired for the night, and on daylight the next day they boarded the canoe and set out to sea. Iwa took the stern of the canoe with his paddle called Kapahi, while Keaau took the seat at the bow. After they were seated in the canoe, Iwa called out: "Kapahi, take Iwa out to sea," at the same time he dipped his paddle into the sea. (This meant that one stroke of the paddle was all that was needed.) With this one stroke, they passed between Niihau and Kauai. Iwa then asked: "Have we arrived?" "This is not Hawaii, these islands are Kauai and Niihau." Iwa then turned the stern of the canoe around and again called out to his paddle, Kapahi: "Kapahi, take Iwa out to sea." When Iwa drew his paddle out of the sea they were passing outside of Kawaihoa. He then asked of Keaau: "Have we arrived at Hawaii?" "No," said Keaau. Again Iwa took up his paddle and gave one stroke and they left Molokai and Lanai to their rear and they went floating between the island of Molokini and Pohakueaea, a point of land looking

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[5] Lying evidently came easy to this noted thief.

"E imi ana au i kanaka aihue e loaa ai a'u leho ia Umi, a oia keia waiwai o luna o ka waa, he makana i ka aihue e loaa ai o a'u leho."

Olelo mai ke kamaaina: "Ua loaa, e holo oe a hiki i Makapuu, a hala ia mahope ou, kau pono aku ko waa i na moku manu a me Mokapu, a ku pono i laila nana aku i ka pali e halehale mai ana, he luna ia, he lalo ka pohai kukui, aia i laila o Iwa, keiki aihue a Kukui."

(No Iwa, he wahi keiki uuku o Iwa, i loko no o ka opu, hele e aihue, a he oi o Iwa ma ke akamai ia hana.)

"A hiki oe, nana aku i kahi keiki uuku e lewalewa ana kahi mai, e holo ana i ka lae kahakai, o Iwa ia. Uhau aku oe i ka puaa, a haawi aku i na waiwai a pau loa, mai hoopoina oe, o pau ka waiwai i ka aihue ia e Iwa."

A lohe o Keaau i na olelo a ke kamaaina, holo aku la ia a hala hope na wahi i olelo ia maluna, hiki aku la ia i kahi o Iwa. I nana aku ka hana e holoholo mai ana neia wahi keiki i ka lae kahakai e lewalewa ana kahi mai. Ninau aku la keia: "O Iwa oe?" Hoole mai la kela: "Aole, ei aku no o Iwa i ka hale," a hiki keia i ka hale e noho ana o Kukui, ka makuakane o Iwa. Ninau aku la keia: "Auhea o Iwa?" I mai la o Kukui: "Aohe wahi keiki uuku i loaa mai la ia oe i ka lae kahakai e lewalewa ana kahi mai?" "He wahi keiki no." "O hoi a uhau aku i ko puaa ia ia." A lohe keia, hoi aku la a hiki, olelo aku o Keaau ia Iwa: "O Iwa no ka hoi oe la, kuhikuhi lalau oe ia'u." Uhau aku la ia i ka puaa ma ke alo o Iwa: "A make na Iwa na ke keiki aihue a Kukui, o ka waiwai o kuu waa nau ia a pau loa a me ka waa."

Olelo mai o Iwa: "Hoi aku kaua i ka hale." A hiki laua, kalua ka puaa, mama ka awa, ai a pau, ninau mai o Iwa: "Heaha kau huakai o ka hele ana mai?" Wahi a Keaau. "He mau leho na'u, ua kiina mai e ko makou alii e Umi, a lilo ia ia. Aa ia au i ke aloha, oia ko'u kuleana i hiki mai nei i ou la." "Pela iho," wahi a Iwa, "a kakahiaka maopopo."

Moe laua a ao, kau maluna o ka waa a holo i ka moana. O Iwa mahope o ka waa me kana hoe o Kapahi. O Keaau mamua. Kahea iho o Iwa. "Kapahi ka moana i kai e Iwa." (O ke ano o ia hookahi mapuna hoe.) Hele ana laua nei ma ke kowa o Niihau me Kauai. Ninau aku o Iwa: "Hiki kaua?" "Aole keia o Hawaii, o Kauai keia me Niihau." Uli hou o Iwa i ka hope o ka waa. Kahea hou i ua hoe nei ana ia Kapahi. "Kapahi ka moana i kai e Iwa." A kai ka hoe a Iwa, hele ana laua nei ma waho o Kawaihoa. Ninau aku ia Keaau: "Hiki kaua i Hawaii?" "Aole;" pela mai o Keaau. Lalau hou o Iwa i ka hoe ana o Kapahi, hoe hou, holo laua nei a hala hope o Molokai me Lanai, hele ana laua nei ma ke kowa o Molokini me Pohakueaea, he lae ia

toward Hawaii. Iwa then asked: "Have we arrived?" "Yes," replied Keaau, "but it is at that point of land where the cloud hangs over the mountain that we want to go; it is to the west of that point that Umi is now living." Iwa then took up his paddle, Kapahi, and gave one stroke and they arrived outside of Kalaeakeahole, a point of land looking towards Kailua, where Umi had his residence. When they looked about them, they saw Umi just below them, in his canoe. Iwa then said to Keaau: "There is Umi in his canoe with the shells. Let us get our canoe to the rear and out of sight of Umi." When they were some distance from Umi, Iwa said: "Say, Keaau, you must float right at this spot until I return with your shells." Keaau therefore kept his canoe floating on the same spot while Iwa dove down and swam until he had reached the bottom of the ocean, then walked under water to the place where the canoe of Umi was floating, then swam up until he was almost up to the surface; and as the shells were being let down on the side of the canoe, Iwa grabbed them and took them down with him to a large coral, there he fastened the fish-line, then he took the shells and swam under water until he reached their canoe and got into it. The two then returned and landed at Leleiwi, in Hilo, where they made their home. Upon the recovery of his shells Keaau again took up his favorite occupation, that of squid fishing, taking along his shells, Kalokuna. The squids at sight of the shells climbed and entered the canoe until it was loaded down when they returned to shore.

(We will here leave Keaau and let us return to Umi.)

After the shells were taken by Iwa and the line fastened to a coral, Umi after a time pulled up on his line, but to his surprise it would not yield and thinking that the line was entangled to the coral he did not wish to pull very strong, thinking the line would break and he would lose the shells. Fearing he would lose them he remained in his canoe all day, and that night he slept out at sea with his men, and for some days he lived there, while his men dove down to untangle the fish-line and thus recover the much valued shells. Men noted for being able to stay under water a long time were sent for, and these men were told to go down, but the best they could do was to go down three times forty fathoms, seven hundred and twenty feet,[6] not deep enough to reach the bottom where the line was tangled. This was kept up for a week. Umi then sent out his runners to make a circuit of Hawaii to look for a man who could stay under water long enough to recover the shells. In this trip around the island of Hawaii, Iwa was found at Leleiwi, the point of land adjoining Kumukahi, between Puna and Hilo. When Iwa heard the king's wish through his runner, Iwa said to him: "There are no shells at the end of the line. The line only is fastened to some coral in the bottom of the ocean. The shells have been recovered by Keaau." When the runner heard this he returned to Umi taking Iwa with him and told Umi of what he had heard from Iwa. Umi then asked Iwa regarding the shells and Iwa told Umi just what the runner had told him. At the close of the report Umi asked Iwa: "Can you get these shells for me if you should go for them?" Iwa replied: "Yes,"[7] Iwa then journeyed back to the home of Keaau in Leleiwi.

It was Keaau's custom to hide these shells on the end of the house, up next to the

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[6] This is considerably over twice the record depth by expert divers of the present day.

[7] The alleged "honor among thieves" was not a governing principle in this boy's character.

e nana ala ia Hawaii. I aku o Iwa: "Hiki kaua?" "Ae," pela mai o Keaau, "aia nae i kela puali la, e kau la ke ao i ke kuahiwi, aia ma ke komohana, aia i laila o Umi." Lalau hou o Iwa i kana hoe o Kapahi a hoe, hele ana laua ma waho o Kalaeakeahole, he lae ia e nana ana ia Kailua, kahi a Umi e noho ana. I nana aku ka hana, e lana mai ana no o Umi makai o laua nei, i aku o Iwa ia Keaau: "Aia o Umi me ka waa a me na leho, e hoemi ka waa o kaua i hope a nalowale o Umi." A kaawale laua nei mai ia Umi mai, olelo aku o Iwa: "E Keaau, maanei oe e lana ai a loaa mai ia'u." Lana o Keaau, luu o Iwa, a hiki i ka honua o lalo, hele a hiki malalo o kahi a Umi e lana nei, pii keia mai lalo ae a kokoke ia Umi. E iho ana na leho mawaho o ka waa o Umi. E apo ae ana o Iwa, lilo ia ia nei i lalo, a ke koa hawele o Iwa i ke aho a paa. Luu aku la a loaa o Keaau e lana ana, ea ae la me na leho. Ia wa, hoi laua a pae ma Leleiwi i Hilo, noho o Keaau me Iwa ma laila. O ka Keaau hana ka holo e luu hee me ua mau leho nei, me Kalokuna. Ka ka hee hana ka pii a e komo ka waa, hoi i uka.

(Ma keia wahi e waiho ka olelo ana, a e hoi hou mahope ia Umi.)

A lilo mai na leho ia Iwa, noho o Umi me ka minamina, e manao ana he mau maoli ko na leho i lalo i ke koa. Nolaila, ku moe o Umi i ke kai me na waa, a me na kanaka, noho a ai, a ia, hookahi hana he luu i na leho. Kii ia aku la na kanaka aho loa i ka luu. I ka luu ana ekolu kaau anana e pau, aole e hiki aku i lalo i ke koa i paa ai ke kaula, pela ka hana ana a hala he hepekoma okoa. Hoouna o Umi i na kukini, e kaapuni ia Hawaii i loaa ke kanaka aho loa, e pau ai ke koa i ka luu a loaa na leho. Ia kaapuni ana, loaa o Iwa ma Leleiwi e pili la me Kumukahi, i waena o Puna a me Hilo. A lohe o Iwa i ka olelo a ka elele kukini, hai mai o Iwa, aohe leho, he aho wale no ia e paa ala i ke koa. Ua lilo mai na leho ia Keaau. Ma keia olelo a Iwa i ka elele, lawe ia aku la a mua o Umi. Ninau mai o Umi ia Iwa, no na leho. Hai aku o Iwa e like me na olelo i ka elele, a pau ia olelo mai o Umi. Loaa no ia oe ke kii, ae aku o Iwa. "Ae." Hele aku la o Iwa a hiki i o Keaau la, ma Leleiwi.

He mea mau ia Keaau, ka huna i na leho ai, oia o Kalokuna ma. Ma ka loha o

curve of the rafters; and the other shells, the ones that he did not care so much for, he kept them in the house hung up on a cord.

About dusk Iwa made his appearance near the house and knowing where the shells were secreted he went up and removed them from the place they were hidden and he then returned to Kona, and handed them over to Umi. When Umi saw the shells he was made very happy and he then said to Iwa: "You are a smart thief, but I am not going to praise you just yet, not until you can produce my axe, which is being kept in Waipio in the temple of Pakaalana. The name of the axe is Waipu." Iwa then made reply: "I don't know whether I will be able to steal it or not, but I shall try."

(We will here speak a few words relating to the axe and how it was kept by its guards.)

This axe, Waipu, was kept by two old women. It was fastened to the middle of a piece of rope and the ends of the rope were fastened around the necks of the two old women allowing the axe to dangle between the two."[8]

There was a very strict kapu[9] placed on this axe; no person was allowed to pass near the place, and during the period of time when the kapu was in force, the pigs were not allowed to run about, the dogs were not allowed to bark, and even the roosters were kept from crowing. The kapu was extended from Waipio to Puuepa, a hill between Waimea and Kawaihae. At dusk, just before it gets real dark in the evening the crier,[10] would run from Puuepa to the cliff of Puaahuku overlooking Waipio, carrying oloa kapa in his right hand, held between the palm of the hand and the wrist as a flag and would cry out: "Sleep ye, sleep ye because of the axe of Umi. Persons are kapued from walking about, the dogs are kapued from barking, the roosters are kapued from crowing the pigs are kapued from running about. Sleep ye." The crier was required to make five trips back and forth before daylight.

After Umi had told Iwa what he wanted, the sun was past the meridian. Iwa did not, however, wait for further directions but started out on his way to Waipio. Just before dusk he arrived at Puuepa and immediately started running and crying out like the king's crier with a flag in his hand. He continued running until he reached the cliff of Puaahuku, looking down into Waipio. In calling out the way he did, the crier, whose duty it was to make the cry, was forced to go to sleep like the rest of the people, for to get up and go about meant death. Because of this Iwa was the only one about, all the people believed it was the usual crier and the crier himself believed that the king had appointed some one else to take his place. Furthermore the people could not recognize any difference; the build was the same, the flag looked the same, the voice sounded the same and the speed in running was the same.

Iwa continued running from the top of the cliff down to the temple of Pakaalana[11] and then he called out: "Are you two still asleep?" The old women replied: "No, we

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[8] An ingenious way of guarding a sacred article, one safeguarding the other and both insuring protection.

[9] The reason of this strict kapu upon the axe of Umi is not shown, and is difficult to understand in connection with its limitations, whether as a weapon or a utensil.

[10] The crier of old time was called *kuhaua;* another term was kukala, which, by the former custom of auctions being announced by aid of a red flag and hand bell, became identified therewith.

[11] *Pakaalana* was one of the temples made famous in island history as a place of refuge for windward Hawaii. It was built before the time of Umi's grandfather Kiha, and was destroyed by Kaeokulani, king of Kauai, in 1791.

ka hale o waho, e pili ana i ka hio kala, a o na leho ai ole, i loko pono lakou o ka hale e kau ai.

A poeleele, hoopuka loa aku la o Iwa i ka hale, lalau aku la i na leho a loaa, hoi aku la i o Umi la i Kona. Haawi aku la o Iwa i na leho ia Umi, a ike o Umi, olioli ia, a olelo mai ia Iwa: "Akamai oe i ka aihue." Alia nae au e mahalo ia oe, a loaa kuu wahi koi, aia i lalo i Waipio, i ka heiau o Pakaalana, o Waipu ka inoa. Olelo aku o Iwa: "Loaa paha ia'u, aole paha? aka, e hoao wau."

(Maanei kakou e luaana iki iho ai no na olelo e pili ana i ke koi, a me na hana a na kiai.)

O ua wahi koi nei o Waipu, he mau luahine elua na kiai, ua hana ia he kaula, paa he poo i ka ai o kekahi luahine, a o kekahi poo hoi i kekahi luahine, ma waena ke koi e lewalewa ai.

He kapu hoi, aohe kanaka maalo, aohe puaa holo, aohe ilio aoa, aohe moa kani, mai Waipio ke kapu a Puuepa, ma waena o Waimea a me Kawaihae, alaila pau. Aia a noenoe poeleele o ke ahiahi, holo ka luna kala, mai Puuepa a ka pali o Puaahuku i Waipio, he oloa ma ka lima akau, ma waena o ka iwi kano a me ka peahi, o ia ka Lepa. Penei e kala ai: "E moe e! E moe i ke koi o Umi e! Kapu ke kanaka a o e hele, kapu ka ilio a o e aoa, kapu ka moa a o e kani, kapu ka puaa aole e holo, e moe e!" Elima hele ana a keia luna ao ka po.

A pau ka olelo ana a Umi me Iwa, aui ka la. Hele mai la o Iwa, a ahiahi poeleele, hiki i Puuepa, holo o Iwa me ke kahea ana e like me ka luna holo mau mamua aku, me ka oloa i ka lima. A hiki i Puaahuku, he pali ia e kiei ana ia Waipio. Ma keia kahea ana a Iwa, moe na kanaka a me ka luna mua, ala no make, hele no make. Nolaila, oia nei wale no ke kanaka hele. O na kanaka a pau, ke manao nei no o ka luna mua. No ka mea, aohe wahi lilo, oia okoa no, na kino, na oloa, na leo, na mama.

Holo aku la o Iwa mai luna o ka pali a ka heiau o Pakaalana, kahea aku la: "Ke moe nei no olua?" "O," pela mai na luahine, "aole maua i moe, ke ala aku nei no."

are not asleep, we are still awake." Iwa then asked quietly: "Where is the axe? Let me feel of it." "Here it is," answered the old women. "You must come nearer so that I can touch it with my hand. I just want to feel of it." When the old women drew nearer to Iwa, he reached out and pulled at the axe, getting it away from them. The old women then called out: "Here is a thief! The king's axe is gone! We are killed! We had thought this was a good man!" When the people heard this, they all got up and gave chase. When the old women made the first outcry, Iwa had reached the top of Puaahuku with the axe in hand. When the pursuers reached there he had reached Mahiki. This chase was kept up until Iwa reached Puuepa. When those in pursuit reached this place, he was at Puako. They therefore gave up the chase as the country beyond that place was outside of the kapued area, while Iwa continued on until he arrived in Kona. He then slept until daylight the next day. When it was about time for Umi to have his morning meal, Iwa went up to him. When Umi saw Iwa he asked jokingly: "I don't think you have been able to get my axe." Iwa then replied: "Perhaps not, but I want you to look at this axe and see if it is not yours." When Umi saw it, he said: "How strange! I thought you never would be able to get it; but here you have gotten it. You are smart." After this Umi said to Iwa: "Here is my thought regarding you. I want you to try with my six best thieves. There are two houses to be filled in one night, one for you and one for them. If you will not be able to fill yours first, you will be killed; so shall it be with the others." Iwa then replied: "Yes, no doubt the others will fill theirs first for there are six of them. Mine will not be filled because I am alone."

There are six districts in the island of Hawaii and Umi had six expert thieves.[12] While it was still daylight the six thieves went out to see what things they could steal; and when it became dark they began to steal and to carry everything they could lay their hands on into their house. This was kept up until the first cock crow, when there was very little room left in the house. At about this same time Iwa woke up and as soon as the six men went to sleep he proceeded to steal the things stolen by them of Umi's men, men, women, children, canoes, animals and various other things. Before he could remove all the things into his house there was no space left, so he had to leave some of them. When it was daylight the next day they found that the house belonging to the six men was almost empty, while Iwa's house was filled with the different things. The six men were therefore declared beaten and were killed[13] in place of Iwa.

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[12] When it was a recognized right of the king to take whatever he desired of his subjects' possessions, there would seem to be little need for expert thieves in his service, yet even Kamehameha, with all his good qualities, is said to have had one Kaikioewa as superintendent of this particular work, at the formation of his government.

[13] Rough treatment for napping after a successful raid.

Olelo malie aku o Iwa: "Auhea kahi koi e haha aku wau?" "Eia no," wahi a na luahine. "E neenee mai olua a kokoke i launa aku kuu lima, o ka haha wale aku ka!" Ia nee ana mai a na luahine a kokoke loaa pono aku la ke koi i ko ianei mau lima, e huki mai ana keia lilo. Kahea na luahine: "He aihue ka keia e! Ua lilo ke koi a ke 'lii e! Make maua e! Kai no he kanaka pono keia e!" Lohe na mea a pau, ala mai la alualu. Kahea na luahine, kau o Iwa i luna o Puaahuku me ke koi. Hiki ka hahai i laila, hele ana o Iwa i Mahiki, pela no ka holo ana a hiki o Iwa i Puuepa. Hiki ka hahai i laila, hele ana o Iwa i Puako. Alaila, pau ka hahai, pau mai la ke kapu, hoi aku la o Iwa a hiki i Kona, moe a ao, a hiki i ka wa ai o Umi, noho ana o Iwa, a ike o Umi ia Iwa. Hoomaoe mai la: "Aole no paha e loaa ia oe kuu wahi koi?" I aku o Iwa: "Pela, aka, e nana mai oe, oia paha nei, aole paha?" A ike o Umi, olelo mai la: "Ka! Kupanaha, e kuhi ana au aole e loaa ia oe, eia ka e loaa ana, akamai oe." Olelo hou mai o Umi ia Iwa: "Eia ko'u manao ia oe, e aho e hoao oe me ka'u poe aihue eono. Elua hale, aia i ka piha i ka po hookahi; hookahi ou, hookahi o lakou. Ina i piha ole kou hale, make oe, a pela hoi lakou." "Ae," aku o Iwa, "heaha la hoi, o ko lakou hale no ke piha, he nui lakou, a o e piha ko'u, he hookahi."

Eono moku o Hawaii, eono aihue akamai. I ka la okoa hele lakou, a ahiahi poeleele hiki. Lawe mai la i ka waiwai a ko lakou hale waiho, pela ka lakou hana ana a hiki i ka moa mua o ke kani ana. Koe iki ka hale. Ia wa ala o Iwa, e aihue aku kela i ka waiwai a kela poe aihue, ko Umi, na kanaka, na wahine, na keiki, na waa, na holoholona, aole i pau na mea piha ko ianei hale. Ao ae la, aole i piha ka hale o ka Umi poe aihue, ia wa pau lakou i ka make, koe o Iwa.

Legend of Punia.

Punia at the Lobster Cave Finds the Sharks Asleep.—Cunningly He Causes the Death of Ten.—Kaialeale the King Shark Alone Left.—Punia Traps It to Enter Its Stomach.—Propping Its Jaws Open He Fires Its Inwards.—The Shark Gets Weak and Punia Bald-headed.—Stranded on a Sand Shore, the Shark is Cut Open.—Punia Meets a Number of Ghosts.—He Traps Them to Their Death in the Water, Till One Only Is Left.

THE LAND in which Punia lived was Kohala, Hawaii. After the death of his father there was left Punia and his mother, Hina. Their occupation consisted in the cultivation of sweet potatoes, and in this way they were supplied with food; but they had no fish or meat.

THE LOBSTER CAVE.

One day Punia said to [his mother] Hina: "Let me go down to the lobster cave where father used to go and get us some lobsters." Hina replied: "No, that cave of lobsters is a dangerous place; no man can escape alive from that place. When a person goes down he will never come up again, the sharks will eat him up."

Kaialeale. This was the name given to a very large shark which lived in that neighborhood and he was king of all the sharks[1] which lived near this cave of lobsters. There were ten sharks under him; he was the eleventh.

At the second request made by Punia of his mother, he went on down until he arrived directly over the lobster cave; there he saw Kaialeale[2] and the other sharks asleep. Punia then called: "I wonder if that great shark called Kaialeale is still asleep. If he is I can dive down and come up at that point over yonder where I will get two lobsters, and my mother and I will have something to eat with our potatoes in the uplands." While Punia was talking to Kaialeale the rest of the sharks woke up. Kaialeale then said to the other sharks: "Let us watch and see where Punia dives, then we will dive in after him." Punia had a stone in his hand while he was talking which he threw out beyond the point where he spoke about diving to get the lobsters. When the stone struck the water the sharks made a dive for the place leaving the cave of lobsters unguarded. Punia then dove down and secured two lobsters and then addressed the sharks: "Here there, Punia has gone down and he has two lobsters, giving him something to live on. This will keep my mother and myself alive. It was the first shark, the second, the third, the fourth, the fifth, the sixth, the seventh, the eighth, the ninth, the tenth, it was the eleventh shark that told me what to do, the one with the thin tail. He was the one that told me what to do." When Kaialeale heard this from Punia, he ordered all the sharks to come together and get in a row. He then proceeded to count them, and sure

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[1] Many are the shark stories among Hawaiians. All the islands claimed one or more as the king of their waters, and the more notoriously ferocious it was, the higher it was esteemed as a god.

[2] *Kaialeale*, restless sea; sea in great commotion.

Kaao no Punia.

IKE PUNIA OIAI MA KA LUA ULA I KA MOE O NA MANO.—ME KE AKAMAI MAKE UMI IAIA.—KOE O KAIALELALE KE 'LII MANO.—OLELO MAALEA PUNIA I WAHI E KOMO AI I KA OPU.—I KA HAMAMA ANA, HOA OIA IA LOKO ME KE AHI.—OWELI KA MANO A OHULE O PUNIA.—HUI PUNIA ME NA UHANE LAPU.—ALAKAI IA I KO LAKOU MAKE ILOKO O KA WAI, KOE HOOKAHI.

O KA AINA i noho ai o Punia, o Kohala i Hawaii, make ka makuakane, ola o Punia me ka makuahine me Hina, o ka laua hana ka mahi i uala, a loaa ka ai, aohe ia.

KA LUA ULA.

I aku o Punia ia Hina: "E iho au i ka luu ula na kaua i ka lua ula a kuu makuakane." Olelo mai o Hina: "Aole, o na lua ula, aohe kanaka ola. Iho aku no ke kanaka e luu pau no i ka mano."

No Kaialeale. He mano ia, oia ke 'lii o na mano e ae, e noho ana i ka lua ula. He umi mano malalo ona, oia ka umikumamakahi.

I ka lua o ka olelo ana a Punia i ka makuahine, iho keia a maluna pono o ka lua ula, e moe ana o Kaialeale a me na mano e ae. Kahea iho la keia: "Ke moe nei no paha ua mano nui nei, o Kaialeale ka inoa. Kuu luu aku no auanei ia a ma kela lae la, ea ae, loaa no na ula elua, ola no wau me kuu makuahine, hoi aku no me na uala ola no ka noho ana o uka." Ia Punia e olelo ana, ala na mano a pau loa a me Kaialeale. I aku o Kaialeale i ka nui mano: "E nana pono kakou i kahi a Punia e luu ai, alaila, luu aku kakou." Aia ma ko Punia lima he pohaku. Nou aku la ia ma ka lae ana i olelo mua ai i na mano, a haule ka pohaku i lalo o ke kai. Popoi aku la na mano ma ia wahi, hakahaka ka lua ula. Luu iho la o Punia a loaa elua ula, ea ae la a kau i luna, olelo aku i na mano. "A-ha-ha! luu iho nei no o Punia loaa na ula elua, ola." "Ola no maua me kuu makuahine, na ke kahi o ka mano, na ka lua, na ke kolu, na ka ha, na ka lima, na ke ono, na ka hiku, na ka walu, na ka iwa, na ka umi, na ka umikumamakahi o ka mano au i hai mai nei. Na ka mano hiu wiwi, nana au i hai mai nei." Lohe o Kaialeale i keia olelo a Punia,

enough there were ten of them, then he looked for the one with the thin tail. When he found the one he said: "So it was you that told Punia what to do. You shall die." After this shark was killed, Punia called out: "So you have killed one of your own kind." After this Punia returned home to his mother.

After they had eaten the two lobsters they were again without any fish, so Punia again asked his mother: "Let me go down and get us some more lobsters from that cave." The mother replied: "Your last trip probably was the one in which you came home safe. This trip may be your last. Don't go down." Punia, however, rose and went down to the cave of lobsters. When he came to the place, he called out as he did at the first time. Then when Kaialeale and the other sharks woke up he threw a stone toward the other side away from the cave. When the stone struck the water the sharks went after it. Punia then dove down and again got two lobsters. After he got ashore he called out to the sharks as he did at the other time and then counted out the sharks from the first to the tenth, and then named the tenth one as the one which told him what to do. "The one with the large stomach," said Punia. Kaialeale then proceeded to count the sharks and when he found the one with the large stomach, he was killed by the others. Punia then followed out the same line of conversation as used by him at the former time.

Punia thus continued deceiving the sharks until all were killed except Kaialeale. After this Punia hewed out two sticks each a yard long; he next procured the two necessary sticks,[3] a hard and a soft one, to make fire; then he procured some charcoal and kindling wood; then he prepared some food, salt, an opihi[4] shell and put all these things into a bag. With this [bag] Punia proceeded to the beach and when he got directly over the cave, where Kaialeale was sleeping, he called out: "If when I dive down Kaialeale should bite me and I die and my blood should come to the surface, then my mother will see it and I shall come to life again. But if when I dive, Kaialeale should open wide his mouth so that I am swallowed whole, I shall die and will never be able to come to life again." While Punia was talking, Kaialeale was listening, and he said to himself: "I will not bite you for you might come to life again. I shall open my mouth wide enough for you to walk in. So this is the time when I shall kill you. Yes, you shall die; nothing will save you." Punia then dove down with his bag, when Kaialeale opened his mouth and Punia walked in. As soon as Punia got into the mouth it tried to close up, but Punia took the two sticks he had hewed out and stood them up which kept the mouth open. He then rubbed the two sticks and when the fire was started he placed on the coals; he next took out his opihi shell and began to scrape the inside of the shark and after he had a ball of meat he proceeded to cook it and when cooked he sat down and with his potatoes he made his meal, while the shark was swimming here and there through the ocean. This scraping hurt the shark so much that he could not keep still; he was forced to go here and there. Punia was carried around in the shark for about ten days, when at last the shark began to grow weak and it made its way back toward

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[3] The two sticks required to produce fire by friction were the *aunaki* that is rubbed into, of soft wood, and *aulima*, the one held in the hand. The process, or act of producing fire, was called *hia*.

[4] *Opihi*, a limpet (*Neritina granosa*).

kahea i na mano a pau e moe pono. Helu keia a pau he umi. Nana ma ka hiu a loaa hookahi mano hiu wiwi. I aku o Kaialeale: "Nau ka i hai aku nei o Punia, make oe." A make ia mano, kahea mai o Punia. "A-ha-ha! make no ia oukou hoa ia!"

Hoi o Punia ai me ka makuahine a pau keia mau ula, make hou i ka ia, olelo aku no o Punia: "E iho hou e luu ula na laua i ka lua ula." I mai ka makuahine: "O ko iho ana paha ia i ola ai oe. Keia iho ana paha make oe. Mai iho oe." Ku ae la o Punia a iho, a hiki i ka lua ula, kahea iho. Ala o Kaialeale a me na mano a pau: Nou keia i ka pohaku ma kekahi aoao, lilo na mano i laila. Luu iho la keia loaa elua ula. Ea ae la i luna a kahea aku i na mano, e like me na olelo mua, hai aku keia, na kekahi o ka mano, na ka lua o ka mano, pela a hiki i ka umi o ka mano, nana au i hai mai nei. Na ka mano opunui. Helu hou o Kaialeale i na mano, a loaa ka mano opunui, pepehi ia iho la make ia mano. Olelo hou aku no o Punia e like me na olelo mua i hala.

Pela no ka Punia hoopunipuni ana a pau na mano i ka make, a koe o Kaialeale hookahi. Kalai o Punia, elua ku laau, he iwilei ka loa, he aunaki me ka aulima, he nanahu me ka pulupulu, he ai, he paakai, he opihi, he pahoa, a loko o ke eke.

Iho o Punia a maluna pono o ka lua a Kaialeale e moe nei, kahea iho o Punia: "Ke moe nei no paha ua mano nui nei o Kaialeale! Ina i luu au, a i nahu o Kaialeale ia'u, a make au, puai i kuu koko i luna, ike kuu makuahine, ola hou wau. Aka, i luu au a hamama o Kaialeale a hele ku au i loko, make au, aole au e ola."

Ia Punia e olelo ana, ke hoolohe nei o Kaialeale. I iho o Kaialeale: "Aole au e nahu ia oe, e ola oe, e hamama ana au a akea kuu waha, a hele oe i loko, eia ka ko mea e make ai oe ia'u. Make oe, aole ou wahi e ola ai." Luu aku la o Punia me ke eke ana, hamama mai ana ka waha o Kaialeale.

Hele ku keia i loko, popoi ka waha, kukulu keia i na koo laau ana elua, akea o loko a hakahaka, hia ke ahi a a, hoa ka nanahu, wa'u keia i ka io o ka mano me ka opihi, pulehu, o ka ai, noho no keia ai, ka ka mano ahai no i ka moana. Ua nui loa ka eha o ka mano i keia mau hana a Punia i loko o ka opu. Nolaila, ahai ka mano ia ia nei a anahulu i ka moana, nawaliwali ka mano, hoi a pae i Alula, aia i Kona ia wahi e kupono la i

land, arriving outside of Kona, at a place called Alula, directly out of Hiiakanoholae. Punia on the other hand became bald, from being in its belly; the work of the rascal.

When Punia heard the breakers on the shoals, he said: "If this is near the line of breakers I will be saved, but if I am to be taken to the edge of the deep sea, I will die." When Kaialeale heard this he said: "I shall take you there then, where you will die by me. You shall die; nothing will save you." When they reached there, Punia again said: "If this is where the surf breaks I shall be saved, but if I am to be taken to the dry sand near where the grass grows by the seashore, I will die and will not be saved." Kaialeale upon hearing this took Punia until he reached the shrubs. When the shark attempted to return he was caught in the dry sand and there he laid.

When the people saw this great thing they came to look at it, and as they gathered around the shark, Punia heard the people talking, so he called out: "Be careful or you will kill me." The people then took out their wooden knives[5] and cut the shark open. Punia then came out. He was without any hair, being completely bald.

This was the only place where there were any people, all the rest of the place round about Keaukaha was inhabited by ghosts.

After Punia got out of the shark he proceeded on his way and saw several ghosts with nets all busy tying on stones for sinkers to the bottom of the nets; this place was near the beach. At sight of the ghosts he placed his hands at his back and began wailing and recounting in a chant the different places where he used to go fishing with his father. In this Punia was trying to deceive the ghosts in order to save himself.

Alas, O my father of these coasts!
We were the only two fishermen of this place,
Myself and my father,
Where we used to twist the fish up in the nets,
The kala,[6] the uhu,[7] the palani,[8]
The transient fish of this place.
We have traveled over all these seas,
All the different places, the holes, the runs.
Since you are dead, father, I am the only one left.

At the sound of the wailing one of the ghosts heard it and so spoke to some of the others: "I hear a voice as though wailing. There it is recounting the places where he used to live with his father." One of the ghosts replied: "It must be the sound of the wind or else it is the hooting of an owl." Another one replied: "Let us listen for the voice." While they were discussing, Punia was listening too, and when they ceased talking and began listening, he started to wail again, saying:

Alas, O my father of these coasts!
We were the only two fishermen of this place,
Myself and you, my father,
Where we used to twist the fish up in the nets,
The kala, the uhu, the palani,

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[5] *Pahoa*, rendered here as wooden knives, was a dagger instrument; some were of stone.

[6] *Kala*, surgeon-fish (*Acanthurus unicornis*).

[7] *Uhu*, wrasse-fish (*Callyodon lineatus*).

[8] *Palani*, surgeon-fish, a species of *Hepatus*.

Hiiakanoholae. O Punia hoi, ua helelei ka lauoho i ka noho i loko o ka opu, ka hana a ka eu.

A lohe o Punia i ka owe o ka nalu i ke kohola, olelo ae: "Ina he kunanalu keia, ola au, aka, ina e lawe ia au a ke poi ana o ke kai make au."

Lohe o Kaialeale, olelo iho: "E lawe ana au ia oe a hiki i laila, aia ka kou wahi e make ai ia'u. Make oe, aole ou wahi e ola ai." A hiki laua nei i laila, olelo hou iho o Punia: "Ina o ke poi ana keia o ka nalu, ola no wau, aka, ina e lawe ia au a ke one maloo, e pili ana me ka nahelehele, make au, aole e ola." Lawe hou o Kaialeale a hiki i laila, i hoi mai ka hana paa i ke one maloo.

Ike mai la na kanaka i keia mea nui, hele mai la e nana, a lohe o Punia, kahea ae: "E akahele iho i ke kanaka o pepehi iho." Hele mai la na kanaka me ka pahoa, kakaha i ka opu o ka mano. Puka ae la o Punia aohe lauoho, ua hulu ole.

No ku 'kua. O kahi kanaka iho la no ia, he 'kua wale mai no ma Keau-kaha a me uka ae.

Hele mai la o Punia ma ia wahi mai, a ike mai la i keia poe akua e hikii pohaku upena kuu ana i ka lae kahakai. Pea ae la na lima o Punia i ke kua, a uwe helu mai la i kahi a laua e lawaia ai me ka makuakane. He hoopunipuni keia hana a Punia i ke 'kua, i pakele ia i ka make.

Auwe no hoi kuu makuakane o keia kaha e!
Elua wale no maua lawaia o keia wahi.
Owau no o ko'u makuakane,
E hoowili aku ai maua i ka ia o ianei.
O kala, o ka uhu, o ka palani,
O ka ia ku o ua wahi nei la,
Ua hele wale ia no e maua keia kai la!
Pau na kuuna, na lua, na puka ia.
Make ko'u makuakane, koe au.

I loko o keia hana a Punia, lohe kekahi mau akua, a olelo aku i ka nui o ke 'kua: "He leo hoi keia e uwe nei, eia la ke helu mai nei i kahi a laua e noho ai me ka makuakane." Olelo aku kekahi akua: "He wi makani paha, a i ole ia, he keu pueo." Olelo mai kekahi: "E hoolohe hou kakou i ka leo," ia lakou akua e hoopaapaa ana, e hoolohe ana keia, na lakou la ka hoolai, uwe hou keia.

Auwe no hoi kuu makuakane o keia kaha e!
Elua wale no maua lawaia o keia wahi,
Owau no o ko'u makuakane,
E hoowili aku ai maua i ka ia o ianei,
O kala, o ka uhu, o ka palani,

The transient fish of this place.
We have traveled over all these seas,
All the different places, the holes, the runs.
Since you are dead, father, I am the only one left.

When Punia ceased wailing, one of the ghosts said to another: "Our nets will be of some use now since here comes a man who is acquainted with this place and we will not be letting down our nets in the wrong place." They then called out [to Punia]: "Come here." When Punia heard this call he went up to the ghosts. They then asked him: "What are you crying about?" Punia replied: "I am crying because of my father; this is the place where we used to fish. When I saw the lava rocks, I thought of him." The ghosts then said to Punia: "Well and good, you shall show us how and where to cast the nets and we will work under you." Punia assented to this saying: "All right, if you carry out my instructions and do as I tell you we will catch all the fish you want. This is what I want you to do: Two of you must swim out with me while the rest shall stay ashore here; and when I call to some of you to swim out to us then come. When I stick up two fingers, that will mean that I want two to come; and if I stick up one finger, then I want one to come. That is the way the fish of this place are caught, because the bottom is all open and there are several places where the nets must be let down." The ghosts all heard the instructions of Punia. Punia after this swam out with two of the ghosts, and after some little time he called out to the two ghosts to open out the nets and said: "When I give you the order to dive, then you must dive down and don't come up again until I pull on the nets, for I see there is a large school of them here." When the ghosts dove down Punia dove in after them and twisted the nets tangling up the ghosts and killing them. After these two were killed Punia came up to the surface and called out to those ashore holding up two fingers. Two more came swimming and again they were killed. He next called out and held up one finger and that one was also killed. Punia continued this deceit until there were but very few of the ghosts left alive. When the ghosts saw that Punia was the only one to be seen in the sea they called out to Punia: "Where are the rest of our companions?" "They are here," replied Punia. "They are twisting up the kala, the uhu, the nenue,[9] the palani and the transient fish of these waters." The ghosts that were left then said one to another: "They are not killed." Punia then held up one finger, calling for only one. One came out. Punia called for two and two swam out. Punia continued to do this until all but one of the ghosts were killed.

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[9] *Nenue*, rudder-fish, a species of *Kyphosus*.

O ka ia ku o ua wahi nei la,
Ua hele wale ia no e maua keia kai la,
Pau na kuuna, na lua, na puka ia,
Make ko'u makuakane koe au.

A hooki o Punia i ka uwe ana, i aku kekahi akua i kekahi akua: "Pono ka upena a kakou ua loaa ke kamaaina, aole e lalau ke kuu ana o ka upena." Kahea lakou nei: "Hele mai!" A lohe o Punia, hele mai la a hiki. Ninau aku lakou nei: "E uwe ana oe i ke aha?" I mai o Punia: "E uwe ana au i ko'u makuakane i ka maua kaha e lawaia ai, i ke ano wale mai no o ka pahoehoe, a, me he mea ala, oia okoa no." I aku ke akua ia Punia: "Heaha la hoi, o oe ko makou kamaaina nana e kuhikuhi. I mau lawaia makou malalo ou." "Ae," mai o Punia. "Ae, ina oukou e hoolohe i ka'u olelo loaa ka ia a kakou, penei: Elua o oukou e au me a'u, o ka nui e noho, a kahea mai au e au ae, alaila au ae. E oku mai ana auanei au elua manamana lima, elua mea e au ae. Pela e loaa ai ka ia o keia wahi, no ka mea, he naele, he nui na kuuna." Lohe pono aku la na akua a pau i keia olelo a Punia, au aku la o Punia me na akua elua, a liuliu. Kahea aku o Punia, e wehe ka upena a kaawale na kihi: "I olelo aku au ia olua e luu, alaila, luu mai, mai ea ae i luna o lilo ka ia, eia la he naho okoa no." A luu na akua, luu aku la o Punia e wili i ka upena a hihia iho la a make. Ea ae la o Punia i luna a hea aku i uka, oku ae la. I elua la. Au mai la elua, make no, i hookahi la. Pela no ka hana maalea ana a Punia a koe uuku ke akua. "Auhea iho la ka nui o makou!" "Eia no," wahi a Punia, "ke wili nei i kala, i ka uhu, i ka nenue, i ka palani, i ka ia ku o ua aina nei la." "Aole hoi ha i make," pela ke 'kua. Oku hou o Punia i ka lima, i hookahi la. Au mai ana, elua la, au mai ana. Pela ka hana ana a pau ke akua i ka make, pakele aku hookahi.

Legend of Pamano.

CHAPTER I.

PAMANO BECOMES A FAMED CHANTER.—KING KAIULI ADOPTS HIM AND PLACES HIS DAUGHTER KEAKA IN HIS CARE.—PASSING HER HOUSE HE IS INVITED TO ENTER.—KOOLAU, HIS COMPANION, INFORMS THE KING.—DECREE OF DEATH BY AWA IS PASSED ON PAMANO.—WHILE SURF-RIDING IS BID TO THE AWA FEAST.—IS SUSPICIOUS OF ITS PORTENT.—HIS SPIRIT-SISTERS REMOVE THE AWA'S INTOXICANT FOR A TIME, BUT EVENTUALLY HE IS OVERCOME.

KAHIKINUI, in Maui, is the land in which Pamano was born; in the village of Kaipolohua. Lono was the father of Pamano and Kanaio was the mother. The brother of Kanaio was Waipu. Pamano had two sisters who were born before him, but they both died in their infancy and Pamano was the only one that was successfully brought up by the parents.[1] When Pamano was full grown he began to study the arts of the hula and the oli (or chanting) of meles.

The reputation of Pamano as a singer and a chanter, after a time, spread over the land of his birth and at last it reached Koolau,[2] in the uplands of Mokulau, located in the middle of Kaupo. When Pamano arrived at that place he was seen by Kaiuli, the king of Maui, and Pamano being a handsome fellow, he was adopted by the king as a son,[3] and in this way he became known as the brother of Keaka, the only daughter of Kaiuli. By being adopted Pamano was virtually made king of Maui. The first command given Pamano by Kaiuli was this: After calling for Pamano and his daughter Keaka to come to him, he said: "Where are you, my two children? I want you to listen to what I have to say. I want you, Pamano, to be good and not to touch your sister; and I want you, Keaka, to be good and not to touch your brother. If you two wish to go surf riding, each of you can go down and have your surf riding and then return straight home. Pamano must not enter the house of Keaka or you will die; and so with Keaka."

It was Pamano's custom to go down surf riding at Mokulau every day. Keaka on the other hand had moved to Mokulau and she was at this time living there with her guardian, a man by the name of Koolau, a close friend of Pamano's. In these daily trips down to enjoy the surf something happened one day which led to difficulties. This day, after Pamano and Koolau had finished bathing, they started on their return, and while on their way, in passing by the house of Keaka, she called out to them: "Come and get some fish for you two." Upon hearing the call the two stood and looked at her. Keaka continued calling and beckoning them to come to her. The two therefore approached the wall surrounding the house and called out to Keaka: "Give us our fish." She replied: "The fish have no legs. You two who have legs must come and get the fish your-

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[1] For a change from the usual Hawaiian story, Pamano is not reared by foster parents.

[2] A village in the district of Kaupo, adjoining Kahikinui; not the windward district of same name.

[3] A not uncommon Hawaiian practice.

Kaao no Pamano.

MOKUNA I.

Lilo Pamano i Mea Mele Kaulana.—Lawe Hanai ke Alii Kaiuli Iaia a Haawi i Kana Kaikamahine ia Keakea.—Kaalo ma Kona Hale, Kahea ia Oia e komo.—Hai o Koolau, Kona Hoa, i ke 'lii.—Kau ka Olelo Make ma ka Awa Maluna o Pamano.—Oiai e Heenalu Ana; Kono Ia i ka Inu Awa.—Hoohuoi i Kona Ano.—Ia Wa Lawe Kona mau Kaikuahine-uhane i ka Ona o ka Awa, Hoomalule ia nae Oia Mahope Mai.

O KAHIKINUI ka aina, i Maui, o Kaipolohua ke kulanakauhale, o Lono ka makuakane o Pamano, o Kanaio ka makuahine, o Waipu ke kaikunane o Kanaio. Hanau na mua o Pamano, he mau wahine a make. O Pamano aku, oia kai ola, a nui o Pamano, ao i ka hula a me ke oli.

Kui aku la ke kaulana i ka lea, a lohe o Koolau i uka o Mokulau, e waiho la i waena konu o Kaupo. A hiki o Pamano i laila, ike mai la o Kaiuli, ke 'lii o Maui i ka maikai o Pamano, lawe ae la i keiki hookama, a lilo ae la i kaikunane no Keaka, ka Kaiuli kaikamahine ponoi. Noho alii iho la ia Maui. Eia nae ka Kaiuli olelo mua ia Pamano. "Auhea olua e a'u keiki, e hoolohe mai olua. E noho malie oe e Pamano, pela oe e Keaka. Ina i makemake olua e heenalu, e iho pololei no a hiki i ka nalu auau a hoi mai, mai komo oe e Pamano i ko Keaka hale, o make oe, pela o Keaka."

He mea mau ia Pamano ka iho e heenalu i kai o Mokulau i na la a pau. A aia hoi i laila ko Keaka wahi i noho ai me kona kiai, o Koolau, he aikane ia na Pamano. I keia iho ana a laua i ka heenalu, loaa ka moo hihia, pau ka auau ana, kaha o Pamano ma pii me Koolau. Kahea mai o Keaka: "Kiina mai ka ia a olua."

Na iala ke kahea ku laua nei. Mau mai la ka Keaka kahea me ka peahi. Hele laua nei a mawaho o ka pa, kahea aku: "Ho mai ka maua ia." I mai kela: "Aohe wawae o ka ia. O olua no o na mea wawae ke kii mai," komo laua nei a maloko o ka pa. Lekei

selves." The two then entered the yard. Keaka, however, went into the house and held up the fish, at the same time calling for one of them to come in and get them. The two stood there hesitating, not knowing what to do. She called again, whereupon Pamano reached and seized the fish, but Keaka jumped and held Pamano and then closed the door and fastened it. Koolau stood on the outside at the end of the house.

Long before this Keaka had a longing desire to make advances on Pamano, for she was in love with him and, too, she thought that he would make her a good husband; besides, he was such a handsome fellow. At last her chance came and all her hopes were realized. At first they argued,[4] but did not lie together, for Pamano said to Keaka: "I have vowed with Koolau that before I take a wife he must first have her; and this promise also holds good with him; before he takes a wife, I must first be favored; therefore we must call him in to fulfill the vow." "No; [said she] why should we leave the matter to him, for who is he? Didn't I bring up the shameless little thing? I will not call him in."

While the two were talking, Koolau awaited for the opening of the door and for the call for him to enter, for it was raining at the time. After waiting for some time, he chanted the following lines:

How beautiful art thou Hilo, bedecked with lehua,
Standing there on the sands of Waiolama!
How beautiful is the body of that tree, that tree!
For he has indeed forgotten me,
Thus finding a fault for war, for strife,
For you two are quarreling.

To this chant Pamano replied: "Yes, that is just what I am saying, but she will not consent."

Koolau then again chanted, after hearing the reply of Pamano:

The wind that doubly sweeps by, the moae,
Which leaps from the jumping off cliff of Kaumaea,
For the love of women is indeed pleasant,
For the rope which Kukii hung is broken by the storm
That has passed over Naunau.
Had it been Naue thou wouldst have obeyed.[5]

Pamano then made answer the second time: "That is just what I am saying, but she will not give her consent." At this reply Koolau faced about and returned to their house and slept. At the first cock crow, Pamano returned and went to sleep with Koolau.

At daylight that morning Pamano awoke and turned his face downward still lying and looked down at Koolau. Koolau from his place looked at Pamano and saw that the sides of Pamano were blackened, just below the arm pits, bitten by Keaka. When Koolau saw this he chanted these words:

As the wind gently sweeps over Waiakea, Hilo,
So sweeps the naenae.

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[4] Hopapa, usually hoopapa, in its use here is more in the way of contention than arguing.

[5] These chants are all in hidden figurative language.

aku o Keaka me ka ia a noho i loko o ka hale, hoolewalewa mai i ka ia, me ke kahea mai e komo aku. Hookunana laua nei me ka manao e hoi. Kahea hou kela. Lalau o Pamano loaa ka ia. Lele mai o Keaka a paa ia Pamano, papani ka puka, paa i ke pani. Ku o Koolau mawaho ma ke kala o ka hale.

Mamua ae, ua komo mua ka makemake ia Keaka no Pamano i ke kane maikai a me ka ui, a i keia hana ana pau loa kona mau iini i ka hooko ia. Ia wa kupapa laua me na kino, aole nae he moe. I aku o Pamano ia Keaka: "Ua hoohiki maua me Koolau, Ina i loaa mua ka wahine ia'u, nana e moe mamua. A pela hoi ia. Nolaila e moe e olua a noa ae, alaila, launa aku kaua." "Ka-ha-ha! Oia wahi keiki mai lewalewa no ka a'u i malama aku nei la, o kau no ia e hoomoe mai ai ia'u, aole paha o ko'u moe aku." I keia wa a laua ala e kamailio nei, ke kali aku nei o Koolau o ka wehe ia mai o ka puka, alaila, komo aku. No ka mea, he ua liilii ia wa. Ia wa kau aku la o Koolau:

Nani ka oiwi o Hilo i ka lehua
Ke ku la i ke one i Waiolama
Nani ke kino o ia laau e! he laau,
Hoolaau mai ana ka ia ia'u,
I loaa ka hala, kaua, paio,
A paio olua e!

I mai o Pamano: "Ae, o ka'u ia e olelo ae nei, aohe ae mai."

Kau hou mai o Koolau mahope o ka Pamano olelo ana:

Ka makani pipio lua i ka moae,
Lele aku i ke kawa lele o Kaumaea,
Maea ka lalo o ka wahine,
A ua moku ka lelewa o Kukii i ka ino,
Ke hala aku la maluna o Naunau,
O Naue la hoi o maliu mai oe!

Pane mai o Pamano, o ka lua: "O ka'u ia e olelo nei aohe ae ia mai."

Ia wa huli aku la o Koolau hoi a ko laua hale me Pamano moe. A kani ka moa mua, hoi aku la o Pamano a me Koolau moe. A ao, papio iho la o Pamano i lalo ke alo a huli papu aku la. Nana mai la o Koolau i ka uli o ka aoao o Pamano, i ke nahu ia e Keaka. (I ka poaeae la ma lalo iho.) Oli mai la.

A pa malanai Hilo Waiakea,
I pa ia e ka naenae,

My hala grove is becalmed,
My hala grove that hides behind the wall in the lowlands of Waiuli.
Why are your sides blackened, as though bitten?
For you are attempting to conceal it from me.

Pamano then made reply: "You know, it was Keaka. After you came away we passed the evening together." At the reply Koolau arose and went up to inform Kaiuli thereof. While he was on his way up, however, Kaiuli looked at him but was unable to recognize him; so he turned to his companions and asked: "Who is that coming up here?" Some one replied: "It is Koolau." "No, that is some one else," said another. This was kept up until Koolau was almost up to them, when their doubts were entirely removed, for they could plainly see that it was he. As he stood in their presence, Kaiuli asked him: "What has brought you up here so early?" "Yes, I came early because I have something to say. The chief and chiefess who live in the lowlands have sinned.[6] Pamano has gone and slept with Keaka. That is the reason why I came up, that you should hear." Kaiuli then asked of Waipu: "How about your nephew? Shall he live or die?" Waipu replied: "He shall die." "What fault have you to cause his death?" asked Kaiuli. "There is a fault. When he becomes king of Maui, and the bundles of kapued kapas and loin cloth are brought out, I will get the covering for my kapa and the binding will be my loin cloth.[7] Therefore he shall die." Kaiuli then asked him: "By what means shall he be killed?" "By the use of the awa," replied Waipu, "for he is very fond of awa." The preparations of the awa were then commenced. The calabashes were filled, the water gourds were filled, the fish calabashes were filled, and when all the awa was prepared Kaiuli asked of Waipu: "Who will go and bring Pamano?" "I will," said Waipu.

RELATING TO PAMANO.

We will here speak of Pamano and what he did after Koolau came up to inform Kaiuli of what he had done.

After Koolau left for the uplands, Pamano rose, took up his surf board and started down to the beach to enjoy the surf. He continued surfing until the sun passed the meridian, and while he was about to take his last surf and return ashore, Waipu arrived on the beach and called out: "Say, Pamano, come home and drink your favorite drink, the awa, while it is yet warm; and eat of the food prepared before it gets cold." Pamano was startled by the call, but when he looked about he saw that it was his uncle. At sight of him he had a premonition of coming disaster and death; he was, however, at this time riding on the outside edge of a surf and his skin was entirely dry, and so he chanted these words:

The awa leaf wind of Hana
As it sweeps unconquered by the line of hala trees,
By the sea of Nanualele
For my heart throbs with strong emotions.

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[6] Koolau's reporting of the transgression of the king's adopted son was not so much one of guardian duty as revenge; jealous vengeance.

[7] Fearing he will fare ill at the hands of Pamano should he obtain power, leads Waipu to fear a death penalty.

Lulu au hala,
Kuu hala pee pa kai o Waiuli,
Nawai ka uli ke nahu o kou ili,
Oe e huna nei ia'u la.

I aku o Pamano: "Ua ike no oe, na Keaka. Ia oe i hala mai ai, moe aku maua."

Ia wa, pii o Koolau e hai ia Kaiuli. Ia ia nae e pii aku ana i ke alanui, nana mai o Kaiuli a hoohewahewa mai. Ninau ae la i kona poe: "Owai la keia e pii mai nei?" "O Koolau, aole ia, he mea e," pela lakou e olelo nei. A kokoke loa o Koolau i mua o lakou, pau ko lakou haohao, ike pono mai la. Ninau mai o Kaiuli: "He kakahiaka hoi kou o ka pii ana mai." "Ae, he manao ko'u i pii mai la, o na 'lii o kai ua hewa, ua lalau o Pamano ia Keaka, ua moe, oia au i pii mai la i lohe oukou."

Pane ae o Kaiuli ia Waipu: "Pehea ko keiki, e ola e make?" I aku o Waipu: "E make." "Heaha ka hala e make ai?" Pela aku o Kaiuli. "He hala, lilo ae ia i alii no Maui nei, lawe ia mai ka opeope kapa kapu, ka malo. O ka wahi o waho, o ko'u wahi kapa ia, o ka hikii, o ko'u wahi malo ia, nolaila, ua make." Ninau mai o Kaiuli: "Heaha ka mea e make ai?" "He awa," (pela aku o Waipu) "no ka mea o kana puni ia." Mama ka awa, piha na umeke, na huawai, na ipukai. A pau ka awa i ka mama, ninau aku o Kaiuli ia Waipu: "Nawai e kii o Pamano?" "Nau," Pela o Waipu.

NO PAMANO.

Maanei e kamailio iki kakou no Pamano, no kana hana mahope o ko Koolau pii ana e hai ia Kaiuli ma.

A hala o Koolau i uka, ala ae la o Pamano hopu i ka papa, a iho i ka heenalu i kai o Mokulau. I laila ia i heenalu ai a kaha ka la makai, kokoke e hoi i uka. Ku ana o Waipu mauka, pae ana ka leo: "E Pamano e! e hoi e inu i ko puni o ka awa oi wela. E ai i ka pupu o ka awa o maalili." Lele ae la ka hauli o Pamano, i nana ae ka hana o kahi makuakane o Waipu. Ia wa, kau mai ia ianei ka halialia make, e holo ana nae keia i ka lala ma ka opi o ka nalu mawaho, maloo ka ili o ia nei i ka la. Ia ia e hee ana i ka nalu, oli mai la:

Ka makani lau awa o Hana,
Ku a lanakila ka pae hala,
I ke kai o Nanualele la,
Kuu oili ke lele wale nei.

Waipu replied: "Come home and drink your favorite drink, the awa, or else it will get cold."

Pamano ceased riding the body of the surf and skimmed along in the foam and he again chanted, saying:

My uncle from the surf-riding time of Poloa,
From the twilight of Papio, turn,
Turn to me, for here I am; forget your day of anger,
Your day of passion; let us be friends.

Waipu replied: "Your journey is perhaps not of death. I have come for you to go and drink your favorite awa." Pamano then came ashore, bathed himself in fresh water, again girded on his wet loin cloth and started on up. When the two arrived on the heights of Mahinui, a high knoll, overlooking Mokulau, Pamano stood and looked toward the sea, and when he saw the white sands shining there at Huleia, he chanted the following words:

As I stand on the heights of Mahinui,
And my eyes gaze seaward,
Like a white cloth that is spread out,
Is the sand there below at Huleia.
I have taken it up as a song
A gift of words for her.

The two after this continued on up, when the spirit sisters of Pamano, Nakinowailua and Hokiolele were heard chanting as follows:

The sun always comes up from the back of Mahiki,
At the shores of Kualakaina.
You are being led to the ahupuaa,
For you have stolen, although you pretend to be innocent;
No is fastened to your lips, that is for you.

At this Pamano turned and said: "Yes, here I am going up and if I return alive, I will kill both of you.[8]

From this place the two continued on up until they arrived at the house. Pamano then looked at the house and saw that it looked as though deserted, no one being around; it appeared different from what it used to be, so he chanted as follows:

The coconut pole is erected, though scarred and cut up,
For there is a gathering here, the voices are heard;
It is the gathering of death; the hands are fastened at the back.[9]
My younger brother, O my younger brother![10]

He was then called: "Come in and take your favorite drink, the awa." He entered the house and saw that there was not a single dry spot in the house; all was drenched with water. He entered, however, sat down, then took up the containers and

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[8] Pamano is angry at his spirit sisters for their unfavoring chant.

[9] Premonition of death dealing.

[10] It is not clear who is referred to as Pokii, younger brother.

Pane aku o Waipu: "Hoi mai e inu i ko puni o ka awa, koekoe mai auanei." Pau ka holo ana a Pamano i ka lala, hoi i ka hua. Oli hou mai la o Pamano:

Kuu makuakane mai ka la hee nalu o Poloa,
Mai ke koena ahiahi o Papio huli e!
E huli mai! eia au la haalele ia ko la huhu,
Me ko la inaina, e ike kaua!

I mai o Waipu: "Aole paha ka'u he huakai make, i kii mai nei paha au ia oe, e hoi e inu i ko puni o ka awa." Pae o Pamano, auau i ka wai, hume ae la no i ka malo wai, kaha aku la no pii. A hiki laua i luna o Mahinui, he oioina ia, e huli la nana ia Mokulau. Ku o Pamano a nana i kai, i ke aiai mai o ke one o Huleia, oli aku la ia:

A luna au o Mahinui,
Nana kuu maka i kai,
Me he kapa kea la i hola ia la,
Ke one i kai o Huleia,
I lawe hoi au i hula,
I makana olelo hoi na iala.

Kaha aku la laua nei pii, oli ana na kaikuahine unihipili, o Nakinowailua, o Hokiolele:

Kupono mau ka la i ke kua o Mahiki,
Aia ma ke kaha o Kualakaina,
I alakai 'na oe i ke ahupuaa,
Ua hue oe au e hoole nei,
Paa ka ole i ko waha nau ia,

Huli ae o Pamano a olelo aku: "U! no'u paha ka pii a ola mai au, make olua ia'u." Kaha aku la laua nei pii a hiki i ka hale, nana aku o Pamano i ke ano o ka hale a me kanaka. Aole e like me ke ano mua, nolaila, oli aku la ia:

Kukulu ka pahu niu a ke alina ka maewaewa.
He pihe aha ko luna nei e wa nei la?
He pihe make, hikii mai na lima paa i ke kua,
Kuu pokii e! Kuu pokii!

"Komo mai, e inu i ko puni o ka awa." Komo aku la keia, aole wahi maloo o ka hale, ua hookele ia i ka wai a kele. Komo aku la keia a noho. Inu i ka awa, lawe na kaikuahine i ka ona, ono i ka wai. I inu aku ka hana i ka huawai, he awa, ono ka ia, i ka ai, i wehe aku ka hana i ka umeke a me ka ipukai, he awa. Oi lawe na kaikuahine i ka ona o ka awa, a ana laua, a luhi, nolaila, make o Pamano i ka ona o ka awa. Wili iho la o Pamano i ka ahu a waiho aku la. Nana no nae na maka maloko mai o ka ahu.

drank the awa, while his sisters took away its intoxicating power. When he became thirsty, he took up the water gourds, but they contained awa. He became hungry and opened the calabashes for food and fish, but they contained awa. The sisters kept on taking the intoxicating portions of the awa until they were unable to take any more; and they became wearied, and so Pamano at last became intoxicated and in time was completely overcome. Pamano then rolled himself up in a cloak and laid down, and from the inside of the cloak he looked out watching to see what was to be done to him.

When Waipu saw that Pamano was under the influence of the awa he reached for the stone axe and began to bind on the handle with cords.

CHAPTER II.

Waipu Prepares the Axe for Pamano's Death.—He Is Buried in a Pile of Cane-Trash.—His Spirit-Sisters Remove the Body and Restore It to Life.—They Meet a Prophet Who Tests His Ghost Character by an Ape Leaf.—Keaka and Koolau.—At Kilu Attended by Pamano and Others, Keaka Recognizes Him by His Chant.—He Declines Relations While Kaiuli, Waipu and Koolau are Alive.—All Three Are Killed and Put Into the Oven.

This axe that Waipu was binding together was for the purpose of cutting Pamano and killing him. While Waipu was binding the handle to the axe, Pamano chanted these words:

The uplands of Kanehoa are scented with kupukupu.[11]
Bind on, the hands of the waikoloa wind are binding,
The waikoloa wind is the cold wind of Lihue,
Withering the branches in the uplands of Waiopua,
My flower I said I would string into garlands. If you have it,
You would have worn it.

Waipu then stood up and began to chop Pamano with the axe, but try as he would he was unable to cut him, for his spirit-sisters Nakinowailua and Hokiolele had dulled the edge of the axe.[12] Pamano then chanted:

The pilipili is made red by the sun,
Made red by love.
Give me a kiss ere I go.

This chant of Pamano's was a request to Koolau and Waipu to kiss him before he died,[13] for his sisters were going to take his life with them, for fear that their brother's body would get disfigured, for they knew that the axe of Waipu would in time do its work and Pamano would be cut into pieces.

After Pamano was dead he was carried off to be buried in a pile of sugar-cane

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[11] A fragrant flowering shrub.

[12] The power of the spirit sisters to overcome the cutting power of the axe does not seem to have been merciful in result.

[13] An act of reconciliation.

A ike o Waipu ua ona o Pamano i ka awa, lalau aku la ia i ke koi a hoa. (Ke ano o ia, he hikii i ka koi me ka laau i hana au kekee ia me ke kaula i hilo ia e like me ke aho.)

MOKUNA II.

HOOMAKAUKAU WAIPU I KE KOI NO KO PAMANO MAKE.—KANU IA OIA ILOKO O KA PUU AINA-KO.—LAWE A HOOLA HOU NA KAIKUAHINE-UHANE I KE KINO.—HUI LAKOU ME KE MAKAULA A HOA'O IA I KE ANO O KONA UHANE MA KA LAU APE.—KEAKA AME KOOLAU.—I KE KILU ME PAMANO AME NA POE E AE, IKE O KEAKA IAIA MA KONA MELE.—HOOLE I KA PILI ANA OIAI E OLA ANA O KAIULI, WAIPU AME KOOLAU.—PAU LAKOU EKOLU I KE KIOLA IA ILOKO O KA IMU.

O KEIA koi a Waipu e hoa nei, he koi ooki no Pamano. Ia Waipu e hoa ana i ke koi, kau mai o Pamano i ke oli:

Aala kupukupu ka uka o Kanehoa la!
Hoa! Hoa na lima o ka makani Waikoloa,
He Waikoloa ka makani anu, o Lihue,
Weli no loha ka uka o Waiopua la,
Kuu pua i i ai e kui e lei, i na ia oe ke lei ia ala.

Ia wa ooki o Waipu i ke koi ia Pamano, aohe moku, no ka mea, ua hoohuli ia ka oi o ke koi e ka mana o na kaikuahine unihipili. Oia o Nakinowailua, o Hokiolele. Oli hou a Pamano:

Ka pilipili ula i ka la,
I ula i ke aloha,
Homai ka ihu a hele ae au.

O keia oli a Pamano, e nonoi aku ana i ka ihu o Koolau a me Waipu e honi. No ka mea, ua manao na kaikuahine e lawe i ke ola o Pamano, o ino ke kino ke loihi ke ola ana, o weluwelu i ke koi a Waipu.

A make o Pamano, lawe ia aku la e kanu ia i ka puu ainako, a kiai ia e na kanaka

trash, and that night the place was guarded by watchmen. In the meantime the spirit sisters of Pamano, Nakinowailua and Hokiolele consulted together to go and get the body of their brother and remove it from the place in which it was buried. That night they proceeded to carry out their intention, but in coming to the place they found that it was being guarded, and that the guards were all awake. When they saw this, Nakinowailua showed herself in a form plainly seen by the people, whereat the watchers, in fear, all deserted the place and ran to the house. The two sisters then took up the body and departed from the place. After they had arrived at a secluded spot they worked upon the dead body of Pamano and in time brought it to life again;[14] completely restoring him to his former self. Shortly after this Pamano proceeded on a tour of sightseeing. In their travels in other lands, Pamano and his sisters, met a prophet who said that Pamano possessed the body of a ghost. And because of a violent dispute between the prophet and some of the people he procured an ape leaf and spread it out on the roadway and said to the people: "If after I spread the ape leaf on the road and he should step on it and does not tear it then the body is that of a ghost; but if it tears, then he has a human body." In all this Pamano was aware of the test. After spreading out the ape leaf the prophet said to the people: "Now watch him." Pamano upon coming to the ape leaf[15] stepped on it and rubbed it with his feet tearing the leaf. When the people saw that the ape leaf was torn, they turned to the prophet and told him that he was trying to deceive them. After this the prophet followed Pamano. When the sisters of Pamano saw that the prophet was following their brother, they allowed an evil spirit to enter the prophet and he became a mad man.

RELATING TO KEAKA AND KOOLAU.

Some time after this the two were to have a kilu night; so people from all parts began to come to the royal dancing hall to witness the kilu games of the chiefs.

Upon the approach of the night when the kilu was to take place, Pamano and several others came to the dancing hall. Pamano on getting into the hall went and sat within the cloak of a man who had on a very large cloak or wrapper, and there he hid himself.[16]

When the time for the commencement of the game approached Keaka came out and chanted the very meles composed and sung by Pamano. Then followed a recess. Pamano after awhile chanted from within his hiding place, the chants recited by him to Koolau while he and Keaka were in the house. While Pamano was chanting, Keaka began to make a search for the chanter, weeping at the same time, for she was aware that none knew these chants save Pamano and herself. After a time she found him. Pamano then said to her: "I will never be your husband as long as Kaiuli, Waipu and Koolau are alive. After they are dead I will live with you." When Keaka heard this she ordered some men to start an oven; and after it was heated, the three, Kaiuli, Waipu and Koolau were all killed and put into the oven. After this Pamano took Keaka to be his wife.

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[14] Restoration to life is a favorite theme in many legends.

[15] The ape leaf test for a human or spirit form is also used elsewhere, probably for its susceptibility to indicate injury.

[16] Not original. The occasion, method, and discovery, has its counterpart in the story of Hiiaka and Lohiau.

i ka po ana iho. O na kaikuahine o Pamano, oia o Nakinowailua, o Hokiolele. Olelo aku kekahi i kekahi e kii i ke kino o Pamano, ae mai kekahi. Ia po kii laua e lawe mai i ke kino o Pamano, a no ke ala mai o na kiai, aole i moe. Ia wa kuu o Nakinowailua, i ke ku aua ikaika loa, makau na kiai holo i ka hale.

Lalau laua nei i ke kino a lawe aku, hana laua nei a ola hou o Pamano, hoi no a like me mamua, ia wa hele o Pamano i ka makaikai. Hele o Pamano me na kaikuahine a hiki i ke kau wahi aku. (Loaa he Kaula kilokilo. Olelo ua kaula nei, he kino akua ko Pamano.) A no ka nui o ka poe hoopaapaa me ke kaula, lalau ua kaula nei i ka lau ape a hoomoe i ke alanui. Olelo ke Kaula. "I hoomoe au i ka lau ape i ke alanui, a i nahae ole, he akua. Aka, i nahae he kanaka." Ma keia mau hana a ke Kaula ua ike o Pamano. I aku ke Kaula i na kanaka: "E nana oukou." Hele aku la o Pamano a hiki i ka lau ape, papale ae la na wawae, a nahae iho la ka lau ape. A ike na kanaka ua nahae ka lau ape, hoole la i ke Kaula me ka olelo aku, he hoopunipuni. Ia wa hahai ke Kaula ia Pamano, a ike na kaikuahine o Pamano i ke Kaula, e uhai ana. Hookuu ia ka uhane ino maluna o ke Kaula, lilo i pupule.

NO KEAKA A ME KOOLAU.

Aia hoi, he po kilu no laua, malaila e akoakoa ai na mea a pau, e nana i ke kilu ana a na 'lii. A kokoke mai ka po e kilu ai, hiki aku la o Pamano me na kanaka i kahi kilu. No Pamano, komo aku la o Pamano i loko o kekahi kanaka me ka aahu kapa nui. A ma laila ia i huna ai ia ia iho. I ka wa kilu, oli mai la o Keaka i na oli a Pamano, a pau ia, hoomaha ka aha.

Oli aku o Pamano i loko o ka aahu kapa i na oli a Koolau i ko laua wa e noho ana me Keaka i loko o ka hale. I loko o ka wa e oli ana o Pamano, huli o Keaka me ka uwe ia Pamano. No ka mea, aohe mea i ike ia mele, o laua wale no. Pela no ka imi ana a loaa o Pamano.

I aku o Pamano ia Keaka: "Aole au e launa me oe ke ola o Kaiuli, o Koolau, o Waipu, aia a pau lakou i ka make, alaila, launa kaua." Ia lohe ana o Keaka, hoouna ia na kanaka e hoa i umu, a-a, alaila kalua ia lakou a pau, o Kaiuli, o Koolau, o Waipu, a make lakou. Hui o Pamano me ka wahine me Keaka.

Tradition of Kamapuaa.

CHAPTER I.

Kamapuaa's Exploits in Koolau.—Escape from Olopana at Kaliuwaa.—Capture at Waianae.—The Deposed Priest Lonoaohi Aids in Overthrow of Olopana.

KAMAPUAA had two forms, that of a human being and that of a hog.[1] His home was at Kaliuwaa,[2] in Kaluanui, Koolauloa. Olopana[3] was the king of Oahu at this time. It was Kamapuaa's custom to go and steal the chickens from Olopana's lands at Kapaka, at Punaluu, and at Kahana. In one night all the chickens in these different places would be taken. On one of these expeditions, just before daylight while on his way home he met Kawauhelemoa,[4] a supernatural being who had the form of a chicken, who enticed him on until he was discovered by the guards of Olopana. When Olopana heard that it was Kamapuaa that was robbing the hen roosts he sent word to all the people from Kahana to Kaluanui to go after Kamapuaa and bring him on their backs to his presence. The people who were sent on this mission numbered about eight hundred. When they came to Kamapuaa, they took him and bound him with ropes, then placed him on a pole[5] and carried him to Punaluu. When his grandmother, Kamaunuaniho, saw this, she called out in a chant composed in honor of Kamapuaa,[6] as follows:

Be on the watch, be on the watch
When you give birth, O Hina,
The eyes of the hog,
They glance to the heaven,
And glance to the mountain.
The son of Hina is a hog with eight[7] eyes.
By Hina art thou,

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[1] The Kumulipo creation myth states that a god, half hog, was born in the fifth era. This may have been the foundation for the story of this fabulous creature, Kamapuaa, whose exploits led him to nearly all parts of the group, thereby becoming interwoven in many legends and local traditions of the islands. Fornander traces the tradition of this celebrity to the migratory period of the race, at about the eleventh century. Among those who arrived from "Kahiki" were the brothers Kahikiula and Olopana, who settled at Koolau, Oahu, where Olopana took Hina, the daughter of Aumu, to wife. Kamapuaa was the son of Hina by Kahikiula, and shows windward Oahu to have been his birthplace. At the end of a long life of marvelous exploits he is said to have departed for Kahiki.

[2] *Kaliuwaa* (the canoe leak) falls, at the head of a ravine of precipitous cliffs near Punaluu, Koolauloa, Oahu, is indelibly interwoven in tradition with this demigod.

[3] This is not the Olopana connected with the history of Moikeha. Nor is it clear that Kamapuaa's uncle came from the Society Islands with which Moikeha and his relative are clearly identified.

[4] *Kawau-hele-moa,* chicken house dampness.

[5] The usual method of carrying burdens, especially in long distances, was to sling it on a pole to be borne between two or more stalwarts, the ends of the pole on the shoulders of each, forward and rear. Kamapuaa in his hog form, according to practice, would have had his feet tied together and the pole passed between his legs and carried suspended.

[6] Evidently a name song before his birth addressed to Hina, the mother.

[7] This eight-eyed monster is further credited with eight feet. The epithet *makawalu* (eight-eyed) is frequently applied in Hawaiian mythology to gods and chiefs, but is used also to indicate numerous, as on occasions of a person attacked by spearsmen letting their weapons fly thick and fast. Makawalu in the sense used here is all-seeing, wise.

Kaao no Kamapuaa.

MOKUNA I.

KAMAPUAA MA KOOLAU.—MAHUKA MAI A OLOPANA I KALIUWAA.—PIO I WAIANAE.—KOKUA KE KAHUNA LONOAOHI I KE KIPI ANA IA OLOPANA.

ELUA ona ano, he kanaka, he puaa. O Kaliuwaa kona wahi noho i Kaluanui, ma Koolauloa. O Olopana ke 'lii o ia wa, e noho ana ma Oahu nei. Kii o Kamapuaa i ka moa o na aina o Olopana, o Kapaka, o Punaluu, o Kahana, hookahi po ua pau loa ko laila mau moa. Kokoke e ao, loaa o Kawauhelemoa ia Kamapuaa. He moa kupua ia. Nana i hoowalewale, loaa o Kamapuaa i na kiai a Olopana. Lohe o Olopana o Kamapuaa ka mea i pau ai o ka moa, kuahaua ia na kanaka mai Kahana a Kaluanui, e kii ia Kamapuaa, e auamo mai i mua o Olopana. (Elua lau kanaka paha.) A hiki lakou i mua o Kamapuaa, lalau aku la ia ia hikiikii iho la a paa, kau i luna o ka manele, a auamo aku la, a hiki i Punaluu. Kahea mai o Kamaunuaniho ke kupunawahine, ma ka inoa o Kamapuaa:

He miki, he miki,
A i hanau mai oe e Hina,
Ka maka o ka puaa,
E lele ana i ke lani,
E lele ana i ke kuahiwi,
Ewalu maka o ke keiki puaa a Hina,
Na Hina oe,

By Kahikiula,[8]
By Kahikilei.[8]
Thou art Lonoiki,
Thou art Lononui.[9]
My eyes,[10] my love, O Lono.
Follow until thou liest on the altar of Olopana,[11]
The altar of our king.
This is your name, make answer.

At the close of the chant Kamapuaa grunted [like a hog] although he was still on the back of the men. When the company arrived at Kahana, the tusks of Kamapuaa went down on either side and the whole company of men were killed, with the exception of Makalii,[12] who was spared to carry the tidings to Olopana. This fellow ran to the presence of Olopana and told him how all the men had been destroyed excepting himself. Olopana then ordered the men from Kahana to the point of Kaoio, numbering about twelve hundred, to get ready to go and make war on Kamapuaa. When these men came to Kamapuaa he was again bound and placed on sticks and carried [to Olopana]. When Kamaunuaniho saw this she again chanted the name of Kamapuaa, saying:

Thou art Hiwahiwa,[13]
And that is Hamohamo,[14]
The eye of the god
That glances to heaven,
Of Haki, One,
Of Ane, the sun,
The season of fruits, the heavenly season,
When the heavens are covered with black clouds,
Thou art the man
That was born in the uplands of Kaliuwaa,
Having eight feet,
Having forty toes.
The leaf of the Hiwa,[15]
The ki,[16] the white ki;
The white weakling,
The white that is plump.[17]
Kakalanuhea, Kakalauela,
The red, the blue,
The black, the white face.
The kukui,[18] Kamaumau, Kahalauhaloa.

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[8] Father of Kamapuaa. By its connection here it may be inferred that Kahikilei was the father of Kahikiula.

[9] Connecting him with the major god Lono, as (Lonoiki) small, and (Lononui) great Lono.

[10] Kuu maka, my eye, is used here in the sense of *onohi*, apple of the eye.

[11] This is advisory to look to Kamaunuaniho for aid until he is placed on the altar; prophetic of his treatment.

[12] "And I only am left alone to tell the tale" is familiar in Hawaiian story as it was in the tribulations of Job. Makalii was the sole survivor in all his engagements.

[13] Hiwahiwa, a term of endearment; one greatly beloved.

[14] Hamohamo, the office probably of Kamapuaa; the hiwahiwa, as the eye of the god himself; to penetrate.

[15] Leaf of the Hiwa, lau o ka Hiwa, or offspring of Hiwa. Hiwa, a term given to an unblemished black pig for sacrifice.

[16] Ki (*Cordyline terminalis*), a plant of varied use in all households.

[17] These three lines might be rendered as "The Ki of Kikea, the young sprout of the white stem." Either rendering is figurative.

[18] Kukui, candle-nut tree (*Aleurites moluccana*).

Na Kahikiula,
Na Kahikilei,
O Lonoiki oe,
O Lono nui oe,
O kuu maka, o kuu aloha, e Lono e,
Haina a moe i kuahu a Olopana;
A ko kakou alii,
Kou inoa, e o mai.

Ia wa nu o Kamapuaa i luna o ka auamo, hiki aku la lakou i Kahana, iho iho la na niho o Kamapuaa ma o a maanei, pau loa na kanaka. A koe o Makalii, i ahai lono e lohe ai o Olopana. Holo aku la ia a mua o Olopana, hai aku la i ka make o na kanaka ia Kamapuaa, a koe ia. Kena mai la o Olopana i na kanaka mai Kahana a ka lae o Kaoio, aneane ekolu lau kanaka ka nui, me ka makaukau no ke kaua me Kamapuaa. A hiki lakou, auamo ia Kamapuaa e like me mamua. Kahea hou o Kamaunuaniho, i ka inoa o Kamapuaa:

O Hiwahiwa oe.
O Hamohamo na,
Ka maka o ke akua
Lele oili i ka lani,
O Haki—one,
O Ane—ka la,
Kau hua, kau lani,
Hookokohi ka lani,
O ke kanaka oe,
I hanau i uka o Kaliuwaa,
Ewalu ka wawae,
He kanaha ka manea,
O ka lau o ka hiwa,
O ke ki o ki kea,
O ka nana kea,
O ka ha hei kea,
Kakalanuhea, Kakalauela,
E ka ehu, e ka uli,
E ka hiwa, e ka mahakea,
Ke kukui, Kamaumau, Kahalauhaloa,

The matured shoot, the hard rock,
The large foreigner[19] with the bright eyes,
Thou Kama of hog excrement;
The cloud-shaped hog in the heaven.
The hog bodies of Kama in the bush.
Thou art Haunuu, Haulani,
Kaalokuloku,
The shark, the large fish.
Make a move, it is your name, respond.

At this chant the hog gave a grunt up there on the packing sticks, whereupon the ropes became loosened. He then started and ate up all the men, with the exception of Makalii. Makalii then ran until he met Olopana and told him what the hog had done. When Olopana heard this he ordered all the people from Kaluanui to Kahuku to go and bring Kamapuaa to his presence. When the people came to Kamapuaa, they took him and bound him with ropes, put him on the packing sticks and proceeded on their way to Punaluu.

When the grandmother of Kamapuaa, Kamaunuaniho, saw this she chanted as follows:

Thou art Kanaiahuea,
The god with the piercing eyes,[20]
The eyes that look to heaven,
Watching over the island here,
For the appearance of the rain from heaven,
The place of hearing, way up above.
Thou art Hiiaka at Puuokapolei.[21]
Thou art the god of Haia,[22]
Thou art Haia, your name, respond.

At this Kamapuaa again arose and began eating the men, all with the exception of Makalii, who ran to Olopana and told him all the things that had transpired. Upon hearing this Olopana again ordered all the men from Kahuku to Keahuopuaa, to go for Kamapuaa. When the men came up to Kamapuaa, they did the same as the others had done, tied him up and carried him this time as far as Kapaka, when Kamaunuaniho again chanted forth:

The heaven belongs to Mumu,
To Muahaaha,
The maggot that crawls.
To Niniole,
The great seed.
The tidings came by day,
By the powers of the hog,
By its tusks were they chewed,
Made soft and fine

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[19] The expressions here are difficult to understand and must have a different meaning from what they purport.

[20] Maka oioi is likely intended for ooi, a sharp, piercing eye.

[21] Hill of Kapolei, in the Ewa district, where Hiiaka sojourned on her return from Kauai with Lohiau. Kamapuaa resembles her attitude on that occasion.

[22] The god of Haia and being Haia himself is difficult of interpretation.

Ke ao oo, kea piwai,
Ka haole nui maka alohilohi,
E Kama lepo puaa,
Ke ao puaa i ka lani,
Na kino puaa o Kama i ka nahelehele,
O Haunuu oe, o Haulani,
O Kaalokuloku,
Ka mano o ka ia nui,
E ui, o ko inoa ia, e o mai.

Ia wa, hu ua puaa nei i luna o ka manele, a pau iho la kaula i ka hemohemo. Ka ai aku la no ia i na kanaka a pau loa, a koe no o Makalii. Holo hou no o Makalii a loaa o Olopana, hai aku la i ka hana a ka puaa ia lakou. A lohe o Olopana kena ae la ia, o na kanaka a pau loa mai Kaluanui a Kahuku, e kii ia Kamapuaa e amo mai a hiki i mua o Olopana. A hiki na kanaka i mua o Kamapuaa, hikii iho la a paa, kau i luna o ka manele auamo aku la a Punaluu.

Mele hou o Kamaunuaniho ke kupunawahine o Kamapuaa:

O Kanaiahuea oe,
O ke 'kua maka oioi,
Nana ka maka i ka lani,
E kilo ana i ka moku nei,
I ka hiki ua lani,
Ka puu e lono i ka haiuiu,
O Hiiaka oe i Puuokapolei,
Ke 'kua oe o Haia,
O Haia oe, kou inoa ia e o mai.

Ala hou o Kamapuaa, a ai i na kanaka, a koe no o Makalii. Holo aku la ia a hiki i mua o Olopana, hai aku la i keia mau mea a pau loa. Kena hou o Olopana i na kanaka mai Kahuku a Keahuopuaa. A hiki lakou i mua o Kamapuaa, hana no e like me kela poe mamua. Auamo aku la a hiki i Kapaka, kau hou o Kamaunuaniho i ke mele:

Na Mumu ka lani,
Na Muahaaha,
Na ilo eu,
Na Niniole,
Na ka hua nui,
O ke lono i ke ao,
Na ka mana o ka puaa,
Na kui, na nau,
Na wali, na oka,

By Haapekupeku.
The hog that roots up the land,
Standing on the island of Kauai,
On Oahu, making him appear as two.
That is your name, make answer.

At the close of this chanting by Kamaunuaniho, Kamapuaa again destroyed all the men, with the exception of Makalii, who again ran to Olopana and reported to him all the things which Kamapuaa had done to them. At this, Olopana ordered all the men of the whole island of Oahu, the chiefs under him, the warriors, the common people, no one to remain behind, all were ordered to be armed for the battle, with their long spears, short spears, darts, clubs, shark's teeth and wooden daggers; all to be dressed in their feather cloaks and feather helmets and go and make war on Kamapuaa.

While Olopana was making his preparations, word was carried ahead to Kamapuaa at Kaluanui. Upon hearing this Kamapuaa also made his preparations, and before the arrival of Olopana he was ready.

RELATING TO KALIUWAA.

Kaliuwaa is a very high cliff to look at. It is a cliff impossible to climb up, or to come down; there is no way up or down this cliff and it is very high, being about two-thirds of a mile in height from its base to the highest point; but it was against this cliff that Kamapuaa leaned to provide a way of escape for his parents, as also his older brothers, his grandmother and their servants with all their things.

After everybody had reached the top of the cliff of Kaliuwaa, there was left behind Kamaunuaniho, the grandmother, for she disliked to climb up the back of her grandson, Kamapuaa; therefore he turned his back to the cliff and the grandmother climbed up along the teats of Kamapuaa until she reached the top of Kaliuwaa. In this way Kamaunuaniho got to the top of the cliff and was saved from the wrath of Olopana.

RELATING TO OLOPANA.

When Olopana and his men arrived at Kaluanui, Kamapuaa was not to be found. Olopana then came searching for him along the cliffs of Koolau until he arrived at Kailua; and from this place to Maunalua, Wailupe, Waikiki, Ewa, and Waianae, where Olopana staid, for Kamapuaa was living at this place. After getting to the top of the cliff, Kamapuaa had come to Wahiawa and at this place he started farming.

Olopana and his men settled at Waianae. In this stay of Olopana[23] he could not proceed to the capture of Kamapuaa, because he had no advisory priest with him to direct him, to insure a victory over Kamapuaa, for Lonoaohi, who had been his priest since he became king of Oahu, was fastened with ropes and imprisoned until his death for some transgression before him, therefore he had been removed from his position as high priest.

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[23] Olopana began to feel out of his depth without an advisory priest to interpret to him the will of the gods. His lack of success since imprisoning Lonoaohi, the one who had held that position, caused him to halt on locating his wily opponent, for authoritative counsel on the coming conflict.

Na Haapekupeku.
Na ka puaa eku aina,
E ku nei i ka moku o Kauai,
Oahu alua ia nei la,
Kou inoa ia e o mai.

A pau keia mele ana o Kamaunuaniho, ai hou o Kamapuaa e like me mamua i na kanaka a pau loa, a koe no o Makalii. Hele aku la ia a lohe o Olopana i keia mau mea a Kamapuaa. Alaila, kuahaua ae la ia i na kanaka a pau loa o Oahu nei. Na 'lii malalo ona, na koa, na makaainana, aohe kanaka e noho. Hele me ka makaukau, no ke kaua. Ka pololu, ka elau, ka ihe, ka newa, ka nihomano, ka pahoa, ka ahuula, ka mahiole, na mea make a pau loa.

Ia Olopana e hoomakaukau ana i keia mau mea, hiki mua aku la ka lohe ia Kamapuaa ma Kaluanui. Nolaila, makaukau e iho la ia mamua o ko Olopana hiki ana.

NO KALIUWAA.

He pali kiekie loa o Kaliuwaa ke nana aku, he pali hiki ole ke pii aku i luna, a ke iho mai i lalo, aohe alanui e hiki ai, a he pali loihi no hoi ke nana aku, elua hapakolu o ka mile paha kona kiekie mai ka honua o lalo a hiki i ka welau o luna. A ma ia pali nihinihi o Kamapuaa i moe ai mai lalo ae a luna, i alanui e pakele ai na makua, na kaikuaana, ke kupunawahine, na ohua a me na ukana o lakou.

A pau loa na mea a pau i ka hiki i luna o ka pali o Kaliuwaa. Koe iho la o Kamaunuaniho, ke kupunawahine i lalo, no ka mea, ua hookae ia i ka pii maluna o ka moopuna o Kamapuaa. Nolaila, huli ae la ke alo o Kamapuaa i luna, a ma ka waiu kona pii ana a hiki i luna o Kaliuwaa. Pela i hiki ai o Kamaunuaniho i luna a pakele i ka make a Olopana.

NO OLOPANA.

A hiki o Olopana me kona poe kanaka ma Kaluanui, aohe o Kamapuaa. Nolaila, huli mai la o Olopana ma na pali Koolau a hiki i Kailua. A malaila ae a Maunalua, a Wailupe, a Waikiki, a Ewa, a Waianae, noho iho la o Olopana i laila, no ka mea, aia i laila o Kamapuaa. Hele mai la o Kamapuaa a Wahiawa noho i laila, mahiai.

O Olopana hoi a me na kanaka ma Waianae kahi i noho ai. Ma keia noho ana a Olopana, aole hiki ia ia ke kii ia Kamapuaa no ke kahuna ole nana e hoakaka mai iaia i ka pono o ke kii ana a me ka lanakila maluna o Kamapuaa. No ka mea, ua paa o Lonoaohi i ke kaula a hiki i kona make ana, oia ka Olopana kahuna i kona wa e noho alii ana no Oahu nei. A no kekahi hewa i loaa ia Lonoaohi i mua o Olopana, nolaila, ua pau kona noho kahuna ana.

RELATING TO MALAE.

Malae was [the name of] the high priest who was summoned by Olopana; he belonged to Kauai. When he arrived at Waianae and met Olopana in his capacity as priest he said to Olopana: "My lord and king, your opponent Kamapuaa has the character of a god; you will never be able to overcome him; and you will not live if you fight him in a regular battle. There is but one way for you to deal with your opponent whereby you will overcome him, and it is this: Get a pig, a piece of awa, a chicken, a fish, a man and a banana all having the word or letters lau,[24] l-a-u; then take these things and lay them before Kamapuaa. These things if offered him as a sacrifice will remove his strength and he will become as one very weak."

Olopana then followed out the instructions of Malae and prepared all the different things ordered by the priest. After the things were ready Olopana and his men proceeded to the place where Kamapuaa was living. When Olopana found Kamapuaa the things were laid at the feet of Kamapuaa as directed by the priest. Upon doing this it was seen that the strength of Kamapuaa left him and he became weak and feeble. The men then took hold of Kamapuaa and dragged him to Pahoa, a place in Waianae, and it is known by this name to this day. When they arrived at this place Olopana became very tired from the excitement and hard work and returned to his house, leaving his men to bring Kamapuaa along.

CHAPTER II.

Relating to Lonoaohi the Priest.

Lonoaohi was bound and fastened to a post in the center of a certain house. Before this Olopana had expressed his intention to sacrifice him with Kamapuaa on the altar of the temple.

Being gifted with all the power to tell the future and so on, the high priest Lonoaohi was able to know the intention of the men who had Kamapuaa in charge, which was this: When the men and Kamapuaa arrived at Pahoa [and Olopana had departed for home], the men sought instruments with which to cut the pig [Kamapuaa] open, and let the insides be taken out so as to make the carrying much easier. Lonoaohi knew that if Kamapuaa was killed he would be killed also. He therefore directed his sons, Kapuaaolomea and Kapuaahiwa,[25] to go to the assistance of Kamapuaa, saying: "You two go to the men and tell them that the king has sent word by you not to cut the hog open. Let it be as it is till reaching the altar, or the king's victim will be spoiled. There will be all the rest of this day and night until tomorrow; by that time the sacrifice of the king will surely get spoiled. Furthermore, the king has said, that the hog must not be dragged, for his skin will get cut and injured. It must be carried on the sticks and

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[24] It is difficult to arrive at a clear meaning of the word *lau* to these several offerings to propitiate the demigod Kamapuaa. The adjective lau following the noun gives it a qualifying character readily understood in some things but not in all, as for instance: referring to the pig the term kumu lau, a sow, would apply, and the fish, ia, might be the lauhau. Had the adjective preceded the noun the word would then indicate quantity, 400, which would be natural in connection with idolatrous offerings, though even in such a case it is untenable that Olopana should augment his opponent's forces with men to this extent, if at all.

[25] The names of these two sons of the priest signify, the striped hog Kapuaaolomea, and the sacred black pig, Kapuaahiwa.

NO MALAE.

Oia ke kahuna i kii ia ai ma ke kauoha a Olopana i Kauai. I kona hiki ana i Waianae a launa me Olopana, olelo aku ia ia Olopana ma kona ano kahuna: "E kuu haku, e ke 'lii e! O ko hoa paio o Kamapuaa, he 'kua ke ano, aole e make ia oe, aole hoi oe e ola ke hele aku e kaua maoli. Eia ka pono ia oe e hana aku ai i ko hoa paio, a pela oe e lanakila ai. I puaa lau, i awa lau, i moa lau, i ia lau, i kanaka lau, i maia lau. O keia mau mea a pau loa e hana oe peia, alaila, lawe aku a mua ona hahau aku. O kona nawaliwali no ia, alaila, pau ka ikaika."

Ma keia olelo a Malae ke kahuna, i hooko iho ai o Olopana. A makaukau keia mau mea, pii aku la ia me na kanaka a loaa o Kamapuaa, hahau aku la o Olopana i na mea a ke kahuna i olelo ai.

Mahope o ka hahau ana a Olopana, nawaliwali loa o Kamapuaa a palupalu loa iho la. Ia wa, alako ia o Kamapuaa e na kanaka a hiki i Pahoa (he aina iai ma Waianae a hiki i keia la). Ilaila, maluhiluhi o Olopana a haalele ia Kamapuaa, a hoi aku la i ka hale. Koe iho la o na kanaka e kauo ana ia Kamapuaa.

MOKUNA II.

NO LONOAOHI KE KAHUNA.

UA PAA o Lonoaohi i ka pou a manu. (He pou no i waena o ka hale.) Ua paa hoi ko Olopana manao e kau pu me Kamapuaa i luna o ka heiau.

Ua ike o Lonoaohi ma kona aoao kahuna, i ko na kanaka manao e hana aku ai ia Kamapuaa, oia keia. I ka hiki ana o na kanaka a me Kamapuaa i Pahoa, hele aku la na kanaka e imi i pahoa, i mea kaha i ka opu o ka puaa, i pau ka naau a me ka loko, alaila mama ke amo ia Kamapuaa. Manao o Lonoaohi, o make o Kamapuaa, a o make no hoi lakou. Nolaila, hoouna i na keiki ana, ia Kapuaaolomea, a me Kapuaahiwa, e hele e olelo aku i na kanaka. Wahi a Lonoaohi i na keiki: "E hele olua a na kanaka, olelo aku olua penei: E! i mai nei ke 'lii aole make kaha ka opu o ka puaa. Pela no a hiki i ka lele, e ino auanei ka heana a ke 'lii. He mau keia la, a po, o ka po auanei a ao, inoino loa ka heana a ke 'lii. Eia hoi kekahi, ua olelo mai nei ke 'lii, aohe make alako i

when the men get tired put the hog on the ground that the men may rest. Tell them that this is the wish of the king. This will be the only way of saving your master. If he lives we will all live; but if he dies we will all die."

When the two came up to the men at Pahoa,[26] they found them sharpening their wooden daggers and getting ready to cut Kamapuaa open. The sons of Lonoaohi then spoke to the men using the words told them by their father. When the men heard this they gave up their daggers. It was because of this fact that this place was called Pahoa and it is so known to this day. The men therefore carefully carried Kamapuaa and placed him in the temple.

That night Lonoaohi slept at the post to which he was tied, his sons with him, while the guards kept watch around the house; and Kamapuaa slept in the temple, with his guards. Late that night when the Milky Way could be plainly seen, Lonoaohi was awakened by his god. Lonoaohi then on bended knees invoked his divine help and at the close of his prayer the ropes which held him fell from his body and he rose and walked out of the house, where he found the guards all asleep. When he arrived at the place where Kamapuaa was held bound, he found that his guards had also fallen asleep and no one was watching. Lonoaohi then placed his hand along the nostrils of Kamapuaa and found that he was still breathing; he was not dead. Lonoaohi then said: "Saved. I thought that you were dead, but I see that you are not. These bones will now be cared for." After a while he again said to Kamapuaa: "Say, I want the wai lands of Oahu." Kamapuaa answered: "Hu." The meaning of the request was this: that Lonoaohi was to get the lands containing the word or letters w-a-i, such as, Waianae, Waialua and so on. Lonoaohi was aware, through his great powers, that Olopana was to be killed in the contest that was yet to come, and that Kamapuaa would come in possession of Oahu. This was the reason he made this request. After this meeting between Lonoaohi and Kamapuaa, the priest returned to his place and sat down and for the rest of the night confined himself to praying to his god, for at daylight the next morning he was to be placed on the altar with Kamapuaa.

When the crowing of the cocks became general, that early morning, Olopana and the priest Malae came to begin the ceremonies generally performed before human sacrifices were to be offered; this was, to prepare for the offering of the two prisoners. While the two were approaching the steps leading to the altar, Kamapuaa was unwound and placed on the anuu.[27] Behold he was above Olopana and the priest. At this particular time, as the two were facing each other, both naked, reciting the prayer, and while in the midst of it, Kamapuaa opened his eyes wide, when he was seen by Malae and Olopana, standing above them. At sight of him they became possessed of a great fear, so much so that they could not run. Kamapuaa then, while on the platform, prayed, invoking his several supernatural bodies and all his gods to come to his aid. At the close of the prayer the outside of the temple was filled with the gods and hogs. Kamapuaa then called out to the priest, Lonoaohi, saying:

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[26] Pahoa is at the head of the Waianae valley wherein is situated the sugar mill of the Waianae Co., the shore section of which is Pokai, pronounced Po-ka-i.

[27] Anuu. This was the second or middle floor of the kapa covered structure of three platforms of a heiau, whereon the priest usually stood while conducting temple services. The higher space, termed mamao, was reserved for the king and high priest only.

lalo, o poholehole a inoino ka ili i ke alako ia. E auamo i luna o ka manele, a kaumaha, alaila, kuu i lalo, hoomaha, pela mai nei ke 'lii. No ka mea, pela e ola ai ko olua haku. Ina ola ia, ola kakou, ina make ia, make kakou."

A hiki laua i mua o na kanaka ma Pahoa, e hookala ana na pahoa, e makaukau ana e kaha i ka opu o Kamapuaa. Hai aku la laua i na olelo a Lonoaohi i na kanaka a pau loa, a lohe lakou, haalele i na pahoa. (Nolaila, ka inoa o ia aina a hiki i keia la o Pahoa.) Lawe maikai ia aku la o Kamapuaa a hiki i ka heiau e kau ai.

Ia po ana iho, moe iho la o Lonoaohi ma kona wahi me na keiki, me ka paa o waho i ke kiai ia. O Kamapuaa hoi me kona kiai ia. I ke kau o ke aumoe, i ka huli ana o ka ia, puoho o Lonoaohi ma ka hoala o kona akua. Kukuli aku la me ka hoomana i ke 'kua, a pau ka hoomana ana, hemo aku la ke kaula mai kona kino aku, ala ae la ia a hele aku la, ua moe na kiai. A hiki aku la ia ma ko Kamapuaa wahi e paa nei, ua moe no hoi na kiai, aohe ala. Halalo iho la o Lonoaohi ma ka ihu o Kamapuaa, e hanu ana no, aole i make. I iho la o Lonoaohi, "Ola! Ua kuhi au ua make loa oe, aole ka! Akahi a ola keia mau iwi." Olelo iho o Lonoaohi ia Kamapuaa: "E! ona wai ko'u o Oahu nei." Hu ae o Kamapuaa: "Hu." Eia ke ano o ia huaolelo. O na aina i pili ka inoa ika wai, e like me neia. Waianae, Waialua, a pela aku. Ua maopopo ia Lonoaohi ma kona ike e make ana o Olopana, a e lilo ana o Oahu nei no Kamapuaa, oia ke kumu o Lonoaohi i noi ai. A pau ka launa ana o Lonoaohi me Kamapuaa, hoi aku la o Lonoaohi a kona wahi noho iho la. Hookahi ana hana o ka pule i kona akua. No ka mea, a ao ae kau laua i ka lele me Kamapuaa.

A olowalu ka moa o ke kakahiaka nui, hele mai la o Olopana me ka kahuna o Malae, e kai ka aha a maikai, no ke kau ana o ke kanaka i ka lele ke ao ae. Ia laua e hele mai ana e hiki i ka anuu o ka lele, oili aku la o Kamapuaa a kau i luna o ka anuu. Nana iho la, maluna iho ia Olopana ma me ke kahuna. Ia Olopana me ke kahuna e huli alo ana, me ke olohelohe o ke kino, e kai ana, a e pule ana, aole i amama, ia wa hoaa o Kamapuaa i na maka. Ike o Malae a me Olopana ia Kamapuaa e ku ana i luna, puni laua i ka makau a me ke eehia nui, aole hiki ke holo. Alaila, pule o Kamapuaa i luna o ka anuu, e kahea ana i na kino a pau loa ona, a me na akua a pau. Alaila puni o waho i na 'kua me na puaa. Kahea aku o Kamapuaa i ke kahuna ia Lonoaohi.

Say, Lonoaohi,
Place the rocks on the side of the umu,
Place them here and there.

At this call Lonoaohi came out of the house where he was held, and stood up a flag; a sign that those who came under its protection would be saved from death. Shortly after this the slaughter began and everybody was killed by Kamapuaa, excepting Makalii, who ran and got in between the legs of Kamaunuaniho. This was how Olopana was killed by Kamapuaa, and how Oahu came into his possession.

CHAPTER III.

Relating to the Battle Between Kamapuaa and Lonokaeho.—The Second Battle.—Battle Between Kamapuaa and Kuilioloa.

Kahiki[28] was the land in which Lonokaeho lived, and he was king of one side of the island while Kowea was the king on the other. These two kings were at war with each other all the time and battles were fought every day. Kowea was the father-in-law of Kamapuaa, for Kamapuaa, upon his arrival in Kahiki, took the daughters of Kowea to be his wives. One day Kamapuaa said to Kowea: "I am going to meet Lonokaeho in battle and I want you to watch the fire when it is lit. If the smoke rises and leans toward the sea,[29] I have killed Lonokaeho; but if the smoke should lean toward the upland, then I have been killed by him." That night Kamapuaa slept till daylight the next morning, when he arose and proceeded to the place where Lonokaeho was living. He arrived before Lonokaeho was up, so he called out:

Ye Kahiki, sleep on!
Ye Kahiki, sleep on!
Ye Kahiki, sleep on!
Ye Kahiki, awake,[30]
Ye Kahiki, awake,
Gird on the loin cloth,
Partake of the food,
Let the hand seize the club,
Strike the head[31] shedding many tears,
Give the land,
The isle shall be possessed by Kowea,[32]
The whole of Kahiki, yes, the whole.

When Lonokaeho heard the call of Kamapuaa, he made reply: "Is the giving away of my land any of your rights? Where are you from? Why don't you come and meet me face to face and then let us fight? If I am killed then my land shall be taken away

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[28] This may or may not refer to Tahiti.

[29] Smoke was the almost universal telltale, by its direction, of the result of conflicts in Hawaiian tradition.

[30] In this chant Kamapuaa arouses his opponent to prepare for the conflict, confident of his own ultimate victory.

[31] Strike at the head, the ruler, whose overthrow will cause many tears to flow through the loss of land.

[32] Kowea and Koea, referred to later, is probably the same chief.

E Lonoaohi e!
Kaupale ka imu,
Ohi aku ohi mai.

Ia wa, oili ae la o Lonoaohi a waho kukulu i ka lepa. O ka poe i komo maloko o ka lepa, pakele i ka make. Mahope o laila, aohe ahailono hookahi i pakele aku ia Kamapuaa, o Makalii. No kona komo ana maloko o na uha o Kamaunuaniho. Pela ka make ana o Olopana ia Kamapuaa, a pela no hoi i lilo ai o Oahu nei ia Kamapuaa.

MOKUNA III.

No ka Hoouka Kaua ana o Kamapuaa me Lonokaeho, o ka Lua keia.—Kaua o Kamapuaa me Kuilioloa.

O Kahiki ka aina o Lonokaeho, ke 'lii ma kekahi aoao, a o Kowea ma kekahi aoao. He mâu alii paonioni laua o ka noho ana, he kaua ma waena o laua i na la a pau loa. O Kowea hoi ko Kamapuaa makuahunowai, nana ka Kamapuaa wahine i kona hiki ana i laila. I aku o Kamapuaa ia Kowea: "Ke hele nei au e kaua me Lonokaeho. E nana oe i ke ahi ke a. I pii ka uwahi i luna a moe i kai, ua make o Lonokaeho ia'u. Aka i pii ka uwahi a moe i uka ua make au ia Lonokaeho." Ia po, moe iho la o Kamapuaa a ao, hele aku la ia a hiki i kahi o Lonokaeho e noho ana. Aole i ala ka hiamoe, kahea iho o Kamapuaa:

E moe e Kahiki e!
E moe e Kahiki e!
E moe e Kahiki e!
E ala e Kahiki e,
E ala e Kahiki e,
E hume ka malo,
E ai ka ai,
E hopu ka lima i ka laau
Haua a pa i ke poo waimaka nui
Haawi ka aina,
Lilo ka moku ia Kowea
Puni o Kahiki e! puni.

A lohe o Lonokaeho i keia leo o Kamapuaa, olelo mai la ia: "Ia oe ka haawi o ko'u aina e na kanaka? Nohea oe? Kai no o ka hele mai a kokoke, he alo he alo, hakaka ana

from me." Kamapuaa consented to this, saying: "Yes." Kamapuaa then approached nearer to Lonokaeho and when he was up to him, Lonokaeho showed Kamapuaa his method of attack.

THE FOREHEADS OF LONOKAEHO.

Lonokaeho had eight foreheads which were very sharp and could come down like so many axes. These foreheads were up in the heaven called Kuanuenue and Leleianaha. Lonokaeho had entertained the idea that at sight of his foreheads Kamapuaa would be frightened away, but instead of showing fear Kamapuaa called out to his gods by their names, as follows:

The small god is mine,
The large god is mine,
The long god is mine,
The short god is mine,
The god that smacks the lips is mine,
The god that whispers is mine,
Kookoona is ahead,
The awa drinker of Kanaloa is ahead,
Here is Opuaanuenue,[33]
Whose sound reaches heaven,
It is carried here and there,
Along the lehua grove.
Dig it up, fence it up.
O that sky, O this sky,
The sky up above,
The sky in the heaven.
The folding of it is his,
The wide leaf is sacred,
Roll it up,
Dry it out.
The small night,
The large night,
The long night,
The short night,
The night with the sun that has passed.
The small cloud is here,
The large cloud is here,
The long cloud is here,
The short cloud is here.
The cloud stands close to heaven.
The assembly of gods,[34]
Make offerings to *the* god,
Of Kahaka, of Keluea,
Of Kulia who is at war,
Lonomakaihe,
Kanaiahuea,
Kepolohaina.
The god with the piercing eyes,

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[33] Opuaanuenue, literally "a rainbow cloud," probably refers to Lonokaeho the chief, his opponent.

[34] The pukui or assembly of lesser deities make offerings to the supreme god.

a make au, alaila lilo ka aina." Ae aku o Kamapuaa: "Ae." Hele aku la o Kamapuaa a kokoke i o Lonokaeho la. Ia wa, hoike mai o Lonokaeho i kana make ia Kamapuaa.

NA LAE O LONOKAEHO.

Ewalu lae o Lonokaeho, he mau lae oi ke ooki iho, aia i luna i ka lani. O Kuanuenue, o Leleianaha. Oia ka inoa o na lae, e manao ana e makau o Kamapuaa. Mahope iho o ka hoike ana o Lonokaeho i na lae ona ia Kamapuaa, helu aku o Kamapuaa i na inoa o na akua ona. Penei:

No'u ke akua iki.
No'u ke akua nui.
No'u ke akua loa.
No'u ke akua poko.
No'u ke akua muki.
No'u ke 'kua hawanawana.
Oi Kookoona,
Oi ha inu awa a Kanaloa.
Eia o Opua anuenue.
Koha i ka lani.
Maewa keia.
Ma ka lehua.
Eliua—e paia.
E kela lewa, e keia lewa.
E ka lewa nuu,
E ka lewa lani.
Ka opi kana.
Ihiihi lauakea,
Omilomilo.
O nau paka,
Ka poiki.
Ka ponui.
Ka po loa,
Ka po poko,
Ka po i au wale ka la,
Ku ke ao iki,
Ku ke ao nui,
Ku ke ao loa.
Ku ke ao poko.
Ku ke ao a mihamiha i ka lani.
Ka pukui o kea 'kua.
Kaumaha ai na ke 'kua.
O Kahaka, o Keluea.
O Kulia i ke kaua,
O Lonomakaihe,
O Kanaiahuea,
O Kepolohaina.
O ke 'kua maka oioi.

Ohumuhumu,
Hawanawana,
Kanikawi,
Kanikawa[35]
The gods with the body,
Of the head,
Hoeu, Hoomalana,[36]
The piece of the head, the head scalped.[37]
Of the ear,
The ear wax, [affects] the hearing,
Lonoikiaweawealoha.[38]
Of the grinders,
The yellow grinders,
The unclean grinders.
Of the buttocks.
Of palala,[39]
Pipikauânana.
Of the knee.
Out of joint, misstep.
The back, the feet,
For fleetness.
There were the forty thousand gods,
The abode of the gods,
The creaking,
The cracking,
Kumahumahukole,[40]
Of kole the laughter.

When Kamapuaa ceased calling for his gods, he and Lonokaeho began a hand to hand fight. Lonokaeho then let his eight foreheads[41] fall on Kamapuaa, thinking they would chop him to death. When Kamapuaa saw the foreheads coming down to strike him, he called out to his gods, Kuliaikekaua and others, to turn the foreheads of Lonokaeho [from him] and let them strike on the lava rocks, which call was obeyed and the foreheads came down on the lava rocks where they kept striking until they were made dull; furthermore, after a time the foreheads were unable to get up again to resume their former place, because they were held down by the power of Kuliaikekaua and the others. At this time Kamapuaa requested of his supernatural bodies to grow over the foreheads of Lonokaeho, and at once the *puaakukui, puaauhaloa* and *puaamaumau,*[42] began to grow all over the eight foreheads, thus removing all the power and strength from Lonokaeho. After this the two fought with their human forms, until Kamapuaa requested of his hog forms to eat up Lonokaeho and all his men. In this way was Lonokaeho killed by Kamapuaa.

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[35] These are gods affecting one's physical and mental powers in the sense of Keaumiki and Keauka being referred to at times as gods of the tides, ebb and flow. Ohumuhumu, conspiracy; Hawanawana, whispering; Kanikawi, sharp sound; Kanikawa, loud sound.

[36] Hoeu, to excite or encourage. Hoomalana, to throw away.

[37] Poo i lolea, a head that is scalped, is something unusual in Hawaiian story, an unknown custom.

[38] Lonoikiaweawealoha is shown later to be Kamapuaa's love-making god, hence the controling spirit over his physical powers enumerated.

[39] Palala, indicating gifts, a feast, tax, etc.

[40] Kumahumahukole, an epithet of sarcasm applied to his opponent; creaking and crackling, referring to his boastings.

[41] Kamapuaa here meets a foe with eight foreheads.

[42] Even weeds with name showing Kamapuaa relationship are called to his aid, as having supernatural power.

O Ohumuhumu,
O Hawanawana.
O Kanikawi,
O Kanikawa,
Na akua i ke kino
Ko ke poo—
O Hoeu, e Hoomalana,
O apana poo, o poo i lolea.
Ko ka pepeiao.
O kokuli, o ke lono,
O Lonoikiaweawealoha.
Ko ke kui.
O Kui lena.
O Kui pilo.
Ko ka lemu.
O Palala,
O Pipikauanana.
No ke kuli.
O Poloke, o Kapeke.
Ke kua—ka wawae,
O Mama.
Ilaila kini akua,
Ka lua o ke 'kua,
Ka uuina,
O paapaaina,
O Kumahumahukole,
O kole ka aka.

A hooki o Kamapuaa i kana kahea ana i na akua, ia wa laua i kaua ai me Lonokaeho. Hookuu iho o Lonokaeho i na lae ewalu i luna o Kamapuaa, i mea e make ai o Kamapuaa. A ike o Kamapuaa i na lae e iho iho ana. Kahea aku o Kamapuaa i na akua ona, ia Kuliaikekaua ma: "E Kuliaikekaua ma, hoohuli ia ae na lae o Lonokaeho i ka pahoehoe." Ilaila kahi o na lae i noke ia ai a kumumu, eia hoi kekahi. Mahope o laila, aole hiki i na lae ke ala hou a pii i luna e like me mamua. No ka mea, ua paa loa ma ka mana o Kuliaikekaua ma. Ia wa, nonoi o Kamapuaa i na kino ona e ulu maluna o na lae ewalu o Lonokaeho. Oia ka puaa kukui, ka puaa uha loa, ka puaa maumau. Ulu ae la keia mau mea a hiki i luna o na lae ewalu, pau ae la ko Lonokaeho mana a me ka ikaika. Hakaka iho la laua me na kino maoli. Kena aku ana o Kamapuaa i na kino puaa, e ai ia Lonokaeho a me na kanaka a pau loa, pela i make ai o Lonokaeho ia Kamapuaa.

THE THIRD BATTLE, BETWEEN KAMAPUAA AND KUILIOLOA.

After the conquest of Kahiki by Kamapuaa, he left his father-in-law, Kowea, in charge of the country, while he went on his way to meet Kuilioloa.

Kuilioloa was a dog[43] which had a human body and had also supernatural powers. He was a great soldier and a famous warrior. He was the strongest man in his country and no one was found who would face him.

Before Kamapuaa met Kuilioloa, Kamapuaa had met his two wives, and it was by these women that Kamapuaa was informed of their husband being a dog, and how they feared Kuilioloa. Because of their fear they requested of Kamapuaa to kill their husband and in that way free them from him; and for this service the two were willing to become the wives of Kamapuaa should he succeed in killing Kuilioloa.

After this conversation between them, Kuilioloa came home, and upon seeing Kamapuaa his countenance became changed, his hair stood up, his upper jaw went up and his lower jaw came down and his teeth were exposed. When Kamapuaa saw the features of Kuilioloa, he chanted the following mele:

Bristling up, yes,
Bristling up.
He seems mad, yes,
He seems mad.
The toes are scratching,
The tail is twisting,
The eyes are threatening,
The teeth are exposed,
Ready to bite.
I am bitten,
I am bitten.
That is from you the dog,
Death is from me the hog.

After this Kamapuaa called for his supernatural hog bodies, the weeds,[44] kukui, the *amaumau,* the *uhaloa,* to hold open the mouth of Kuilioloa, that it could not bite. The hogs then entered the mouth of Kuilioloa and ate his inwards until he was killed.

CHAPTER IV.

THE FOURTH BATTLE, BETWEEN KAMAPUAA AND PELE.

KAMAPUAA sailed for Hawaii and in due course of time landed in Puna; then he proceeded to Kilauea, where Pele[45] and her sisters and brothers were living. When Kamapuaa arrived at Kilauea he went and stood on a point of land called Akanikolea, looking down into the pit, a place kapued by Pele for her own use. It was on this point

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[43] A case of dog-man against hog-man power. While Kamapuaa is the lone representative of the swine tribe in the list of Hawaiian demigods there are several legends which seek to immortalize the dog with supernatural powers.

[44] Mostly grass, shrubs and weeds with which to clog the dog's mouth.

[45] Pele, goddess of the volcano, and her Hiiaka sisters, of which there were eight, and five brothers, who presided over the destiny of Kilauea.

KAUA AKOLU A KAMAPUAA ME KUILIOLOA.

Haalele o Kamapuaa i ka aina me kona makuahunowai me Kowea, hele aku la ia a loaa o Kuilioloa.

No Kuilioloa. He ilio ia, he ano kanaka a he ano akua. He kupu a he koa no hoi no kona aina, aohe mea pakele ia ia i ka make.

Mamua ae o ko Kamapuaa launa ana me Kuilioloa, ua hiki o Kamapuaa a launa me na wahine elua a Kuilioloa, a na laua i olelo mai ia Kamapua he ilio ka laua kane, a he makau ko laua no Kuilioloa, a nolaila laua i olelo mai ai ia Kamapuaa e pepehi a make, i pakele laua, a e lilo laua i mau wahine na Kamapuaa ke make o Kuilioloa.

Mahope o keia kamailio ana o lakou, hoi mai la o Kuilioloa, a hiki, he ano okoa ka helehelena ke ike aku, okala ka hulu, wehe ke a luna, me ke a lalo, keke na niho kiei i waho. A ike o Kamapuaa i keia mau helehelena o Kuilioloa, oli aku la ia ma ke mele:

Kunahihi e—
Kunahihi.
Ano huhu e,
Ano huhu.
Helu ka manea,
Wili ka huelo,
Aa ka maka,
Keke hoi ka niho,
Aneane nanahu mai,
Moku au la,
Moku au la.
Nau hoi na ka ilio,
Na'u hoi na ka puaa make.

Ia wa kahea o Kamapuaa i na kino puaa ona, i ka nahelehele, i ke kukui, ke amaumau, ka uhaloa. Koo ia ka waha o Kuilioloa, aole hiki ke nahu iho. Komo ke kino puaa o ia nei i loko e ai, a make iho la o Kuilioloa.

MOKUNA IV.

KAUA EHA A KAMAPUAA ME PELE.

HOLO mai la o Kamapuaa i Hawaii nei a pae ma Puna, pii aku la ia a hiki i Kilauea. Malaila, o Pele me kona mau kaikaina, a me na kaikunane. O kahi a Kamapuaa i ku ai i luna o Kilauea, o Akanikolea, he wahi kapu loa ia no Pele. Ma laila oia i ku ai a nana i ka lua, e noho ana na Hiiaka. Oia o Hiiaka, Hiiakaikapuaaneane, Hiiakaika-

that Kamapuaa made his stand and looked down into the pit, where he saw the Hiiakas. They were Hiiaka, Hiiakaikapuaaneane and Hiiakaikapoliopele, the sisters of Pele, sitting there below on the floor of the pit of Kilauea stringing leis. When Kamapuaa saw them, he chanted these words:

On the heights of Puuonioni
The company of women sat,
On the heights of Wahinekapu
On the peak of Kilauea.
Where sat Papalauahi,
For Pele throws her flames in Puna.
For the lowlands at Malama are covered with sands,
Keeping watch over them. Aloha.

When Kamapuaa was thus chanting Pele heard it all, but she pretended otherwise. She then rolled herself in a cloak made of mats and laid down by the edge of the fire. She knew all the time that it was Kamapuaa that was chanting up there on Akanikolea. Kamapuaa after a pause chanted again:

It is from Puna that I have come
And I have seen the women gathering[46] noni,
Scratching *noni,*
Pounding noni,
Marking with noni,[47]
Kapunaiki the long man,
It was a long way for him to travel,
He was lame,
He was stiff.
Arise. My greetings to you.

Pele then made answer from the bottom of Halemaumau: "I would get up if you were a man; but being a hog I will not get up." The reason why Pele made this reply was because Kamapuaa had teased her as the woman who was pounding noni. The real meaning being that Pele had red eyes. This was the real meaning of the chant of Kamapuaa.

After this chant Kamapuaa asked of his gods: "Say, didn't she recognize me, for she said that I was a hog?" The gods replied: "Chant again." Kamapuaa then chanted:

By Makalii[48] the leaves of Puna were made bitter,
The waters went by above Kapapala.
The heavy rains fell at Hilo,
In Hilo and Puna the rains fell.
O Pele, let us make our abode there,
And string the lehua at Hopoe.[49]

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[46] While digging would be a correct rendition for kohi, it does not apply to a fruit that is gathered from the branches of the tree, not dug from the ground.

[47] Noni (*Morinda citrifolia*), an insipid fruit that was used only in times of great scarcity of food; cultivated as a dye-plant, and possessing also certain medicinal properties.

[48] Makalii, in this case the winter season, causing rank growth of all plants.

[49] Hopoe was said to be a woman that was turned into stone by Pele in a fit of jealous anger.

poliopele o ko Pele mau kaikaina ia. E kui lei ana lakou i lalo o Kilauea. Oli aku la o Kamapuaa penei:

A ka luna i Puuonioni,
Noho ke anaina a ka wahine,
I ka luna o Wahinekapu,
He oioina Kilauea,
He noho ana o Papalauahi,
Ke lauahi wale la no o Pele ia Puna.
Ua one a kai o Malama,
E malama ana e, aloha.

Ma keia oli ana o Kamapuaa, ua lohe no o Pele, a he hookuli okoa iho no. Owili ae la i ka ahu moena a moe iho la ma ke kae o ke kapuahi, me ka ike no, o Kamapuaa keia e ku nei i luna o Akanikolea. Oli aku la o Kamapuaa:

Mai Puna hoi au i hele mai nei,
Ua ike mai nei hoi au i na wahine kohi noni,
Wauwau noni,
Pakuikui noni,
Kakau noni,
O Kapunaiki kanaka loa,
Ka loa o kanaka, i ka hele ana,
Make i ka oopa,
I ka maloeloe,
E ala, aloha e!

Olelo mai o Pele i lalo o Halemaumau: "He ala aku ka hoi ke kanaka, o ka puaa ka la, oia ka mea e ala aku ai." O ke kumu o keia olelo a Pele, o kela olelo henehene kuamuamu a Kamapuaa i na wahine kui noni. O ke ano o ia, no ka makole o Pele, nolaila kela olelo a Kamapuaa.

I aku o Kamapuaa i na 'kua: "Ea! ua ike ia mai la paha wau, ke olelo mai la, he puaa ka wau." Olelo mai na akua: "Oli ia aku."

Ia Makalii lau awaawa o Puna,
Hala ka wai mauka o Kapapala,
Lani pili o Hilo—e,
I Hilo, i Puna kaua e!
E Pele e! ilaila kaua e noho ai,
Kui ana i ka lehua i Hopoe nei la,

You shall string them, I shall wear them.
Arise. My greetings to you.

The sisters of Pele, Hiiaka and the others, said to her: "Wake up, why keep on lying down, and look at that handsome man standing there on the heights of Akanikolea. Take a look at him, for you can tell on sight whether it is a big man, a small man, a long man, a short man, a good man or a sinful man." Pele made reply: "That hog that you are mistaking for a man is not a man; that is Kamapuaa the hog grandson of Kamaunuaniho, the son of Kahikiula and Hina." The sisters again said: "That handsome man standing there on Akanikolea, that you say is a hog? You are an adept in lying. We have seen hogs in the lowlands of Puna, having the body of a hog, feet of a hog, head of a hog, eyes of a hog, ears of a hog, snout of a hog and everything else that belongs to a hog; but nothing like that fellow with a human form standing there." Pele replied: "That is a hog; that is not a human being which you see standing there on Akanikolea."

Kamapuaa said to his gods: "Say, I believe I am recognized by those people." The gods replied, trying to deceive him: "No, they have not recognized you." Kamapuaa then again chanted:

You do not know that I am Kama.
Perchance it is Kama of the mountains that you know,
On the top of the mountain,
In the forest,
In the kindling wood,
At the trunk of the tree.
Perchance that is the Kama you know.[50]

Pele then replied: "I know you, for you have just come from Kahiki. You have fought Lonokaeho and have killed him, and Kowea became your father-in-law. You have lived with his daughter; you two have a child. When my fire reached out and pinched your eyes you left and came here. That is the reason you have come; to put my fire out and to fight me." Pele then chanted:

Thou art indeed Kama
The man of the high cliffs,
Of the low lying cliffs,
Of the steep cliffs,
Of the cliffs of the rolling stones,
Where the kalokalo[51] birds roam,
Making it cold in the uplands of Kaliuwaa,
For Hiwa is thine
And thou art Kama
The hog-son of Hina and her husband,
The hog-grandson of Kamaunuaniho.
Of your pen, Lelepa,
Of your belly, a passenger belly,[52]

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[50] This mele of Kamapuaa's seeks to imply that Pele knew him only in spirit.

[51] This likely has reference to some bird traits or habits, there being no known birds of this name whose home at high elevations, like the koae, or bos'n bird, is in a region of cold temperature.

[52] Referring to the Kaliuwaa episode where his forces climbed up his body and escaped.

E kui oe, e lei au,
E ala, aloha—e!

Olelo aku na kaikaina Hiiaka o Pele: "E ala mai oe e moe loa nei, e nana aku i keia kanaka maikai e ku mai nei i luna o Akanikolea. O oe hoi o ka mea ike i ka nana ana, o ke kanaka nui, o ke kanaka iki, o ke kanaka loa, o ke kanaka poko, o ke kanaka pono, o ke kanaka hewa."

I mai o Pele: "O kela puaa ka oukou e kuhi nei he kanaka, aole kela he kanaka, he puaa kela o Kamapuaa, ka moopuna puaa a Kamaunuaniho, ke keiki a Kahikiula a me Hina." I aku na kaikaina: "O kela kanaka maikai e ku mai la i luna o Akanikolea, o kau ia e olelo nei he puaa, he oi oe o ka wahahee. Ua ike no makou i ka puaa makai o Puna, he kino puaa, he wawae puaa, he poo puaa, he maka puaa, he pepeiao puaa, he ihu puaa, o na ano a pau o ka puaa he okoa loa, aole e like me kela kino kanaka e ku mai la." Olelo aku o Pele: "He puaa kela; aole kela he kanaka maoli e ku mai la i luna o Akanikolea."

Olelo aku o Kamapuaa i na 'kua ona: "E! ike ia mai la paha wau." Hoole mai na akua ma ke ano hoopunipuni, "Aole oe i ike ia e lakou." Oli hou o Kamapuaa:

Aole oe i ike ia'u o Kama,
O Kama paha i kuahiwi kau i ike,
I ke kualono,
Ka nahelehele,
I ka pulupulu ahi,
I ke kumu nei o ka laau,
Kau Kama paha ia i ike.

Pane mai o Pele: "Ua ike au ia oe mai Kahiki oe i hele mai nei. Kaua mai nei oe me Lonokaeho a make ia oe. Lilo o Kowea he makuahunowai nou. Moe oe me ke kaikamahine ana a loaa ka olua keiki. Kii aku nei kuu ahi a ko maka ohiki. Nolaila oe i hele mai nei e kinai i kuu ahi, a e kaua me a'u." Oli mai la o Pele:

O Kama hoi paha oe,
O kanaka o ka pali ku,
O ka pali moe
O ka pali ku-hoho
O ka pali kaa o ka pohaku,
I hehi ia e ka manu kalokalo,
Anu ai ka uka o Kaliuwaa,
Nou no o Hiwa,
O Kama hoi oe,
O ke keiki puaa a Hina ma,
Moopuna puaa a Kamaunuaniho,
O ko pa la, o Lelepa,
O ko opu la, o opu ohua,

Of the cord on your nose, Haleaha.[53]
Thou art Kamapuaa,
The buttocks that drop without effort,
The nose that is pierced by a cord,
The private that joins the belly,
The tail that wags behind.
Answer, Kama, to your name.

When Pele ended her chanting, Kamapuaa began to chant back a reply. It was by these chants back and forth that the two were led on to do battle.

Sore eyed, sore eyed number one,[54]
Who go to the lowlands at Piheka.
What food does she eat?
That which has been left by the ghosts,
The ghosts, the ghosts.
Ghosts, are the chiefs of Kona,
At Paieie, at Mokuhia,
Who goes as far as Panaewa.
It is warm, it is warm,
It is the warmth that wakes one from sleep.
You must wake up, why sleep so long?
For the sun is at Ouli.
The lowlands are black, are black,
With the small fine rain of Hopoe.
Strike her, let the woman fly
To the lowlands of Makuakeke.
Some of the gods are displeased,
Some of the gods are deceiving.
The swine-eating god has its nose corded.
Pele is the goddess that eats swine.
Pele grunts and groans.
Say, Pele, keep on chiding!
Say, Pele, keep on chiding!

THE BATTLE BEGINS.

With this chant of Kamapuaa Pele became furious and she ordered her sisters and brothers to start the fire. Pele next ordered her brothers that one of them climb above Kamapuaa, the one called Hiiakaluna and the other, Hiiakalalo,[55] to get under Kamapuaa. When the two were getting near Kamapuaa, in obedience to the command of Pele, Kamapuaa asked of his gods: "Who are these, coming?" "They are the brothers of Pele, Hiiakaluna and Hiiakalalo. If they ever come together we will be killed." Upon hearing this reply from the gods, Kamapuaa sent his love making god, Lonoikiaweawealoha, to go and make love with the brothers of Pele.[56] When this god met the brothers of Pele he cunningly made love to them and they immediately forgot the

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[53] Haleaha, a place in Makua, opposite the Kaliuwaa valley, near the main road.

[54] Sore or inflamed eyes to which Pele is likened from her fires. The chant throughout is a series of irritating slurs.

[55] This is the first instance where the Hiiaka family name of Pele's eight sisters is given to any of the brothers, and is a grave error.

[56] A case of love soothing the way.

O ka aha o ko ihu, o Haleaha,
O Kamapuaa oe,
O ka lemu helelei wale,
O ka ihu i hou ia i ka aha,
O ka mai pili i ka opu,
O ka huelo kahili mahope,
E o—e—Kama i ko inoa.

A hooki o Pele i kana oli, oli mai o Kamapuaa i kana oli. Ma keia mau oli kike a laua i hoomaka ai laua e kaua me ka ikaika loa.

Makole, makole akahi,
Hele i kai o Piheka,
Heaha ka ai e ai ai,
He lihilihi pau i ke 'kua.
He 'kua, he 'kua,
He 'kua na 'lii o Kona,
A Paieie i Mokuhia.
Hele aku o Panaewa,
Ikiiki e! Ikiiki e!
Ikiiki hoala hiamoe,
E ala ae oe e moe loa nei,
Aia ka la i Ouli,
Uliuli kai e uli,
Ka ua lele huna o Hopoe,
E kui e lele ka wahine
I kai o Makuakeke.
Hookeekee kahi akua,
Hoopunipuni kahi akua,
Kuahu ia ke 'kua ai puaa,
O Pele ke 'kua ai puaa,
Uhi—uha—mai ana o Pele,
E Pele e! kaukau li,
E Pele e! kaukau li.

HOOMAKA KE KAUA ANA.

Ma keia oli a Kamapuaa, Ua huhu loa o Pele. Kena aku la ia i na kaikaina a me na kaikunane e hoa ke ahi. Olelo aku o Pele i na kaikunane, e pii i luna kekahi a maluna iho o Kamapuaa, oia o Hiiakaluna, a o kekahi malalo ae, oia o Hiiakalalo. Ia laua i hookokoke mai ai ia Kamapuaa, e like me ka Pele olelo. Ninau ae la o Kamapuaa i na akua ona: "Owai keia mau mea?" "O na kaikunane o Pele, o Hiiakaluna, o Hiiakalalo. Ina e hui laua mamake kakou." Mahope o keia lohe ana o Kamapuaa i na akua, hoouna aku la ia i kona akua hoalohaloha, o Lonoikiaweawealoha, e hele aku e hoalohaloha i na kaikunane o Pele. A launa ia me na kaikunane o Pele. Hana aku la ia e like me kona maalea, a pau iho la ko laua manao i ka Pele kauoha. Hele aku la laua a noho

orders of Pele. The two proceeded to the lowlands of Puna, in Malamanui, and lived there. When the brothers decided to do this Pele was aware of their action, so she ordered Lonomakua to start the fire. When Kamapuaa saw the fire burning, he chanted these words:

The fire by Lonomakua[57]
Of the woman, Pele.
It is burning in the uplands of Puna,
By the white snow of Maunakea,
The smoke darkens the heaven,
Caused by the loud voiced woman[58] at Pohakea.[59]
It meets there in the heaven,
It is a goddess of many forms,
Of changeable forms.
The eyes are of Lono,
Like unto me the body.
Hawaii is coming for me,
The prophet with many tears.
The forehead of stones is falling,
The sound of the round stones is heard.[60]
The axe with the red binding is striking,[61]
The cry of the birds is heard,
The voice of many tears[62] of Hilo.
Kilauea is consumed by fire,
The sand takes on heat,
It ignites and flies upward,
By the devastation of the goddess.
Puna is darkened by the bitter rain,[63]
Stifling is the smoke from the pit,
The strong offensive smoke of Pele.
My greetings, woman of the pit.

Pele made reply: "Yes, that would have been all right, had you come in peace, then I would have treated you peaceably; but since you have come otherwise, it is only by strength that you can get Pele." Pele then ordered Lonomakua to keep up with the fire; she also ordered the Hiiakas, the Kahoaliis, her uncles and all the gods to keep the fire going. Molten rocks then flew up to heaven; the heaven was as though in flames; the sun looked red and the sky was cloudless. The heat from the fire reached the breast of Kamapuaa and his whole body was encompassed by the fire of Pele; but Kamapuaa was surrounded by his gods, Kuiliaikekaua and others, so he was protected and was not consumed by the fire of Pele. The sun was, however, darkened by the smoke of the woman, and Kilauea was entirely lost from view through the great heat; and this heat extended to the other islands of the group.

Therefore Pele thought that Kamapuaa must be dead, so she caused the fire to be put out, and the fire in Kilauea ceased burning; nothing remained but a few burning spots in the bottom of Halemaumau.

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[57] Lonomakua as Pele's agent.

[58] Pele.

[59] Pohakea, a section of Kilauea.

[60] Thunder is frequently referred to as rolling stones in the heavens.

[61] This, then, would be the accompanying lightning.

[62] Referring to the Hilo rains.

[63] Volcanic eruption.

i kai o Puna, i Malamanui. Ma keia mau hana a na kaikunane, ua ike no o Pele. Nolaila, olelo aku la o Pele ia Lonomakua, e hoa ke ahi. A ike o Kamapuaa i ke ahi a Pele e a mai ana, oli aku la ia penei:

O ke ahi a Lonomakua la,
A ka wahine a Pele,
Ke a ala i uka o Puna,
I ka hau aiai o Maunakea,
I ka uwahi po i ka lani,
A ka wahine leo nui i Pohakea,
Ke halawai la me ka lani,
He akua kino lau,
Kino pahaohao,
O Lono ka maka,
Owau la ke kino,
Ke kii mai nei Hawaii ia'u,
I ke kaula waimaka nui,
Hiolo ka lae o ka pohaku,
Io io ka leo o ka ala,
Kui ke koi aweaweula,
Uwe ka leo o ka manu,
Kā leo waimaka nui o Hilo e!
Pau Kilauea i ke ahi e!
Kunia aku la wela ke one,
Ho'a ke ahi lele i luna,
I ka ai inoino a ke 'kua wahine,
Po Puna i ka ua a ka awaawa,
Pakui i ka uwahi a ka lua,
Hauna i ka uahi a Pele la e,
Aloha ka wahine o ka lua.

Olelo mai o Pele: "Ae he oiaio ia, ina oe i hele mai nei me ka maikai, alaila he maikai ko onei, nolaila, ma ka ikaika e loaa ai o Pele." Kena æ la o Pele ia Lonomakua i ke ahi, na Hiiaka, na Kahoalii, na makuakane, na 'kua a pau loa. Lele ka pohaku i ka lani, paihi luna, owela ka la, kau ao ole ka lewa. Hele ka wela a ke alo o Kamapuaa, puni mai la kona kino i ke ahi a Pele. Aka, o Kamapuaa, ua puni oia i kona mau akua ia Kuliaikekaua. Nolaila, aohe he wela o Kamapuaa i ke ahi a Pele. Aka, ua pouli ka la i ka uwahi a ka wahine, ua nalo wale Kilauea i loko o ke ahi enaena, ua holo ka wela me ka hahana i na moku.

Nolaila, manao o Pele ua make o Kamapuaa, hoopau i ka a ana o ke ahi, a pio iho la ke ahi o Kilauea, koe iho la na momoku i lalo o Halemaumau.

When at last Pele looked, there stood Kamapuaa on Akanikolea, still alive. Again Pele ordered that the fire be rekindled. As soon as Kamapuaa saw the fire was again burning, he called out for his sister, Keliiomakahanaloa, who came up in the form of a small cloud from the south, and when it was directly over the pit of Kilauea, a heavy rain fell which filled the pit until it overflowed, putting out the fire of Pele; and the only things that were saved were the fire making sticks. The hog forms of Kama[64] then descended into the pit of Kilauea until the whole place was overrun with hogs. Kamapuaa then changed himself into the form of a hog, opened wide its mouth, showing its tusks, and swallowed Halemaumau, taking in Pele, her sisters and brothers, and they were kept within his stomach until Pele and the others were almost dead. But when Lonoikiawewaealoha, the fickle god, the love making and unstable god, saw this he put compassion in the heart of Kamapuaa and his gods and Pele and the others were saved, otherwise Pele would have been killed. Shortly after this, Kamapuaa left Halemaumau, whereupon Pele ordered Lonomakua to again start the fire. Lonomakua then took up the two pieces of wood and began rubbing them together[65] and in time the fire was started and the kindling wood was put on, and after a while the pit of Kilauea was again filled. The fire came up until it reached Kamapuaa, who was standing on Akanikolea. He then called for his different supernatural bodies, such as the trees, *olomea, hala,* the *uhaloa* and *amaumau,* and these different things began to grow, shutting off the fire. This battle was maintained for some time, no one gaining a single advantage. After the battle had been maintained for some days Pele and Kamapuaa lived as husband and wife. During this union the two made a compact, dividing Hawaii into two parts; Pele taking three districts, Puna, Kau and Kona, the districts having the most lava rocks; while Kohala, Hamakua and Hilo went to Kamapuaa; these districts being the ones free of rocks. This ended the war between the two.

CHAPTER V.

THE FIFTH BATTLE, BETWEEN KAMAPUAA AND MAKALII.

AFTER the battle between Pele and Kamapuaa had been fought he sailed from Hawaii for Maui; then to Molokai and from there to Oahu. After a short stay in Oahu he continued his journey to Kauai and landed at Kipu. On his way inland he met Limaloa who was proceeding to the home of Kaneiki, a chief and ruler of one of the districts of Kauai, he having in charge several of the ahupuaas of that island. The reason of Limaloa's visit to the home of Kaneiki was to court his two daughters. In this journey Kamapuaa had changed himself back to his human form, handsome and pleasant to look upon. Therefore Limaloa adopted him in reciprocal friendship. While on their way Limaloa said to Kamapuaa: "With your efforts I shall win the two girls as my wives, for I have given them all my possessions, but still I have not been able to win them."

On this journey the two reached Kemano, a spring of good drinking water, and

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[64] Abbreviation of Kamapuaa, a not infrequent habit of the race with their names, not restricted to their stories.

[65] Hia was the term used for rubbing the two sticks *aulima* and *aunaki* together, producing a powder which became ignited by friction.

I nana mai ko Pele hana, e ku aku ana no o Kamapuaa i luna o Akanikolea, aole i make. Kena hou o Pele e hoa ke ahi. Ia wa, kahea o Kamapuaa i ke kaikuahine ona ia Keliiomakahanaloa, he wahi ao uuku, e pii mai ana ma Kona mai. O ka hele ia a kupono i luna o Kilauea, o ka iliki iho la no ia o ka ua, piha o Kilauea a hanini, pio ke ahi a Pele. A koe i ka aunaki me ka aulima. Iho na kino puaa o Kama, piha o Kilauea. O ko Kamapuaa kino maoli. Hamana ka waha, keke na niho, komo o Halemaumau i loko o ka waha, komo o Pele me na kaikaina, na kaikunane i loko, kokoke e make o Pele ma. O ke 'kua malimali, o Lonoikiaweawealoha, holo lua kona manao, hookomo i ke aloha ia Kamapuaa a me na 'kua ona. Pakele ai o Pele mai make ia Kamapuaa ia kaua ana. Nolaila, haalele o Kamapuaa ia Halemaumau. Kena ae la o Pele ia Lonomakua, ke ahi. Hi'a iho la ke ahi a a no loko o ka aunaki, pulupulu iho la a a, hoa ia iho la a piha hou o Kilauea; pii mai la ke ahi a loaa o Kamapuaa i luna o Akanikolea. Kuu iho la o Kamapuaa i na kino lau ona, oia ka laau, ke olomea, ka hala, uhaloa, ke amaumau, pela laua i kaua ai a loihi ka manawa. Aole i pio, aole i pio. Mahope o keia kaua ana, noho a kane, a wahine iho la laua. Iloko o ia noho ana, ua mahele ia o Hawaii no laua, penei ke ano: Ekolu ia Pele, o Puna, o Kau, o Kona, he mau aina a loa lakou. O Kohala, o Hamakua, o Hilo, no Kamapuaa ia, aohe aa o keia mau aina ekolu. Pela i pau ai ke kaua ana.

MOKUNA V.

Kaua Alima a Kamapuaa me Makalii.

Mahope o ke kaua ana o Kamapuaa me Pele, holo mai la ia mai Hawaii mai a Maui, a Molokai, a Oahu nei. Mai Oahu aku a pae ma Kipu, i Kauai. Halawai mai la me ia o Limaloa, e hele ana i kahi o Kaneiki, he 'lii, a he aimoku, ia ia kekahi mau ahupuaa o Kauai. O ke kumu o ko Limaloa hele ana i laila, o na kaikuahine o Kaneiki. Ma keia hele ana he kino kanaka ko Kamapuaa, he ui, a he maikai ke nana aku. Nolaila, hoaikane o Limaloa ia ia. Ia laua e hele ana ma ke ala loa, i aku o Limaloa ia Kamapuaa: "O oe ka mea e loaa ai a'u wahine, nokamea, ua pau loa kuu waiwai ia laua, aohe nae he loaa iki."

Ma keia hele ana, hiki aku la laua i luna o Kemamo he punawai e inu ia, ua paa

there found a woman sitting over the spring covering it up. Kamapuaa asked for a chance to get a drink, but the woman refused, saying there was no water. At this Kamapuaa took up the woman and threw her over the cliff[66] and the two then quenched their thirst. From this place they continued on until they arrived at Kilohana. Just below this place was a valley overgrown with kukui trees and in this valley two girls were gathering kukui nuts; these were the Limaloa girls. Kamapuaa said to his companion: "Say, Limaloa, are not those girls your sweethearts?" "Yes," answered Limaloa. Kamapuaa then chanted this mele:

Kipu is quite a little cliff, that is being traveled,
The distance to Makuaiki has not been spanned,
And I have not yet trodden its length,
Nor have I walked its width.
It is a double cliff, high and lofty,
To Mauea that is at the top.
The voice of man is at the top,
The voice of Kaiwikui is at the bottom.
Where it is pleading to the cliff of Mahukona,
For such is Kona.
Kona the small, Kona the large.
For such is man when in love,
He is overcome with love, he is ill at ease,
Ill at ease, as the women by the cliff,
Kukuiahinahina together with Kukuiahalua.
The red bosom and the white bosom,
The daughters of Kaneiki,
What are the two doing here?
Whiling away time in the uplands,
Making love. Our greetings to you two.

The two girls replied: "How can there be any love when we have not lived together?" The two, however, invited Kamapuaa and Limaloa to come and sit with them. Shortly after this the two girls sent a man to tell Kaneiki of their wish to make this man [Kamapuaa] their husband.

When Kaneiki heard the wish of his daughters, he said to the man: "You go back and tell the young chiefesses that their brother has made an oath that they shall marry no other husband except Kamapuaa. If, however, this man is Kamapuaa himself then they can marry him." Continuing, Kaneiki said to the man: "You go back to where they are and bring them all here that they may partake of food." After the man had gone on his way, Kaneiki prepared food and meat for the strangers. When Kamapuaa and Limaloa arrived, they were invited to sit down and partake of some food. Limaloa ate as any other human being, but Kamapuaa ate like a hog. After these events they lived together for several days.

Kaneiki at this time was at war with Makalii[67] and on setting out to battle one day, he was defeated. Kaneiki went forth the second time to war but he was again

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[66] Summary treatment for a discourteous act.

[67] The same Makalii that had escaped alone on several occasions to tell Olopana of his defeat.

nae i ka wahine ka waha i ke pani. Ninau aku o Kamapuaa i ka wai e inu, hoole mai ka wahine, aohe wai. Lalau o Kamapuaa i ka wahine, kiola i ka pali, inu iho la laua a hele aku la a hiki i Kilohana. Malalo o laila, he awawa kukui, a he mau wahine e ohi hua kukui ana, oia na wahine a Limaloa.

I aku o Kamapuaa: "E Laimaloa! O au wahine paha keia?" "Ae," pela mai o Limaloa. Kau aku la o Kamapuaa i ke oli, penei:

He wahi pali iki hoi o Kipu e hele ia nei,
Aole i anana ia ka loa o Makuaiki,
Aole hoi au i hele i ka loa,
Aole hoi i hele i ka laula,
He pali kui, e hono, e waha,
I Mauea la e! aia i luna,
Aia i luna ka leo o ke kanaka,
Aia i lalo ka leo o Kaiwikui,
Ke ualo la i ka pali o Mahukona.
E laa o Kona e!
O Kona iki, o Kona nui,
E laa ke kanaka i ke aloha e!
Ua loaa i ke aloha, ke haa mai la,
Haa la, haa na wahine i ka pali,
O Kukuiahinahina laua o Kukuiahalua,
O Aloula laua o Alokea.
Na Kaikuahine o Kaneiki e!
E aha ana la laua nei e!
E walea nei, o ka uka nei la,
Hoalohaloha wale, aloha.

I mai na wahine: "Aia hoi ke aloha a ua noho pu." Kahea mai la na wahine ia laua nei. Iho aku la laua a hiki, noho pu iho la me na wahine. Hoouna aku la na wahine i ke kanaka, e hai aku ia Kaneiki i ko laua makemake i keia kanaka i kane na laua.

A lohe o Kaneiki, olelo mai la i ke kanaka, e hoi oe a olelo aku i na 'lii wahine: "Ua hoohiki ke kaikunane o olua o Kamapuaa ka olua kane, aka, ina nae o Kamapuaa ia, moe ia." Kauoha aku la o Kaneiki i ke kanaka: "E hoi oe a hiki, e alakai mai i ka hale nei e ai ai." A hala ke kanaka, hoomakaukau iho la o Kaneiki i ka ai a me ka ia na Kamapuaa. A hiki o Kamapuaa me Limaloa, kena aku la e ai, ai iho la laua. O Limaloa, he ai a kanaka kana, o Kamapuaa hoi, he ai a puaa kana. Mahope o laila, noho iho la lakou he mau la.

Hele o Kaneiki e kaua me Makalii, hee mai la o Kaneiki ia Makalii. Elua kaua

beaten by the forces of Makalii. At these repeated defeats of their father, the two girls of Kamapuaa wept at the prospect of their coming death by Makalii. Kamapuaa, however, did nothing but sleep in the house; he never went about anywhere, nor did any work; all he did was sleep.

RELATING TO MAKALII.

This Makalii was none other than the Makalii who escaped from Oahu and ran to Kauai, during the battle between Olopana and Kamapuaa, that took place at Waianae, as already spoken of. Upon the arrival of Makalii on Kauai, he became the king of that island and all the people of Kauai served under him.

When Kamapuaa awoke from his sleep, the girls said to him: "How strangely you behave! Here you do nothing but sleep while our father and ourselves were almost slain today, and you would not have known of it." Kamapuaa replied: "Let me go out and fight this Makalii, while you people remain at home. You must not follow me." Kaneiki answered: "Yes, you can go." Kamapuaa then asked of Kaneiki: "Have you seen a large stick of wood anywhere, or heard of the whereabouts of one?" Kaneiki replied: "There is a large stick, it is in the uplands of Kahikikolo." Several men were then sent to cut and bring the log home. As soon as it was brought home, Kamapuaa took it up and went off to do battle with Makalii, while Kaneiki and Limaloa followed behind. When Kamapuaa arrived on the heights of Kahoaea, he met Ahuli, one of Makalii's warriors. Upon meeting this man, Kamapuaa challenged him to strike. Ahuli then lifted his war club and aimed a blow at Kamapuaa, but Kamapuaa warded off the blow with the point of his log, Kahikikolo, sending the club of Ahuli flying from his hands. When Ahuli saw that he was without his club, he turned and started to run off; but Kamapuaa struck at him with his club and killed him.

After the death of Ahuli, Kanakea stood up, also a great warrior. He came on up and struck at Kamapuaa with his war club; but before the club struck Kamapuaa, Kamapuaa warded it off with the butt end of the log, sending the club of his opponent flying from his hands. At this Kanakea ran to hide under the aalii.[68] Kamapuaa then took up his club and struck at Kanakea, killing him on the spot.

After his death, Omaumaukioe and Owalawalaheekio came up. Both of these men were skillful in the art of throwing the spear. Kamapuaa challenged them saying: "Throw your spears at me." The two then threw their spears at Kamapuaa, who dodged, both spears missing their mark. The two then started to run off and before Kamapuaa could get at them they were out of sight.

After these two, Makalii came. When Kamapuaa saw him coming, he said to Kaneiki and Limaloa: "This fellow Makalii will simply run away." Kaneiki and Limaloa replied: "Makalii is a brave soldier and will not run away." Kamapuaa repeated: "He will run away. Just by my chant alone he will run." Kamapuaa then chanted:

How beautiful is the face of the cliff!
Looking as though hewed into ridges,
The cliff of Kualele
Flies,[69] perchance it will fly.

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[68] Aalii (*Dodonaea viscosa*), a medium-sized, common forest tree of hard-grained, dark wood.

[69] This is a play on the latter part of Kualele, a practice common to chants and meles; a poetic license.

ana me Kaneiki, hee ia Makalii. Nolaila, uwe na wahine a Kamapuaa i ka make ia Makalii. O Kamapuaa hoi, e moe ana no i ka hale, aole hele, aohe hana, o ka moe ka hana.

NO MAKALII.

Oia no kela Makalii i holo ai mai Oahu aku nei, iloko o ke kaua a Olopana me Kamapuaa, i olelo ia ma ke kaua ana a Olopana a me Kamapuaa ma Waianae. Eia nae, ua lilo ia i alii no Kauai ia wa, a malalo mai ona na kanaka o Kauai, pela i alii ai o Makalii.

A ala o Kamapuaa, olelo aku na wahine: "Kupanaha oe, o ka moe no kau, a o ka makuakane o kakou mai make, o maua no hoi mai make, ina la aole oe e ike." I aku o Kamapuaa: "Owau ke hele e kaua me Makalii, a o oukou hoi e noho, mai hele oukou." Ae mai o Kaneiki: "Ae, o oe ke hele." Ninau aku o Kamapuaa ia Kaneiki: "Aohe au laau nui i ike ai, a i ole, i lohe ai?" "He laau no aia ia i uka o Kahikikolo." Kii aku la na kanaka he lehulehu, a ooki a moku, lawe mai la me ke kauo a hiki i kai. Lalau iho la o Kamapuaa, a hele aku la, hahai aku la o Kaneiki me Limaloa, mahope o Kamapuaa. A hiki o Kamapuaa i luna o Kahoaea halawai laua me Ahuli, he koa no Makalii. Olelo aku o Kamapuaa haua hoi. Hahau o Ahuli i luna o Kamapuaa i ka laau palau. E hue ae ana o Kamapuaa i ka welau o Kahikikolo, lele ka laau a Ahuli i kahi e. Ike o Ahuli aohe ana laau, holo aku, e hahau aku ana o Kamapuaa i ka laau make o Ahuli.

A make o Ahuli, ku ana o Kanakea, he koa no, hele mai la a hahau i kana laau i luna o Kamapuaa, e peku ae ana o Kamapuaa i ke kumu o Kahikikolo, lele ka laau i kahi e. Holo o Kanakea e pee malalo o ke aalii. E uhau aku ana o Kamapuaa i ka laau, make loa o Kanakea.

Mahope ona o Omaumaukioe, a me Owalawalaheekio, he mau koa akamai i ka oo ihe. I aku o Kamapuaa: "Pahua hoi ka ihe." E pahu mai ana laua ala elua i na ihe, e alo ae ana o Kamapuaa, hala, e holo aku ana laua ala, nalowale loa.

Mahope o laua ku ana o Makalii. I aku o Kamapuaa ia Kaneiki laua o Limaloa, he kanaka holo wale keia o Makalii. I aku o Kaneiki me Limaloa: "He koa o Makalii, aole holo ana." Olelo aku o Kamapuaa: "Holo no, i kuu mele no auanei la holo o Makalii." Oli aku la o Kamapuaa.

Nani kua ka pali,
Me he mea ala i kalai ia a nihoniho,
Ka pali o Kualele la e!
Lele, lele paha e!

Makalii then chanted back, stating that he was a warrior of Kauai and that he did not know Kamapuaa, saying:

I am Makaliikuakawaiea,[70]
The possessor of this land.
I have the uplands, I have the lowlands.
I have the lands within, I have the lands below.
As I strut as a warrior,
The small men follow
When I journey, the great soldier
Of Kauai.
What is your name?
Does it compare with mine?

Kamapuaa chanted back his reply to Makalii:

The turtle jumps to the sea below,
And holds onto the face of the rock,
In the sea it listens.
The native son of Kaena,
Perchance he will run. My greetings to you.

Makalii replied to Kamapuaa: "How handsomely you do chant my name! If I kill Kaneiki this day, I will save you." At these words Kamapuaa was made very angry, so he chanted of the several opponents met by him in battle, at the same time giving their names.

Thou at Naipuni in the calm
Of Owela the isle.
The land was willed to the parents,
To the father,
To the mother,
To the older brother,
To the grandmother,
To the priest Lonoaohi.
He went all alone in the going,
Who followed after Kapomailele,
He traveled along the border of Kahiki.
The battle at Ahuku was won,
The battle at Ahumoe was routed.
The battle in which Olopana was defeated,
The battle in which Pohuehue was routed.
The battle in which Mahiki was defeated,
The battle in which Popoki was routed.
The battle in which Ohiki was defeated,
The battle in which Aleale was routed.
The battle in which Pipipi was defeated,
The battle in which Aoa was routed.
The battle in which Lepokolea was defeated,
The battle in which Palahalaha was routed.
The battle in which Akiaki was defeated,
The battle in which Loloa was routed.
The battle in which Paoolakei was defeated,
The battle in which Paookauwila was routed.
The battle in which Alamihi was defeated,
The battle in which Aama was routed.
The battle in which Kuapaa was defeated,
The battle in which Naka was routed.
The battle in which Opihi was defeated,
The battle in which Heepali was routed.
The battle in which Lipoa was defeated,
The battle in which Limukohu was routed.
The battle in which Ina was defeated,
The battle in which Haukeuke was routed.
The battle in which Olali was defeated,
The battle in which Oopukai was routed.
The battle in which Hinalea was defeated,
The battle in which Weke was routed.
The battle in which Opule was defeated,

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[70] First use of this name in full, probably through his higher rank and claiming possession of Kauai. As an epithet it embodies nothing complimentary.

Oli mai o Makalii ma ke mele, me kona hai mai ia ia he koa no Kauai, a me kona ike ole ia Kamapuaa:

O Makaliikuakawaiea au
He kaha ku wau no keia aina,
Ia'u o uka, ia'u o kai,
Ia'u o nae, ia'u o lalo,
No'u ka hele no ke koa,
Hele ka oha mahope,
Ka hele au a ke koa nui,
O Kauai nei la e!
Owai kou inoa?
E like me a'u nei la?

Oli aku o Kamapuaa i kana oli ia Makalii:

Lele ae la ka honu a kai,
Kipu iho la i ke alo o ka ala e!
A ke kai hoolono e!
Ke kupa o Kaena la!
Holo paha, aloha e.

I aku o Makalii ia Kamapuaa: "Akahi ka lea o kuu inoa ia oe, ina hoi e make o Kaneiki ia'u i keia la, o oe ka'u e hoola ai." Ma keia olelo a Makalii ua puni o Kamapuaa i ka huhu ia wa. Nolaila oli aku la ia ma ke mele i na hoa kaua ona, me ka hai i na inoa o lakou:

O Naipuni oe a ka maia,
Ia Owela ka moku,
Kauoha ka aina i na makua,
I ka makuakane,
I ka makuahine,
I ke kaikuaana,
I ke kupunawahine,
I ke kahuna ia Lonoaohi,
Oia wale no ia i ka hele ana,
I hahai i ka mai o Kapomailele,
Hele ae nei oia ma kukulu o Kahiki,
Make ke kaua i ke Ahuku,
Hee ke kaua i ke Ahumoe,
Make ke kaua ia Olopana,
Hee ke kaua ia Pohuehue,
Make ke kaua ia Mahiki,
Hee ke kaua ia Popoki,
Make ke kaua ia Ohiki,
Hee ke kaua ia Alealea,
Make ke kaua ia Pipipi,
Hee ke kaua ia Aoa,
Make ke kaua ia Lepokolea,
Hee ke kaua ia Palahalaha,
Make ke kaua ia Akiaki,
Hee ke kaua ia Loloa,
Make ke kaua ia Paoolakei,
Hee ke kaua ia Paookauwila,
Make ke kaua ia Alamihi,
Hee ke kaua ia Aama,
Make ke kaua ia Kuapaa,
Hee ke kaua ia Naka,
Make ke kaua ia Opihi,
Hee ke kaua ia Heepali,
Make ke kaua ia Lipoa,
Hee ke kaua ia Limukohu,
Make ke kaua ia Ina,
Hee ke kaua ia Haukeuke,
Make ke kaua ia Olali,
Hee ke kaua ia Oopukai,
Make ke kaua ia Hinalea,
Hee ke kaua ia Weke,
Make ke kaua ia Opule,

The battle in which Uhu was routed.
The battle in which Mano was defeated,
The battle in which Malolo was routed.
The battle in which Piopio was defeated,
The battle in which Lelepo was routed.
The battle in which Auau was defeated,
The battle in which Kauleinaha was routed.
The battle in which Honunui was defeated,
The battle in which Honuiki was routed.
The battle in which Kumunuiaiake was defeated,
The battle in which Niuloaihiki was routed.
The battle in which Moananuikalehua was defeated,
The battle in which Kaeohoku was routed.
The battle in which Kaeholalo was defeated,
The battle in which Nalukua was routed.
The battle in which Nalualo was defeated,
The battle in which Alei was routed.
The battle in which Alemoe was defeated,
The battle in which Keaumiki was routed.
The battle in which Keauka was defeated,
The battle in which Ahuikukanaloa was routed.
The battle in which Laumaiakewili was defeated,
The battle in which Laumaiakenahae was routed.
The battle in which Kupalii was defeated,
The battle in which Kanaunaumamaawa was routed.
The battle in which Mokumokupoo was defeated,
The battle in which Namakaokahai was routed.
The battle in which Kuilioloa was defeated,
The battle in which Koea was routed.
The battle in which Lonokaeho was defeated,
Kahikiku became mine.
I married the daughter of Kowea,
Kekaihaakuloulani,
Within Puokooko.
Koo of Wainanauli.
There was the sleeping house.
My father-in-law constrained me
To stay and enjoy the result of our labor.
You cannot restrain the hog
For I am going to put out
The fire from the time unknown (darkness);
You cannot quench the fire,
It is the fire of the goddess,
Pele the great creator of isles.[71]
Traveling to Kauanahunahu is quite a distance.
By the fire, the hair of the hog was consumed.
The fetor of which reaches the group,
Smoke and heat covered the land,
Vanquished were the Oahu chiefs by me.
Olopana was hit by the rays of the small sun;
Olopana was killed by the great sun.
He was food for the pebbles,
He was food for the moi (fish),
He was food for the nananuu,[72]
The sacred images in front were partakers;
Possession of Oahu was mine.
The younger brother died from self-destruction;
He was placed on the shelf of Keluea.
The land was taken away
By Iouli, by Iomea,
By the family of Paikaua,
Of Pueonuiokona,
Of Kahonunuimaeaea,
Of Kahonuikipooiki,
Of Kapaemahu from Wakea.
The parents were sent away, they fled to Kauai,
A province belonging to Kama,
A leap[73] from Oahu.
Such art thou, Makaliinuikuakawaiea,
Be careful, my lehua flower, Makalii.[74]
I am ascending, going up.
I am picking it, picking it.
I am passing them round, dividing them,
Take of my white lehua, O Makalii.
I am descending, going down.
I am selecting [the choice ones], selecting.
I am plucking them [from the stem], plucking them.
I am biting them [with the teeth], biting them.
I am braiding [them], braiding them.
I am stringing [them], stringing [them].
I am completing it, completing it.
I have finished it, finished it.
I am wearing it, wearing it.
I am off with it, off with it.
I have snatched it, snatched it.
The sea is despoiling the sands of Akelekele.
The sea of Hanalei has become tempestuous, tempestuous.
The sea of Haena is shallow,
The sea of Kalalau breaks over,
The sea of Milolii is very quiet,

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[71] Aimoku is rendered creator of the isles rather than devourer, as connected with volcanic origin.

[72] Nananuu, the place of offering in the temple, as was experienced at the heiau of Kawaewae, where the tables were turned on Olopana.

[73] Mahiki in the sense used here is thought to mean a leap, to indicate the proximity of the two islands, rather than Kauai being pried from Oahu.

[74] Kamapuaa here warns Makalii that he is an easy mark.

Hee ke kaua ia Uhu,
Make ke kaua ia Mano,
Hee ke kaua ia Malolo,
Make ke kaua ia Piopio,
Hee ke kaua ia Lelepo,
Make ke kaua ia Auau,
Hee ke kaua ia Kauleinaha,
Make ke kaua ia Honunui,
Hee ke kaua ia Honuiki,
Make ke kaua ia Kumunuiaiake,
Hee ke kaua ia Niuloaihiki,
Make ke kaua ia Moananuikalehua,
Hee ke kaua ia Kaeohoku,
Make ke kaua i Kaeholalo,
Hee ke kaua ia Nalukua,
Make ke kaua ia Nalualo,
Hee ke kaua ia Alei,
Make ke kaua ia Alemoe,
Hee ke kaua ia Keaumiki,
Make ke kaua ia Keauka,
Hee ke kaua ia Ahuikukanaloa,
Make ke kaua ia Laumaiakewili,
Hee ke kaua ia Laumaiakenahae,
Make ke kaua ia Kupalii,
Hee ke kaua ia Kanaunaumamaawa,
Make ke kaua ia Mokumokupoo,
Hee ke kaua ia Namakaokahai,
Make ke kaua ia Kuilioloa,
Hee ke kaua ia Koea,
Make ke kaua ia Lonokaeho la e!
Puni o Kahiki ku,
Moe maua me ke kaikamahine a Kowea,
Me Kekaihaakuloulani,
Iloko o Puokooko,
O Koo o Wainanauli,
Ilaila ka hale moe,
Kaohi mai ka makuahunowai,
E noho e ai i ka luhi o kaua,
Aole e paa ka puaa ia oe,
Ke kii nei au e kinai,
I ke ahi a ka po,
Aole e pio ke ahi ia oe,
He ahi na ke 'kua wahine,
Na Pele nui aimoku,
Hele aku he loa Kauanahunahu,
Na hua e ke ahi pau ka hulu puaa,
Ku ka hohono i na moku,
Ua wahi a wela ka aina,
Wela ka ulu Oahu, ia'u,
Pa Olopana i ka la iki,
Make Olopana i ka la nui,
Ai na ka iliili,
Ai na ka moi,
Ai na ka nananuu,
Ai na kii kapu o mua nei la,
Puni Oahu nei ia'u.
Kaawe ke kaikaina la make,
Kau i ka haka a Keluea,
Lawe ae ka aina la lilo,
E Iouli, e Iomea,
E ka ohana a Paikaua,
A Pueonuiokona,
A Kahonunuimaeaea,
A Kahonuikipooiki,
A Kapaemahu o Wakea.
Kipaku ia na makua lele i Kauai,
O ka mamala hoi a Kama,
I Mahiki mai Oahu mai,
Oia oe e Makaliinuikuakawaiea,
E o oe, ka'u lehua la e Makalii,
Ke pii la la, ke pii la,
Ke ako la la, ke ako la,
Ke puunaue la la, ke puunaue la,
O aku ka'u lehua kea la e Makalii,
Ke iho la la, ke iho la,
Ke wae la la, ke wae la,
Ke ako la la, ke ako la,
Ke aki la la, ke aki la,
Ke uo la la, ke uo la,
Ke kui la la, ke kui la,
Ke lawa ala la, ke lawa ala,
Ke paa ala la, ke paa ala,
Ke lei la la, ke lei la,
Ke lawe la la, ke lawe la,
Ke hao la la, ke hao la,
Ke hao la ke hai i ke one o Akelekele,
Kaikoo Hanalei e! Kaikoo,
Kai kuaau o Haena,
Kai poi o Kalalau e,
Kai ne halaole ko Milolii,
Lele ae la ka huna a ke kai i luna,
A ke kai kuike i ke alo o ka ala,

The spray of the sea flies up,
Revealing the side of the blue rock,
The wave which places the stone.
Then will my wind-form appear,
Kukeaoiki, Kukeaonui,
Kukeaoloa, Kukeaopoko,
Kukeaonuimihamihaikalani.[75]

The heaven is raging, the heaven is furious,
The heaven is furious because of thee,
Makaliinuikuakawaiea.
Your land is routed in the morning,
Makaliinuikuakawaiea,
The whole of Kauai has become mine, the whole.

When Makalii heard this chant by Kamapuaa, he repented within him, because of his coming fate. He was made certain now that this person was none other than Kamapuaa; so he humbly questioned Kamapuaa in a chant, saying:

Are you then, Haunuu,
Haulani, the great shark,
Kaalokuloku, a question?
Is this your name? Make answer.

Kamapuaa then replied: "Yes, it is I, Kama."

Makalii said to Kamapuaa: "Defeated, there is no way of escape; no place in the uplands, no place in the lowlands, no place toward the east, no place underneath, not even a bunch of grass for me to hide in. I am your captive, Kama." Kama made answer "You will not be killed if you are able to chant one of the meles in my honor." The reason why Kama requested a mele was because he was angry at Makalii on account of the haughty expression used: "How handsomely you chant my name! If I kill Kaneiki this day, I will save you."

Makalii replied: "It is when a person is still in his mother's womb that he should know how to chant a mele." Kamapuaa said with some heat: "Can't you think of one?"

Because of this persistency, Lonoikiaweawealoha (one of Kamapuaa's deities) took compassion on Makalii and taught him one of the chants in honor of Kamapuaa. After learning the mele, Makalii chanted it to Kamapuaa, and at the conclusion Makalii asked: "What of me?" Kamapuaa replied: "You shall not be saved because of this one mele; you must chant another one." Makalii again chanted, giving all the meles of Kamapuaa, at the conclusion of which Makalii was spared by Kamapuaa. By this release of Makalii he requested of Kamapuaa that he be given a piece of land for himself and his people. Kamapuaa then said to him: "You must go to Kahiki and live with Koea." Makalii replied, saying: "No, I will never live there, for I will have to cross so many seas." "Go to Hawaii then and live with Pele." "I will not be able to live with her." "Go to Oahu and live with Kekeleiaiku and Kamaunuaniho." "I will never be able to live there." "Go up to the mountains then and live where the *ti*, the *pala*, the *mau*, and *hapuu* are plentiful." Makalii then replied: "Yes." He then proceeded to the mountains and there he made his home and lived with all his people.

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[75] Names indicative of various cloud formations, the latter "a large cloud standing close to the heavens."

A ke kai hoomoe i ke alo o ka pohaku,
E hiki mai auanei kuu kino makani,
O Kukeaoiki, o Kukeaonui,
O Kukeaoloa, o Kukeaopoko,
O Kukeaomihamihaikalani,
Kaiehu ka lani, ehuehu ka lani,
Ehuehu ka lani ia oe la e!
E Makaliinuikuakawaiea,
Hee ko aina i ke kakahiaka,
E Makaliinuikuakawaiea la,
Puni Kauai nei ia'u la e, puni.

A lohe o Makalii i keia oli a Kamapuaa, mihi iho la ia i kona make. Maopopo iho la ia ia o Kamapuaa keia, nolaila, ninau mai la ia ia Kamapuaa ma ke oli penei:

O oe no ka na e Haunuu,
E Haulani, ka mano nui,
E Kaalokuloku, e ui e?
O kou inoa ia? E o mai.

Ae mai o Kamapuaa: "Ae owau no, o Kama."

I aku o Makalii i mua o Kamapuaa: "Make, aohe wahi e ola ai, aohe uka, aohe kai, aohe nae, aohe lalo, aohe opu weuweu e pee iho ai, ua make ia oe e Kama." I aku o Kama: "Aole oe e make, ke loaa kekahi mele o'u ia oe." No ka huhu o Kama ke kumu o keia olelo ana i mele, no kela huaolelo a Makalii, i pane kikoi mai ai, penei: "Lea maoli kuu inoa ia oe, ina i make o Kaneiki ia'u i keia la, o oe ka'u e hoola."

Pane aku o Makalii: "Iloko paha o ka opu o ka makuahine loaa ke mele." Olelo aku o Kamapuaa me ka huhu: "Aole no ka e noonoo iho kou opu?"

Ia wa, aloha iho la o Lonoikiaweawealoha ia Makalii (oia kekahi akua o Kamapuaa), a'o iho ia i na mele inoa o Kamapuaa. Oli aku la o Makalii i ke mele o Kamapuaa, a kuu iho la. Ninau aku la o Makalii: "Pehea au?" Olelo mai o Kamapuaa: "Aole oe e ola i ke mele hookahi, aia elua mele." Oli aku la o Makalii i na mele a pau loa o Kamapuaa, a pau ia, alaila ola o Makalii ia Kamapuaa, aole i make. Ma keia ola ana o Makalii, nonoi aku la ia ia Kamapuaa i wahi nona e noho ai me kona mau kanaka. Olelo mai o Kamapuaa: "Kahiki oe me Koea e noho ai." Hoole aku o Makalii: "Aole au e ola i laila, he nui na kai a'u e holo ai." I Hawaii hoi ha me Pele, e noho ai." "Aole au e ola i laila." "I Oahu hoi ha me Kekeleiaiku a me Kamaunuaniho." "Aole no wau e ola i laila." "I uka hoi ha oe o ke kuahiwi e noho ai i kahi nui o ke ki, o ka pala, o ke mau, o ka hapuu." "Ae," aku o Makalii. Hoi aku la ia me kona mau kanaka i ke kauhiwi e noho ai.

CHAPTER VI.

Relating to Kahikiula and Kahikihonuakele.

After Makalii had departed from the presence of Kamapuaa, up came Kahikiula,[76] the father of Kamapuaa, a great warrior. When Kamapuaa saw his father his love for him began to well up within him and so he said to Kaneiki: "There is your man." Kaneiki replied: "He is a powerful man and a great warrior." Kamapuaa said: "If he is such a great warrior he would have retained possession of his own land, Oahu, and some one else would not have acquired it."

Kahikiula then faced Kaneiki and without so much as a warning Kaneiki fell on Kahikiula with his war club and struck him to the ground. As he fell Kaneiki jumped on him to make sure of his death, but Kamapuaa spoke up: "Let me finish him, you go on forward." Kamapuaa then said to Kahikiula:[77] "Say, you are almost dead." "Yes, I am almost dead; the young man struck me but once and I am laid low." Kamapuaa again said: "You look as though you were my father and that I was your son." Kahikiula replied: "I have no other child,[78] but one, that is Kahikihonuakele."[79] Kamapuaa said to him: "Crawl from here until you meet Makalii and the others in the mountains and there make your home."

After the departure of Kahikiula, up came Kahikihonuakele, the oldest brother of Kamapuaa. At sight of the new arrival, Kamapuaa said to Limaloa: "There is your man." Limaloa replied: "I shall be killed for he is a young man." Kamapuaa replied: "It is because I know he is not strong is the reason why I ask that you take him." Limaloa then stood up facing Kahikihonuakele and struck him with his club, felling him to the ground. Limaloa then jumped on his opponent to make sure that he was dead, but Kamapuaa spoke up: "Go on forward, I will finish him." After Limaloa had departed, Kamapuaa took hold of Kahikihonuakele and worked over him[80] until he was restored to consciousness, when Kamapuaa said to him: "You are helpless; one stroke of the young man's club laid you low. You look as though you were my older brother, and I your younger brother." Kahikihonuakele replied: "I have no other younger brother. My two younger brothers[81] are dead. One was killed by Pele and the other hung himself." Kamapuaa said to Kahikihonuakele: "Crawl from here until you find Makalii and the others."

After this Kaneiki and Limaloa returned, when Kamapuaa said to them: "There is one great conflict yet to be had; it will be against a woman, so we must therefore run away and save ourselves." The woman spoken of by Kamapuaa was Hina, their own

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[76] The early part of this story locates this person with Olopana in Koolau, Oahu.

[77] Kahikiula, father of Kamapuaa, a reason for shielding him from certain death at the hand of his antagonist, as also to test him for recognition.

[78] This denial was probably based on the supposed death of Kamapuaa in the encounter with Pele.

[79] This is the first mention of the demigod having a brother. Kahikihonuakele, lit., muddy foundation foreign land.

[80] Reviving his brother by the lomilomi process, a rubbing, pressing method to relieve pain and bruises.

[81] Further insight in Kamapuaa's family history. The failure of father and brother and subsequently the mother to recognize him shows he had assumed a form which they were unfamiliar with.

MOKUNA VI.

NO KAHIKIULA A ME KAHIKIHONUAKELE.

A HALA o Makalii mai ke alo aku o Kamapuaa, ku ana o Kahikiula, ka makuakane o Kamapuaa. He koa ia, hu mai ke aloha o Kamapuaa nona. Kena aku la o Kamapuaa ia Kaneiki: "Kau kanaka hoi." I mai o Kaneiki: "He ikaika kela, he koa." I aku o Kamapuaa: "Ina hoi ha ke koa, paa kona aina o Oahu, aole e lilo ia hai."

Ku iho la laua me Kaneiki, hoomoe iho ana o Kaneiki i ka laau i luna o Kahikiula haule o Kahikiula, i lalo. Lele iho o Kaneiki e hoomake loa, pane aku o Kamapuaa: "E! na'u e hoomake, hele aku i mua." Olelo iho o Kamapuaa ia Kahikiula. "E! make e!" "Ae, make, hookahi no ka laau a ka ui o ka make no ia." "Me he makuakane la oe no'u, a me he keiki la wau nau." I mai o Kahikiula: "Aohe a'u keiki e ae, hookahi wale no o Kahikihonuakele." I aku o Kamapuaa: "Maanei e kolo aku ai a loaa o Makalii ma i ke kuahiwi, i laila e noho ai."

A hala o Kahikiula, ku ana o Kahikihonuakele, ka mua loa o Kamapuaa ma. Kena aku la o Kamapuaa ia Limaloa: "Kau kanaka hoi." I mai o Limaloa: "E make auanei au he kanaka ui kela." I aku o Kamapuaa, no kuu ike i ka ikaika ole, nolaila au i olelo aku la ia oe." Ku iho la o Limaloa me Kahikihonuakele a hahau laau, hina iho la o Kahikihonuakele i lalo. Lele iho o Limaloa e hoomake loa, pane aku o Kamapuaa: "E hele aku i mua, na'u e hoomake aku." A hala o Limaloa i mua, lalau iho la o Kamapuaa ia Kahikihonuakele, a lomilomi iho la, a pohala ae la. Olelo iho o Kamapuaa: "Make ea. Hookahi no ka laau a ka ui waiho i lalo." I iho o Kamapuaa: "Me he kaikuaana ala oe no'u, a me he kaikaina ala au nou." I mai o Kahikihonuakele: "Aole o'u kaikaina e ae, ua make ko'u mau kaikaina. O kekahi make ia Pele, o kekahi ua kaawe." I aku o Kamapuaa ia Kahikihonuakele: "Maanei aku e kolo ai a loaa aku o Makalii ma." Mahope o laila, hoi mai la o Kaneiki laua o Limaloa. I aku o Kamapuaa: "E, hookahi kaua ikaika i koe, he kaua wahine ia, no laila, e holo kakou i pakele." O keia wahine a Kamapuaa e olelo nei, o Hina no, o ka makuahine ponoi no o lakou. A holo o Kaneiki laua

mother.[82] Kaneiki and Limaloa then started to run off. The reason why Kamapuaa ordered these two to run was because he took pity on his mother, Hina.

Because Kamapuaa made use of the stick of wood called Kahikikolo as his war club, he was named "Kaneiki's-son-in-law-with-the-great-club."

Some time after this Kamapuaa left his wives and his father-in-law, Kaneiki, and set out to Kalalau to pay his parents a visit, for at this time Kahikiula and Hina were the recognized rulers of the whole island of Kauai. Fish had been caught at Kalalau; Wailinuu was their head fisherman. When Kamapuaa was nearing his parents' place of abode, he tarried at a woman's home. While living there, news of plentiful fish reached him.

CHAPTER VII.

How the Parents Failed to Recognize Kamapuaa, Which Action Almost Cost Them Their Lives.

When Kamapuaa arrived where Wailinuu, his parents' fisherman was with the canoe of fish, he leaned on the edge of the canoe and asked: "Give me some fish? If you withhold it you will be killed. Death shall be your portion today and maggots tomorrow." Wailinuu made reply: You are asking for two things: the request for some fish and my death." Kamapuaa again asked: "Give me some fish." Wailinuu replied: "Why don't you dive down into the sea for some." Kamapuaa then ordered one of his companions to proceed to Hina and say: "Here comes your son. He has come for some fish for himself." When Hina heard this from the messenger, she refused, saying: "I have no other son. One was killed by Pele, one hung himself and Kahikihonuakele is the only one that is left. I don't know where that fellow comes from. Perhaps it is some one who has heard that we have caught a large quantity of fish and has come[83] with deception to get him some fish." The messenger was sent back to Hina by Kamapuaa five different times and the messenger returned empty handed to Kamapuaa as many times. Kamapuaa then came to Hina, and when she saw him she turned away her face. Kamapuaa, upon seeing this, said to Hina: "Is your back then to be the one to converse with me?" Kamapuaa then chanted to Hina as follows:

How contented was I while living in the uplands of Waiahulu,
Where the rumor reached me of the great catch of fish here in
    the lowlands;
I then questioned,
To whom does the fish belong, there in the lowlands?
To Hina, to Kahikiula.
All that fish shall be mine, were I to get there.
Say, Hina, let me have some fish?
Say, Hina, don't be hard hearted.
Kahikimauolina dwells in happiness,
The sands that face the Isles.

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[82] "Their own mother," a customary complimentary term, rendered more applicable in this case owing to the bond of relationship existing between the men.

[83] This throws light perhaps on a tendency in ancient times of falsely claiming or asserting kinship for the sake of personal gain.

o Limaloa. O ke kumu o keia hana ana a Kamapuaa pela, no ke aloha i ka makuahine ia Hina.

No ka lawe ana o Kamapuaa ia Kahikikolo i laau kaua nana, kapa ia ai kona inoa. "O ke kaikoeke laau nui a Kaneiki."

A haalele o Kamapuaa i na wahine a me kona makuahunowai o Kaneiki, hele aku la ia e ike i na makua ona e noho ana ma Kalalau, nokamea, e noho alii ana o Kahikiula me Hina no Kauai a puni, a e kuu ana ka ia o Kalalau, a e noho lawaia ana o Wailinuu na laua. A kokoke o Kamapuaa e hiki i kahi o na makua noho ihola he hale wahine, ia ia i noho ai ilaila, lohe ia mai la ka i'a.

MOKUNA VII.

KA HOOHEWAHEWA ANA O NA MAKUA, MAI MAKE.

A HIKI o Kamapuaa ia Wailinuu, ka lawaia a na makua. Kalele iho la keia i ka moo o ka waa ia, a olelo aku la: "Na'u kekahi ia, aua no make. He make ko keia la, he ilo ko ka la apopo." I mai o Wailinuu: "Alua ia oe, o ke noi i i'a, a o ka make mai no." I aku o Kamapuaa: "Na'u kahi i'a." Olelo mai Wailinuu: "Aole no ka hoi e luu iho no hoi ka ihu i lalo o ke kai." Kena aku la keia i ka hoahele, o hele i o Hina ala, e olelo aku eia ae ko keiki, i hele mai nei i i'a nana. A lohe o Hina i keia mau olelo a ka elele, hoole mai la: "Aole a'u keiki e ae, ua make ia Pele, ua kaawe. Ua koe hookahi o Kahikihonuakele. Nohea la na keiki, he lohe aku la paha i ka pihe i'a a maua hele mai la e wahahee i loaa ona ia." Elima hele ana a ka elele mai a Kamapuaa a ia Hina. Elima hoi ana. Alaila, hiki o Kamapuaa i mua o Hina, ike mai la o Hina, huli ke alo i kahi e. Pane aku o Kamapuaa ia Hina: "O ke kua ka ko'u hoa olelo?" Oli aku la o Kamapuaa ia Hina:

Nani kuu noho ana i uka o Waiahulu,
Hiki ana ka pihe ia o kai nei,
O ui au o ninau aku,
Nawai la ka i'a o kai nei?
Na Hina, na Kahikiula,
Na'u wale no ia i'a ke hiki au,
E Hina e, na'u kahi i'a,
E Hina e, he ole manawa ino,
Lealea ka noho a Kahikimauolina,
Ke one huli o ka moku,

He faced about to come in search,
In search of the parents.
The mother was without feeling,
The father was mean,
The older brother was unkind.
They pointed to the sea for fish.
In the long feeding grounds, in the short feeding grounds.
In the feeding grounds where the fish dwell,
In the feeding grounds known to Hina.
Say, Hina, I have come for some fish for myself.
Say, Hina, don't be unkind, for I greet you.
The top of the ridge was seen to appear on Waiawaawa.
It was my hog form.
I thought that when I came
The parents would remember.
Say, Hina, don't be hard hearted.

The wives of Kahikihonuakele upon hearing this chant said to Hina: "Say, Hina, perchance this is your son?" Hina made reply: "I have no other son on Kauai. If you two wish to give him some fish you may do so." When the two girls heard this from Hina, they gave Kamapuaa some of the fish. Kamapuaa then ordered his companions to take and carry away the fish.

Shortly after this Kamapuaa again chanted to Hina; and in the chant he informed her of his connection from the very first.

It was by way of Kona that I came.
I saw the bunch of bananas
That was eaten and pecked by the birds;
The first hand of the bunch
Was directly under the leaf.
In the path that leads up, Hina,
In the path where one searches for the water of Kekelani;
The water of Waialamihi
On the heights of Kaula,
That water for which I long.
Say, Hina, give me some fish.
Say, Hina, don't be unkind,
For it was by way of Kona that I came.
I have seen the light
At the bottom of a valley.
Waawaaiki is foolish.
The inside is rolling like a raging sea.
Where is thy sympathy?
I am from Kohala,
For the cold wind, the Apaa is of Kohala.
The mouth is covered, it is the sign of refusal.
Say, Hina, give me some fish.
Say, my older brother,
My older brother of the cliff that is held to the bosom,
The double cliff of Kaliuwaa,

I huli mai e imi mai,
Imi mai hoi i na makua,
He ua hoa ka makuahine,
He konia ka makuakane
He manonia ke kaikuaana,
Kuhi a ka i'a i ka moana,
I ko'a loa, i ke ko'a poko,
I ke ko'a i noho ia e i'a,
I ke ko'a i mea ia Hina,
E Hina e, i hele mai nei au i ia na'u,
E Hina e, he ole manawa ino, aloha,
Kupu ka ioio i luna o Waiawaawa
O kuu kino puaa ia,
Kai no au i hele mai nei,
E noonoo ana ka makua,
E Hina e, he ole manawa ino!

I mai na wahine a Kahikihonuakele: "E Hina e, malama he keiki no keia nau." I aku o Hina: "Aohe a'u keiki e ae o Kauai nei. Ina no he manao ko olua e haawi i ka i'a, e haawi no olua." Ma keia olelo a Hina ia laua, haawi mai la laua la ia Kamapuaa i ka i'a. Kena ae la o Kamapuaa i na hoahele i ka i'a, e amo.

Mahope o laila, oli o Kamapuaa ia Hina me ka hai pololei i kona pili ana mai ke kumu mai:

Ma Kona hoi au i hele mai nei,
Ua ike mai nei au i ka ahui maia,
I aina a kiko ia e ka manu,
Ke kea mua o ka maia,
I kupono i ka lau o ka maia,
I ke ala pii la e Hina,
I ke ala imi i ka wai o Kekelani,
I ka wai o Waialamihi,
O ka luna i Kaula e,
Hoalohaloha wale la,
E Hina e, nau kahi i'a,
E Hina e, he ole manawa ino,
Ma Kona hoi au i hele mai nei,
Ua ike mai nei au i ke kukui,
Ka ihona i lalo he awaawa,
Waawaaiki naaupo,
Popoi o loko me he kaikoo la,
Auhea ka manawa,
No Kohala au,
No Kohala ka makani anu he apaa,
A paa i ka waha he ole,
E Hina e, na'u kahi i'a.
E kuu kaikuaana e!
Kuu kaikuaana o ka pali hii,
Pali kui o Kaliuwaa,

The cliff that fed us, the cliff where we roamed,
The cliff that is carried at the back,
That appears as though carried on the back when one's back is
turned toward it.
O, let us weep. Here is my greeting.
Say, Hina, give me some of the fish,
Say, Hina, don't be unkind.
Thou art from Kalihi. I am from Kalihi.
The woman that fished for crabs was from Kalihi.
The rope was pulled and broken,
The covering floated away with the calabash.
The woman went in pursuit of the calabash.
The sea of Kalihi that breaks the strings of the calabash.
Kalihi is immovable.
Say, Hina, give me some fish.
Say, Hina, make answer. Give me some of the fish.

By this chant recited by Kamapuaa, Hina began to think that this must be Kamapuaa himself, and so she became afraid, because it was she who went to Kalihi and there lost her calabash of crabs.

When she realized this she broke through the back end of the house with the idea of escaping, for Kamapuaa was standing in the doorway preventing her from going out that way. After Hina had made her escape from the house, she ran and told Kahikiula and Kahikihonuakele,[84] who were preparing awa in another house, and said to them: "Say, Kamapuaa is coming; he has arrived." At this they all went out to greet and to humble themselves before him. Hina then chanted a mele that was composed in his honor, in order to please him:

In the top of the kukui on Hanunanuna,
On the shores of Waimalu,
My sire, it is raining.
I have no gifts to offer so as to appease your anger,
For there is but the insufficient heavens,
For the tears are coming down as rain.
It is raining; I am wet;
My body is wet with the rain,
My son of the cliffs carried on the bosom.

Hina then approached Kamapuaa and laid down at his feet, and Kamapuaa sat on her. Kahikiula then chanted a mele in honor of Kamapuaa, saying:

In the top of the kukui on Hanunanuna,
On the shores of Waimea,
My sire, it is raining.
I have no gifts to offer so as to appease your anger,
The only gift is my tears.
It is raining; I am wet.

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[84] These two had been assigned to the uplands with Makalii, but are prepared to "eat humble pie" and own Kamapuaa.

Pali hanai, pali hele a maua,
Pali waha ma ke kua,
E haawe ai ke kua i ka huli,
E uwe kaua e, aloha,
E Hina e, na'u kahi i'a,
E Hina e, he ole manawa ino,
No Kalihi oe, no Kalihi au,
No Kalihi ka wahine haha pai,
Moku a uu ke kaula,
Lilo aku ke po'i me ka ipu,
Hahai aku ka wahine i ka ipu,
O ke kai mokumoku ipu o Kalihi,
He paa o Kalihi e,
E Hina e, na'u kekahi i'a,
E Hina e, o na'u kekahi i'a.

Ma keia oli ana a Kamapuaa, noonoo o Hina, o Kamapuaa keia. Makau iho la, nokamea o Hina no ka wahine i hele i Kalihi, a lilo ai ka ipu papai.

Nolaila, wahi aku ana o Hina i ke kua o ka hale, i wahi e puka ai i waho, no ka mea, ua paa ka puka ia Kamapuaa. A hemo o Hina i waho o ka hale, holokiki aku la ia e olelo ia Kahikiula a me Kahikihonuakele. E mama awa ana nae laua. I aku o Hina: "E! O Kamapuaa ei ae, ua hiki mai nei." Nolaila, hele aku la lakou e aloha me ka hoohaahaa i mua o Kamapuaa, a oli aku la o Hina i ka inoa o Kamapuaa, i mea e oluolu mai ai.

I luna kukui o Hanunanuna,
I ke kaha o Waimalu,
Kuu kane ua — e!
Aohe makana i ko inaina e!
Eia ka lani poko la,
He waimaka ke ua iho nei,
Ke ua iho nei a pulu la,
Pulu kuu kino i ka manao la,
Kuu keiki o ka pali hii e!

Hele aku la o Hina a moe malalo o Kamapuaa, noho iho la o Kamapuaa i luna o Hina. Oli mai la o Kahikiula i ka inoa o Kamapuaa:

I luna kukui o Hanunanuna,
I ke kaha o Waimea,
Kuu kane ua — e!
Aohe a'u makana i ko huhu,
Hookahi makana o ka waimaka,
Ke ua iho nei e, a pulu la.

Kahikiula then approached Kamapuaa and laid down at his feet like Hina. Kahikihonuakele then chanted his mele in honor of Kamapuaa, saying:

Your son was born a bundle.
This is indeed your name,
The fragrant skin[85] of the cold dew of Kaala,
Your skin that is become scaly[86] from awa
Which grew in the uplands of Kaliupeapea,
The fine rain[87] of Keke,
The hala and the lehua were in the uplands,
Which sprouted in the uplands of Kaliuwaa.
This is your name; make answer.

At the conclusion of the chant by Kahikihonuakele, he approached Kamapuaa and laid in his presence.[88] Kamapuaa then stood up and stepped on them all and proceeded on his way, for he was very angry with them all. At this Hina began to chant all the meles composed in honor of Kamapuaa, trying to please him and in that way save themselves; but all her meles and pleadings were in vain, for Kamapuaa would not listen. When Hina saw that all her efforts to appease the anger of Kamapuaa were in vain, she disrobed and went naked,[89] following him. When Kamapuaa saw Hina following after him, entirely nude, he turned and abandoned his angry feelings, and said: "Your fisherman shall die, however, because of the words he spoke to me, that I must dive down into the sea to get my fish." To this request Hina gave her consent. The hog then started in and in a very short time the fisherman was completely consumed.[90] Kamapuaa then said to his parents: "Why did you two not recognize me?" The parents replied: "Because we knew that you had the form of a hog and did not have the form of a human being." At this Kamapuaa showed them all his different forms; and after this he returned to Kahiki with Koea.

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[85] A complimentary, figurative name to sooth Kamapuaa's anger; a play on Iliahi, the fragrant sandalwood.

[86] A condition that arises from the excessive use of awa, sacred to the gods.

[87] Ka ua kilinoe hau might be better defined as "the fine dewy rain," or probably "the cold misty rain."

[88] Prostrating at one's feet is indicative of contrition for past wrongs, but the sitting on Hina and then trampling on them all shows Kamapuaa was not to be placated.

[89] An act of abandon; abject submission, appealing for forgiveness.

[90] Resuming his hog form he revenges his insults at the fisherman's hands.

Hele aku la o Kahikiula a moe iho la malalo o Kamapuaa, e like me Hina. O Kahikihonuakele, kau mai la i kana mele ia Kamapuaa:

Hanau ae no apopo ka olua keiki,
O kou inoa no ka hoi keia,
O iliala i ka hau anu o Kaala,
Ko ili mahuna i ka awa,
I noho i uka o Kaliupeapea,
O ka ua kilinoe hau o Keke,
I uka hoi ka hala me ka lehua,
I kupu i uka o Kaliuwaa,
O kou inoa ia e o mai.

A pau ke oli ana o Kahikihonuakele, hele aku la ia a moe i mua o Kamapuaa. Ku ae la o Kamapuaa a hehi ia lakou a hele aku la, nokamea, ua huhu loa o Kamapuaa ia lakou. Nolaila, noke aku la o Hina i ke oli ia Kamapuaa i na mele a pau i mea e lealea mai ai o Kamapuaa, ola lakou, aka, aohe maliu mai o Kamapuaa. A ike o Hina aohe maliu mai o Kamapuaa, alaila, wehe ae la ia i kona kapa a hele wale, me ke kuu i ka ma'i. A hahai aku la mahope o Kamapuaa, a ike o Kamapuaa ia Hina e hele kohana aku ana, huli mai la ia, a hoopau i kona huhu ana. Olelo mai la o Kamapuaa: "E make ka lawaia a olua, no ka olelo ana mai ia'u, e luu i lalo ko ihu, i loaa ka i'a." Ae mai o Hina, e ai aku ana ka puaa, pau na lawaia la i ka make. I aku o Kamapuaa i na makua: "No ke aha la olua i hoohewahewa ai ia'u?" I mai na makua: "No ko maua ike no he puaa kou kino, aohe kino kanaka." Ia wa hoike o Kamapuaa i na kino a pau ona, a hoi aku la i Kahiki me Koea.

Legend of Kaulu.

Kaulu Seeks His Kind Brother.—Encounters Ghosts and Other Obstacles.—He Drinks up the Sea.—Awakes Makalii for Aid.—Kaaona Foiled.—Shark Kalakeenuiakane.—The Sea Restored.—Of Haumea.—Lonokaeho of Eight Foreheads Overcome.—Mokolii, the Wizard, Killed.

KAULU was a very young boy who once lived in Kailua, Koolau, Oahu. His father was Kukaohialaka.[1] At the birth of Kaulu,[2] he was in the form of a piece of cord. He had two older brothers. Kaholeha was the name of the brother who loved him, while the other brother did not like him at all, in fact he hated him. Some time after this the brother that thought a good deal of Kaulu was taken away by Kane and Kanaloa,[3] to the island of Kuaihelani,[4] where he was kept. Being attached to this brother, because of his great kindness, Kaulu concluded that he would go to Kuaihelani in search of him. On the voyage Kaulu encountered several obstacles.[5] First he encountered large and terrible waves; secondly, he encountered the long waves; thirdly, he encountered Kuilioloa; fourthly he encountered Keaumiki and Keauka, and fifthly he encountered the gods or ghosts.

When Kaulu arrived in the land of Kuaihelani, he went up to a *loulu*[6] palm tree and hid in the leaves. That evening he saw his brother coming out of the house, so he went to meet him. Kaulu then asked him: "How are you getting along?" Kaholeha replied: "I am not happy." Kaulu again asked him: "What do you all do in the evening?" The brother replied: "We drink awa." "Yes," said Kaulu, "when it is time to drink awa, you tell the gods that they can go ahead and drink their's and that you will take your's later. When it comes to your turn to drink awa, you order the gods not to talk, and when they are quiet then you call out to me as follows: 'Say, my god, here is our awa.' I will then answer back: 'Drink it. I will take the intoxicating portion.' " The brother returned into the house and in time carried out the orders given him. When the gods heard the reply from without, they said: "What a loud voiced god you have. It even calls differently." This was continued so often that Kane and Kanaloa became vexed and so they sent their messengers to fly up to Makalii[7] and inquire of him of the nature of this thing, whether it is a human being or a god.

When the messengers came in the presence of Makalii, they informed him of the nature of their mission. He replied: "The voice is not the voice of a god; it is the voice of a man, Kaulu by name." When the messengers arrived back in the presence of Kane and Kanaloa, they reported what they had been told by Makalii. When the two

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[1] This is the name of the god of dancers, represented by a branch of the ohia lehua, a species of ohia bearing beautiful blossoms. Laka, a god or goddess, was the presiding deity of the hula.

[2] Kaulu, born as a piece of cord, resembles the birth of Palila, of Mahinai, daughter of Hina and Kana.

[3] Kane and Kanaloa, two of the principal deities.

[4] The mythical hidden land of Kane.

[5] The *hoa paio* obstacles were *kupuas,* demigods, and ghosts. The Keaumiki and Keauka mentioned were gods of the tides, ebb and flow.

[6] The *loulu palms* were of two varieties, known as *loulu lelo,* or *hawane* from its nuts, and *loulu hiwa.*

[7] Makalii, a veteran in the heavens, credited in this case with more discerning power than Kane and Kanaloa.

Kaao no Kaulu.

Imi Kaulu i ke Kaina Oluolu.—Paio me na Uhane Lapu me na Pilikia.—Inu Oia i ke Kai.—Hoala ia Makalii no ke Kokua.—Hoka o Kaaona.—Mano, Kalakeenuiakane.—Hoi hou ke Kai.—No Haumea.—Hee Lonokaeho o na Lae Ewalu.—Make Mokolii, ke Kupua.

HE KEIKI opiopio o Kaulu, no Kailua, i Koolau, Oahu. O Kukaohialaka, ka makuakane. He pauku kaula ia i kona hanau ana, a he mau kaikuaana kona elua. O Kaholeha, ka mea aloha ia ia, hookahi kaikuaana huhu loa ia ia. A o ke kaikuaana aloha ia ia, oia kai lilo ia Kane laua o Kanaloa, lawe ia a ka moku o Kuaihelani, noho. A mahope imi o Kaulu a hiki i Kuaihelani. Ma keia hele ana a Kaulu, he nui kona mau hoapaio. O ka mua o ka nalu nui; o ka lua o ka ale moe; o ke kolu o Kuilioloa; o ka ha o Keaumiki a me Keauka; o ka lima o ke 'kua.

A hiki o Kaulu i Kuaihelani, hele aku la ia a loko o ka ao loulu hou e owili ana, pee iho la ia. A ahiahi, hemo mai la kona kaikuaana i waho, hele aku la o Kaulu e launa pu. Ninau aku o Kaulu: "Pehea kou noho ana?" Olelo mai o Kaholeha: "Aohe pono." I aku o Kaulu: "I ka wa ahiahi heaha ka oukou hana?" I mai ke kaikuaana: "He inu awa." "Ae," wahi a Kaulu. "Ina inu ka awa, olelo aku oe i ke 'kua, o ko lakou awa mua ke inu, a mahope kou. A inu oe i kou apu awa, e papa aku oe i ke 'kua, aole make walaau, a noho malie lakou, alaila, kahea ae oe, penei: 'E ke 'kua e! eia ka awa o kaua.' Na'u ia e olelo aku: 'Inu hia. O ka ona wale ana ko'u.' "

Hoi aku la ke kaikuaana a hana pela. I mai la ke 'kua: "He oi ka hoi kou o ke 'kua leo nui. He hea okoa mai no." Pela no ka hana ana, a uluhua o Kana a me Kanaloa. Hoouna i na elele, e lele i luna e ninau ia Makalii i ke ano o keia mea. He kanaka paha, he 'kua paha.

A hiki ua elele i o Makalii la, olelo aku la ia ia, a lohe ia, olelo mai la: "Aohe akua, he kanaka, o Kaulu ka inoa." A hiki na elele i mua o Kane laua o Kanaloa. Hai

heard the report, they became very angry with the brother of Kaulu, and so the two devised a way of getting Kaholeha into trouble. After they had thought out a plan they tempted Kaholeha to go down with them into the sea for a bath and to ride the surf. When they came to the place where the surf was breaking Kaholeha was caught by a shark and eaten. Therefore Kaulu went down to the seashore [in search of him].

HOW KAULU DRANK UP THE SEA.

When Kaulu arrived at the beach he stooped down and drank up the sea until the whole ocean was dried up and all the fish were exposed. Kaulu then proceeded to kill all the sharks and other kinds of fish. In this search for Kaholeha, Kaulu killed several fish without being able to find him, so he flew up to Makalii and asked him. When Kaulu arrived at the home of Makalii, he found him asleep with his face turned up, for Makalii was a very old man, but possessed of great powers and was very strong. When Kaulu saw him, he went up to him and pinched his leg, causing Makalii to wake up and cry out in pain.

RELATING TO KAAONA.

Kaaona was the younger brother of Makalii and he was very ill tempered. When he saw Kaulu he took up a large rock called Ikuwa,[8] being about as large as the island of Maui. When Kaulu saw this, he asked of Makalii: "Who is this man holding a large rock?" Makalii replied: "It is my ill tempered younger brother." When Kaaona came up to Kaulu, he hurled the rock at Kaulu, thinking to crush him with it. Kaulu then stuck up his poi finger[9] and held the rock up. Kaulu then said: "Say, the rock from the strong man is held up. When is it to fall down?" At seeing this Kaaona ran off fearful of being put to death by Kaulu.

Sometime after this Kaulu inquired of Makalii, saying: "Where is my older brother? Tell me who killed him, that I may know the person." Makalii, replied: "Your older brother is within the king of all the sharks." Kaulu again asked him: "Tell me clearly who eat my brother." Makalii replied: "He is in the great mound of coral rock which has an opening at the top, which is in reality a shark."

KALAKEENUIAKANE.

Kalakeenuiakane was a very large shark; he was the king of all the sharks in the sea, and it was this shark that swallowed alive the brother of Kaulu. At the conclusion of the conversation between Makalii and Kaulu, Kaulu returned and proceeded to the presence of Kalakeenuiakane[10] and asked him: "Say, have you seen my brother?" "Yes, I have seen him; he is no more; he has turned into hair and into filth." Kaulu then asked him: "Are you strong?" "Yes," said the shark. "What is your strength?" Kalakeenuiakane replied: "If I open my mouth my upper jaw can reach the heaven while my lower jaw rests at the bottom of the earth." Kaulu then asked of his own hands: "Say, Limakaukahi and Limapaihala,[11] is he really strong?" The hands re-

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[8] Ikuwa was a name of the month which differed on the different islands of the group in the olden time. Hawaii's calendar placed it in October, Molokai had it in January, Oahu in August, and April on Kauai.

[9] The fore or index finger.

[10] A famous shark deity. The name *lakee* signifies circling or coiling as a serpent, and in its application to a shark may emphasize its size for flexibility.

[11] Names of his right and left hands.

aku la i na olelo a Makalii. A lohe laua, huhu iho la laua i ke kaikuaana o Kaulu, nolaila, imi hala laua ia Kaholeha. Nolaila, hoowalewale o Kane laua me Kanaloa ia Kaholeha, e hele e auau kai, e heenalu. I ka hiki ana i kahi heenalu, ua pau o Kaholeha i ka ai ia e ka mano, nolaila, hele o Kaulu a hiki i ke kai.

KA MONI ANA O KAULU I KE KAI.

Wehe ae la o Kaulu i ka waha ona, omo ia ke kai a pau i loko a maloo iho la ke kai, ahuwale na ia a pau loa. Noke o Kaulu i ka luku i ka mano, a me na i'a e ae. Ma keia imi ana a Kaulu, aole i loaa o Kaholeha. Nolaila, lele aku la ia i luna i o Makalii la e ninau ai. A hiki o Kaulu i o Makalii la, e moe ana o Makalii i luna ke alo, nokamea, he elemakule ia, aka, he mana nae, a me ka ikaika loa. Lele iho la o Kaulu iniki i ka opi o na uha, a puoho ae la o Makalii me ka uwe i ka eha.

NO KAAONA.

Oia ke kaikaina huhu o Makalii, ike mai la ia ia Kaulu. Amo mai la ia i ka pohaku nui, o Ikuwa ka inoa, ua like me Maui ka nui o ka pohaku. Nana aku la o Kaulu a ike. Ninau aku la ia Makalii: "Owai keia kanaka me ka pohaku nui e amo mai nei?" I mai la o Makalii: "O kuu kaikaina huhu." A hiki o Kaaona i mua o Kaulu, hoonee iho la i ka pohaku i luna o Kaulu, me ka manao e pepe i ka pohaku. E koo ae ana o Kaulu: "Ea! paa ka pohaku a ua kanaka ikaika, a hea hoi haule iho?" Holo aku la o Kaaona me ka makau o make ia Kaulu.

A mahope o keia, ninau aku o Kaulu ia Makalii: "Auhea kuu kaikuaana, e hai mai oe i ka mea nana i pepehi i ike au." Olelo aku o Makalii: "Aia ko kaikuaana i loko o ke 'lii o na mano a pau loa." Ninau aku o Kaulu: "E hai pono mai oe i ka mea nana i ai kuu kaikuaana?" Wahi a Makalii: "Aia i ka pukoa nui, e hamama ana o luna, he mano ia."

KALAKEENUIAKANE.

He mano nui ia, oia ke 'lii o na mano a pau loa o loko o ke kai, a nana i moni ola ke kaikuaana o Kaulu. A pau ka Makalii olelo ana ia Kaulu, hoi mai la o Kaulu a hiki i mua o Kalakeenuiakane. Ninau aku la: "Ea! Ua ike auanei oe i kuu kaikuaana?" "Ae, ua ike, ua pau, ua hulu, ua kukae."

I aku o Kaulu: "He ikaika no?" "Ae." "Pehea kou ikaika?" I mai o Kalakeenuiakane: "Ina e hamama kuu waha, o ke a luna i ka lani, o ke a lalo i ka honua." Alaila, ninau iho o Kaulu i na lima ona: "E Limakaukahi a me Limapaihala, he ikaika io

plied: "No." The shark then opened its mouth and Kaulu stepped in and held the jaws open. He then called those in the belly of the shark to come out, and Kaholeha came forth; his hair was all gone, but he was still alive. Shortly after this Kaulu and his brother returned home.

HOW THE SEA WAS RESTORED.

When they were ready to come away, Kaulu said to his brother: "You go on ahead, I will follow behind." Kaulu then urinated and the sea was restored to its former condition. But it was salty and has smelled bad to this day; it was not so before.

RELATING TO HAUMEA.

Kaulu and his brother then returned from Kuaihelani and stopped at Moanalua,[12] where Kaholeha remained, while Kaulu went off to Niuhelewai[13] to see the place. Niuhelewai is a place at Kapalama, where Haumea lived.

Haumea[14] was a ghost [or akua] and no one who fell in its way was saved; all would be eaten up. Haumea was a woman. When Kaulu came to the home of Haumea, he found the ghost asleep, so Kaulu woke her up. Haumea then asked Kaulu: "Where are you going?" Kaulu replied: "Sightseeing." "You cannot go any further; this place is sacred to me and death shall meet those who disobey." Kaulu then asked the ghost: "Are you strong?" Haumea replied: "Yes." Kaulu again said: "Yes, I will return and tomorrow I will come again, when we will fight." Haumea assented to this.

The reason why Kaulu deferred the fight with Haumea was because he wished to get some nets (koko) to catch Haumea with. These were the nets of Makalii,[15] called "Maoleha" and its mate. Kaulu then flew up to Makalii and asked for the nets. Makalii allowed him to take them, and Kaulu returned with the nets and he again found Haumea asleep. Kaulu then surrounded the house with four thicknesses of real fish nets and two thicknesses of the nets of Makalii, Maoleha and its mate. When Kaulu saw that the house of Haumea was completely encompassed with nets, he called out in a loud voice:

Wake up Haumea,
It is daylight, the cock has crowed,
Darkness has fled,
Pleiades has risen.
Here I am, Kaulu,
Your opponent. You must wake up.

When Haumea heard the call, she woke up and looking about saw that she was entirely surrounded with nets. She then began to tear them with her teeth. After cutting through the four thickness of fish nets she came to the nets of Makalii, Maoleha and its mate. At these nets Haumea was unable to cut them, and became so entangled and exhausted that she went to sleep. While asleep Kaulu set the house on fire, which consumed Haumea, killing her.

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[12] Moanalua, between Kalihi and Halawa, Oahu.

[13] Niuhelewai, near Kapalama, below King street, Honolulu.

[14] Haumea was a resident deity of Kalihi valley and vicinity, as testified by the traditions of the locality.

[15] The net of Makalii is from the story of Kila, son of Moikeha.

anei keia?" Hoole mai na lima: "Aole!" Hamama ka waha o ka mano, paa no ke a luna i ka lani, o ke a lalo i ka honua. Kahea aku la o Kaulu ia loko o ka opu e hele mai, oili mai ana o Kaholeha, ua pau ka lauoho i ka helelei, e ola ana no nae. Mahope o laila, hoi mai la o Kaulu me ke kaikuaana.

KA HOI HOU ANA O KE KAI.

I aku o Kaulu i ke kaikuaana: "Mamua aku oe, mahope aku nei au." Ia wa mimi o Kaulu i ke kai, a hoi hou ke kai e like me mamua. Eia nae, ua hohono a awaawa ke kai a hiki i keia la, aole pela mamua.

NO HAUMEA.

Hoi mai la o Kaulu ma mai Kuaihelani mai me kona kaikuaana a hiki i Moanalua. Hoonoho o Kaulu i ke kaikuaana i laila, hele mai la oia i ka makaikai a hiki i Niuhelewai, Kapalama, e noho ana o Haumea i laila.

He 'kua o Haumea, aohe mea koe ia ia i ka 'ai ia, he wahine. A hiki o Kaulu, e moe ana o Haumea, hoala ae la o Kaulu a ala o Haumea. Ninau mai la o Haumea: "E hele ana oe i hea?" I aku o Kaulu: "I ka makaikai." "Aole pono ke hele, he kapu keia wahi ia'u, he make." I aku o Kaulu: "He ikaika no oe?" "Ae!" pela mai o Haumea. I aku o Kaulu: "Ae, e hoi au, a popo hiki mai au, hakaka kaua." Ae mai o Haumea.

Eia ko Kaulu manao ia Haumea ma laila i loaa ona koko e paa ai o Haumea, oia na koko a Makalii, o Maoleha ma. Lele aku la o Kaulu a hiki ia Makalii, nonoi aku la i na koko. Ae mai la o Makalii, hoi mai la o Kaulu a hiki, ia wa e moe ana o Haumea. Nolaila, hoopuni o Kaulu i na upena maloko o ka hale, a eha puni i ka upena, a elua hoi puni o ka hale i na koko a Makalii ia Maoleha ma. A ike o Kaulu ua puni ka hale o Haumea i ka upena. Kahea aku la o Kaulu me ka leo nui:

E ala e Haumea!
Ua ao, ua kani ka moa,
Ua lele ka okai o ke ao,
Aia i luna ka Huhui,
Eia au la o Kaulu,
Ko hoa hakaka. E ala oe.

A lohe o Haumea, ala mai la. I nana ae ka hana, ua paa o waho i ka upena. E noke aku ana i ke aki i ka upena, o ka hele ia a pau na upena eha, koe o na koko a Makalii, o Maoleha ma. Ia lalau ana aku o Haumea ia mau koko, e hao mai ana na koko paa o Haumea, pela no a luhi o Haumea hoi e hiamoe. Ma keia hiamoe ana, e puhi ae ana o Kaulu i ka hale o Haumea, pau o Haumea i ke ahi, a make iho la.

RELATING TO LONOKAEHO.

After the death of Haumea, Kaulu went up from Niuhelewai to Nuuanu and from there to Koolau, where Lonokaeho was living. At this time Lonokaeho[16] had charge of Koolau. This man had eight foreheads which were all sharp and very powerful. When Kaulu came in the presence of Lonokaeho, Lonokaeho asked him: "Where are you from?" Kaulu replied: "I came along this way." Lonokaeho said: "No person is allowed to come this way, for the place is sacred and death will result, for I have placed a kapu over it, and because of this people fear me to this very time. If you are strong you shall live, but if not I will kill you." Kaulu replied: "It is because I am strong that I am able to reach here." Lonokaeho then exposed his eight foreheads, one was of stone, another of sharp edged rock, another of wood, another of ohia, another of certain weeds, another of maile vines, another of *ieie*, another of hala. On each of these foreheads grew lehua trees. When Kaulu saw the foreheads of Lonokaeho, he asked of his two hands,[17] Limakaukahi and Limapaihala: "How about the eight foreheads of Lonokaeho?" The hands made reply: "They will not escape us." Kaulu then said to Lonokaeho: "Then why don't your eight foreheads go ahead and cut me?" Lonokaeho replied: "If they cut you, you will be dead, you will not be saved." The first forehead then came down, the one of sharp rock, but Kaulu dodged, missing him and the forehead struck the ground. The ieie and the maile vines crawled over and covered it, which prevented it from getting up again. When the forehead tried to get up it was unable to move.[18] Thus were all of the eight foreheads of Lonokaeho overcome, and Kaulu thereby became possessed of all Koolau. Kaulu then proceeded on to Kualoa[19] at the Kaoio point, where Mokolii[20] was living, a wizard in the form of a rat.

RELATING TO MOKOLII.

This wizard was a very evil person and no one, man or woman, was saved who came within its reach; all would be eaten. It was customary with this wizard to sit and watch by the wayside for people to cunningly coax and deceive them to come nearer.

When Kaulu arrived at the place, Mokolii inquired of him: "Where are you from?" Kaulu replied: "I came along this way." "Yes, you will become my food for this day." Kaulu made reply: "You can have me if you are strong." Mokolii then jumped on Kaulu and held him with its teeth. Kaulu then flew up with Mokolii, and when they got into the blue sky Mokolii came falling down, breaking every bone in its body, killing it. The place thus became the property of Kaulu.

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[16] This celebrity was one of Kamapuaa's antagonists, as also Kualii's.

[17] The named right and left hands again show their power.

[18] Vanquished, similar to the Kamapuaa story.

[19] Kualoa was a sacred land of high chiefs in ancient time; all canoes in passing recognized it by lowering their sails.

[20] Mokolii is the name of the small islet off Kualoa.

NO LONOKAEHO.

A make o Haumea, pii aku la o Kaulu mai Niuhelewai aku a hiki i Nuuanu, mai laila aku a hiki i Koolau. E noho ana o Lonokaeho, ia ia o Koolau ia wa. Nona na lae ewalu, he mau lae oi a me ka ikaika loa. A hiki o Kaulu i mua o Lonokaeho, ninau mai o Lonokaeho: "Mahea mai oe?" I aku o Kaulu: "Maanei mai nei no wa'u." Olelo mai o Lonokaeho: "Aole mea a maalo mai maanei, he kapu, he make, no ka mea, he kapu keia wahi ia'u, a he makau ia au a hiki i keia la e noho nei. Ina he ikaika oe, alaila ola oe i na la; ina aole make oe ia'u. I aku o Kaulu: "No kuu ikaika hiki au ianei." Ia wa, hoike mai o Lonokaeho i na lae ewalu ona, he pohaku, he pahoa, he laau, he ohia, he nahele, he maile, he ieie, he hala, he lehua ko luna. A ike o Kaulu i na lae o Lonokaeho, ninau iho o Kaulu i na lima ona, ia Limakaukahi a me Limapaihala: "Pehea na lae ewalu o Lonokaeho." I ae na lima: "Aole e pakele ia maua." Ia wa, olelo aku o Kaulu ia Lonokaeho: "A hea la hoi ooki ou lae ewalu?" I mai o Lonokaeho: "Ooki no make oe, aole oe e ola." E iho iho ana ka lae mua he pahoa oi ia, e alo ae ana o Kaulu hala, haule ka lae i lalo. E hao iho ana ka ieie me ka maile i ka hihi, me ke kolo paa i lalo. E oni ae ana ka lae, aole e hiki i luna. Pela no a pau na lae ewalu o Lonokaeho, lilo ae la o Koolau a puni ia Kaulu. Hele aku la o Kaulu a hiki i Kualoa ma ka lae o Kaoio, e noho ana o Mokolii i laila, he kupua, he iole ia.

NO MOKOLII.

He kupua ino keia, aohe kanaka koe ia ia i ka ai ia, aohe wahine koe. He mea mau ia ia ka noho i ke alanui e kiai ai, a e hoopunipuni ai me na olelo maalea. A hiki o Kaulu, ninau mai la o Mokolii: "Mahea mai oe?" I aku o Kaulu: "Maanei mai nei no." "Ae, he mea ai oe na'u no keia la." I aku o Kaulu: "Aia no hoi paha i ka ikaika." E hao mai ana o Mokolii ia Kaulu, paa i na niho. Ia wa o Kaulu i lele ai i luna me Mokolii, a ke ao uli, haule o Mokolii a okaoka liilii, a make iho la ia Kaulu. Lilo ae la ia wahi no Kaulu.

Story of Palila.

PALILA A NOTED WARRIOR.—HIS SECOND BATTLE.—OF OLOMANO AND PALILA'S THIRD AND FOURTH BATTLES.

PALILA was a very brave man and very powerful, for in battle he could fight single handed against a multitude of people. He belonged to Alanapo, in Humuula, at Koloa, Kauai. Alanapo was a kapued temple sacred to the gods from the time of darkness,[1] and it was in this temple that Palila was brought up by the gods, and while here he received his instruction in all the arts of warfare.

Kaluaopalena was the father of Palila and Mahinui was his mother. Hina was the grandmother[2] of Palila and it was she that took him to Alanapo to be brought up by the gods. Namakaokalani[3] was the king of one side of Kauai, while Kaluaopalena[4] ruled the other side. These two were at war with one another constantly; and Kaluaopalena was seen to be losing and it became apparent that in a short time he would be defeated when Namakaokalani would have in his possession the whole of Kauai.

The place where the battle was being fought was called Paa and here the two kings with their chiefs and a great number of their warriors were gathered. While the battle was at its height, Palila rose and came out of Alanapo, took up his war club, Huliamahi[5] by name, and went out until he came to a rise looking down on the lowlands of Paa. The name of this rise is Komoikeanu.[6] While he stood meditating, looking at the battle that was raging below him, he concluded that it was a battle being fought against his father; so he twirled his club and threw it. The club flew through the air, traveling at such speed that the earth shook and the trees were thrown down. It was by means of the falling trees that the warriors of Namakaokalani were destroyed until there were none left. This destruction of the army of Namakokalani caused his defeat and Kaluaopalena, the father of Palila, became the ruler of the whole of Kauai.

THE SECOND BATTLE OF PALILA.

Upon the arrival of Palila in Ewa, at Waikele, there he met Kamaikaahui, a human shark of two natures, that of a human being and that of a shark.

Kamaikaahui belonged to the land of Mualea in Hana, Maui, and he was a man who lived on the flesh of other men. His mouth was at his back containing several rows of teeth like the shark. It was from Mualea that he came and made his home at Waikele. As was his practice while living on Maui, so did he indulge on Oahu. Every time he got a chance he would secretly kill men and eat them up. When Ahuapau, who was

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[1] *Mai ka po mai* indicates from very ancient time; at the beginning of things.

[2] The care and guardianship of children frequently fell to the grandmothers. Hawaiians rarely brought up their own offspring. At birth they were generally claimed by, or assigned to some relative, who became the *makua hanai* (rearing parent):

[3] *Na-maka-o-ka-lani,* the eyes of heaven.

[4] *Ka-lua-o-palena,* the second boundary.

[5] *Huli-a-mahi,* a not inappropriate name for a weapon; literally "search and dig," though in a figurative sense; used in battle, it means "to overflow;" revolution.

[6] Judging by the name *Komoikeanu,* enter the cold, the rise must have been at quite an elevation.

Kaao no Palila.

PALILA, HE KOA KAULANA.—KE KAUA ELUA ANA.—KE KAUA EKOLU AME EHA A OLOMANA AME PALILA.

HE KANAKA koa loa o Palila, a he kanaka ikaika loa, ma ke kaua ana, ua hiki ia ia ke ku imua o na kanaka he lehulehu, e kue mai ana. No Alanapo i Humuula, ma Koloa i Kauai o Palila. He heiau kapu o Alanapo na ke 'kua mai ka po mai. A ma laila o Palila i hanai kapu ia ai, e ke 'kua, me ke ao ia i ke ano o ke koa.

O Kaluaopalena ka makuakane o Palila, o Mahinui ka makuahine, o Hina ke kupunawahine o Palila, nana i lawe i loko o Alanapo e noho ai. O Namakaokalani ke 'lii o kekahi aoao o Kauai, o Kaluaopalena, ko kekahi aoao. E kaua ana laua, a kokoke o Kaluaopalena e pio, a lilo loa o Kauai no Namakaokalani.

O kahi a na kanaka e kaua ana, o Paa ka inoa o ka aina, malaila na 'lii me na koa, a me na kanaka he lehulehu loa. Ia lakou e kaua ana, ala mai o Palila mai loko mai o Alanapo, a hopu i kana laau palau o Huliamahi ka inoa. Hele mai la a ku i ke ahua e nana ai ia kai o Paa, o Komoikeanu ka inoa o ia ahua. Nana aku la ia a noonoo, no ka makuakane kela kaua o kai. Ia wa, oniu hema keia i ka laau palau ana, o Huliamahi. A pahu aku la i kai o Paa. O ka honua, nei ka laau me ka hina i lalo. Na ka laau i luku na koa o Namakaokalani, a lohelohe hina iho la maluna o na kanaka ka laau. Ma keia hina ana o na laau ia Palila, ua pio o Namakaokalani, a makau ia Kaluaopalena ka makuakane o Palila, a ua puni o Kauai ia ia.

KAUA ALUA A PALILA.

A hiki o Palila i Ewa, ma Waikele, e noho ana o Kamaikaahui, he mano kanaka, elua ona ano, he kanaka a he mano.

No Mualea i Hana, Maui o Kamaikaahui, he kanaka ai kanaka. Aia ma ke kua kona waha, a me na niho mano, a mai laila mai kona hele ana mai a noho ma Waikele. E like me kona hana i Maui, pela kona hana i Oahu nei. Ka ai i ke kanaka, a ke nahu.

king of Oahu at this time, saw this, he and his people became afraid of the man. He therefore made a decree, that the man who could drive Kamaikaahui away from Oahu would be made king and given the privilege of first entering the temple of Kanelaauli, built at Kahehuna, below Punchbowl.

When Palila heard the king's decree, he made the remark, saying: "If I look at him once he will run away." Soon after this Palila met Kamaikaahui who, upon seeing Palila with the war club, Huliamahi, ran and tried to jump into the sea. Palila then struck at the man preventing him from falling into the sea, and every time he tried to jump Palila would strike him. This was continued until Kamaikaahui was killed.

RELATING TO OLOMANA.—PALILA'S THIRD BATTLE.

Olomana was a noted warrior, famous for his great strength and his enormous height. Ahuapau, the king of Oahu, was in fear of this man and because of this he never traveled to Koolau. From the Makapuu point to the Kaoio point, at Kualoa, was kapued and sacred to Olomana.

Olomana[7] was twelve yards, or six fathoms in height, if standing and measured from the head to the feet. When Palila arrived at the top of the Nuuanu cliff he laid down his club and sped[8] on till he reached Kaelepulu, the place where Olomana was standing. In this flight of the club, Palila seized hold of the end and was carried by it until he lit on the shoulder of Olomana, whereupon Olomana asked Palila: "Where are you from, you most conceited boy? for my shoulder has never been stepped on by anybody, and here you have gone and done it." Palila replied: "I am from the kapued temple; from Alanapo in Humuula, Kauai. My name is Palila and I am a soldier." When Olomana heard this he was sore afraid and begged of Palila that he be saved. Palila, however, refused saying: "You shall not live." Palila then slapped him cutting away one half, being that mountain which is Mahinui and leaving one half, the hill of Olomana, which stands at the same place to this day.

This was the way Olomana was killed by Palila, and in this way Ahuapau, the father-in-law of Palila, came in possession of the whole of Oahu.

THE FOURTH BATTLE OF PALILA.

When Palila arrived at Kaawalii, in Hilo, Hawaii, he made it his home and lived there for some time.

At the time of his arrival a battle was being fought between Kulukulua the king of Hilo and Wanua the king of Hamakua; and Kulukulua was about to be beaten by Wanua, for Wanua had three famous warriors with him who were noted for their great strength; they were Moanonuikalehua, Kamuonuiaiake and Puupuukaamai. When they came together, Palila swung his club but once so strong that the earth shook to its very foundation and the club was buried deep into the ground and all three were killed. He after this began the slaughter of the men and went as far as Kukaiau in Hamakua, making the victory complete.

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[7] Olomana at seventy-two feet measured quite a giant.

[8] Flying through the air by aid of club or spear, is frequently used in Hawaiian story, a magical and convenient way of covering long distances.

Nolaila, makau ke 'lii o Oahu nei, o Ahuapau, a me na kanaka. Nolaila, olelo ke 'lii, o Ahuapau, o ke kanaka e holo ai o Kamaikaahui, e lilo ia i alii, a e komo i ka heiau o Kanelaauli ma Kahehuna, malalo o Puowaina.

Ma keia olelo a ke 'lii, ua lohe o Palila. Nolaila, olelo o Palila: "Ina e ike aku au iaia, alaila, holo." Ia wa, hoike o Palila me ka laau palau ana o Huliamahi, holo o Kamaikaahui a lele i loko o ke kai. Hahau aku o Palila i ka laau palau, lele hou i uka, pela ka hana ana a make o Kamaikaahui, ia Palila.

NO OLOMANA.—KAUA AKOLU A PALILA.

He koa kaulana o Olomana, i ka loihi a me ka ikaika. Ua makau o Ahuapau ke 'lii o Oahu nei ia ia. A nolaila, aole e hele aku ma Koolau, mai ka lae o Makapuu a ka lae o Kaoio ma Kualoa, ua kapu ia Olomana.

He umikumamalua kaha-ku o Olomana, ma ke kua, ke ku pololei a kaha mai ke poo mai a na wawae.

Penei nae ke ano, akolu kapuai ma ke kaha hookahi, ua like me kanakolukumamaono na kaha he umikumamalua. Ke hoonui ia (eono anana ia).

Ia Palila i hiki ai i ka pali o Nuuanu, hoomoe aku la ia i kana laau palau, a holo aku la a hiki i Kaelepulu kahi o Olomana e ku ana. Ma keia holo ana o ka laau, paa aku la o Palila mahope o ka welau, a hookahi ka lele ana i luna, a ku ana o Palila i ka poohiwi o Olomana, a ike o Olomana, ninau ae la ia Palila: "Nohea oe e nei keiki hookano, no ka mea, aohe o'u mea nana i hehi, a ia oe iho nei hehi ia." I aku o Palila: "No ka heiau kapu wau, no Alanapo i Humuula, Kauai, o Palila ko'u inoa, he koa." A lohe o Olomana, makau iho la ia Palila, a nonoi aku la ia Palila e ola. Hoole mai o Palila: "Aole oe e ola ia'u." Ia wa, papai o Palila ia Olomana, a lele ae la kekahi aoao a kaawale, oia o Mahinui, o kekahi aoao, oia o Olomana puu e ku nei a hiki i keia la.

Pela i make ai o Olomana ia Palila, a pela i puni ai o Oahu nei ia Ahuapau, ka makuahunowai o Palila.

KAUA AHA A PALILA.

A hiki o Palila ma Kaawalii, i Hilo, Hawaii, noho iho la. Ia wa, e kaua ana o Kulukulua ke 'lii o Hilo me Wanua, ke 'lii o Hamakua, kokoke e pio o Kulukulua ia Wanua. No ka mea, ekolu koa kaulana o Wanua i ke koa a me ka ikaika, o Moanonuikalehua, o Kumuonuiaiake, o Puupuukaamai. I ko lakou hui ana me Palila, hookahi no laau a Palila, nei ka honua, nakolo i ka lepo, pau i ka make, a me ka luku ia e Palila, i ka aina o Kukaiau ma Hamakua, pela i lanakila ai.

Story of Piimaiwaa.

PIIMAIWAA, A FAMOUS WARRIOR.—SAILS FOR MAUI.—KAWALAKII IMAGE GUARD OF KAUIKI.—PIIMAIWAA CLIMBS THE HILL, OVERTHROWS THE IMAGE AND IS VICTOR OVER MAUI'S FORCES.—OF IMAIKALANI THE BLIND WARRIOR.—OMAOKAMAO AND KOI ENGAGE THE SIGHTLESS CHIEF.—OMAOKAMAO LEARNS THE SOURCE OF IMAIKALANI'S STRENGTH AND SLAYS HIM.

PIIMAIWAA was one of the most famous of the warriors of Keawenuiaumi,[1] not only in strength but as a fearless man also, and his fame has come down to the present generation and he is remembered by the people of Hawaii and Maui, where he fought his battles.

Kihapiilani, after being insulted by his brother, took it into his mind to leave Maui and go to Hawaii to see his brother-in-law, Keawenuiaumi, who was the husband of Piikea, his sister.

The cause of the battle that was fought sometime after this was because the salt water from a dish of fish was thrown into the eyes of Kihapiilani by his older brother, the king who was then reigning over Maui.

When Kihapiilani arrived on Hawaii, Keawenuiaumi asked him: "What is the cause of this journey?" "I am after some one to be my avenger. My older brother has thrown the salt water from a dish of fish into my eyes."

Shortly after this the officers were sent out to make a circuit of Hawaii with the order to call the people to come together, hew out canoes, make spears, the long and the short ones, and to go in search of shark's teeth.[2] At the end of about six months everything was in readiness.

After the preparations were completed they set sail for Maui. The canoes on this expedition were so many that it covered the ocean from Hawaii to Maui and the people used them as a road to cross over on. It is said in Hawaiian history that the number of canoes used in this expedition was the greatest known.

When the army arrived at Kauiki, Maui, it was found that the king had moved and was living or encamped with his warriors on the hill itself. In the daytime regular battles were fought, but at night a large image was stood up at the top end of the ladder used for climbing up and down the hill; it was the only way by which one could get to Kapueokahi.[3]

KAWALAKII.

Kawalakii[4] was the name given to the image which was in the shape of a very large man. In the evening, just about dusk, the image would be brought up and made

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[1] This is wide of tradition. Umi is the chief intended, not his son, both as to his connection with Piikea and battle in behalf of Kihapiilani.

[2] Sharks' teeth were for war weapons, of which there were several kinds or shapes and lengths.

[3] This and the two following stories are versions of brief extracts from Umi, given in Vol. I, p. 178, et seq.

[4] This was the famed giant image watchman of Kauiki fortress; name also of the god decorated by Kamehameha upon his victory over Kahekili of Maui.

Kaao no Piimaiwaa.

Piimaiwaa, he Koa Kaulana.—Holo i Maui.—Kawalakii ke kii Kiai o Kauiki. —Pii Piimaiwaa i ka Puu, Lawe Pio i ke Kii a Lanakila Maluna o Maui.—Imaikalani, ke Koa Makapo.—Pai o Omaokamao me Koi i ka 'Lii Makapo.—Loaa ia Omaokamao ke Kumu o ko Imaikalani Ikaika a Pepehi Iaia.

HE KOA kaulana ia no Keawenuiaumi, i ka ikaika a me ke koa, a he koa kaulana a hiki i keia la, ma Hawaii, a me Maui, kahi ana i hoouka kaua ai. Ia Kihapiilani i manawa ino ai mai Maui aku a Hawaii, i kona kaikoeke ia Keawenuiaumi, ke kane a kona kaikuahine a Piikea.

O ke kumu o keia kaua ana, o ka miko ana o na maka o Kihapiilani i ke kai paakai a kona kaikuaana, ke 'lii ia ia o Maui. A hiki o Kihapiilani i Hawaii, ninau mai o Keawenuiaumi: "Heaha kau huakai?" "He makaia no'u. Ua kapi ia kuu maka e kuu kaikuaana i ke kai o ka paakai."

Ia wa, holo na luna e kala ma Hawaii a puni, e kalai ka waa, e kalai ka ihe, ka pololu, ka elau, e imi ka niho mano. Eono mahina makaukau na mea a pau loa.

Mahope o laila, holo mai la na waa he nui loa, mai Hawaii a Maui. Ua paa ka moana i na waa, a ua lilo i alanui hele, no na kanaka. A ua kapaia ma ka moolelo o Hawaii nei, oia ka waa nui o ka helu mua ia.

A hiki lakou i Kauiki ma Maui, i luna o laila ke 'lii kahi i noho ai me kona poe koa, i ke ao kaua maoli, i ka po, he kii ke ku mai i ka ulili, e iho mai ai i lalo o Kapueokahi.

KAWALAKII.

O ia ka inoa o ua kii la; he kii nui, i ke ahiahi poeleele, lawe ia mai la a ku i ka puka e pii aku ai, a e iho mai ai mai ka puu o Kauiki mai. Alaila, ku ua kii nei me ka

to stand at the top end of the ladder. This ladder was the only means of getting up this hill.[5] The image was then made to stand with a war club in hand.

On the first night, some of the warriors of Keawenuiaumi,[6] Omaukamau and others, tried to get up the hill, but when they came in sight of something standing at the top end of the ladder, believing it to be a real person, they became afraid and returned. This attempt to get to the top of the hill was kept up for three nights.

HOW PIIMAIWAA WITH HIS WAR CLUB CLIMBED THE HILL.

At last Piimaiwaa decided to make an attempt to see this big man for himself. When he came near the man he took his war club and began twirling it, but the man refused to respond. Piimaiwaa then took the club in his left hand and again twirled it, but the man would not so much as move his club.

Because of this failure to get his opponent to respond to his challenge, Piimaiwaa climbed the ladder so as to get nearer the man. At last he reached a position where he could touch him with his club, so he tapped the man a light blow and he heard the sound as of wood. At this he was made certain that this was a wooden man put up there to deceive them. He then took the image and threw it down the cliff and he climbed up to the top of the hill, where he met and killed all the people with the exception of the king[7] who managed to escape.

This victory gave Maui completely into the hands of Kihapiilani and he became its king. It was by him that the famous roadway, which is seen going through the forest of Oopuola, was built, as well as the shell road which was built around Molokai, traces of which can be seen to this day.

RELATING TO IMAIKALANI.

Imaikalani was a blind chief; he was without sight, but he had other men to serve him and to act as his eyes. He also had some birds who helped see things for him. He was a chief who was very skillful in the use of all weapons of warfare and particularly so in the use of the war club.

When the capture of the hill was completed, Umi ordered Omaokamau to go and fight Imaikalani. When Omaokamau heard this he proceeded to the home of Imaikalani. When Omaokamau was drawing near the home of Imaikalani the birds sounded a note. At this note of warning from the birds Imaikalani said to his men: "Say, there is a man." The men said: "There is nobody." Imaikalani remarked: "Watch out." While the two men were watching, Omaokamau soon after appeared. The men then said to Imaikalani: "Yes, there is a man, he is coming, and he carries a war club in his hand." Imaikalani said: "That is Omaokamau, one of the warriors of Umi; he is well versed in the art of throwing the spear; his main strength is in his right arm, his left is weak; watch him and see when he twirls his war club."

When Omaokamau came up to the men he stood and twirled his war club. When the two men saw this, they said to Imaikalani: "Say, the man is twirling his club."

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[5] Kauiki hill at Hana, Maui.

[6] Umi is the party intended, as shown in Vol. I, page 248.

[7] The history of Umi and of Kihapiilani differs from this story.

laau palau. I ka po, pii aku na koa o Keawenuiaumi, o Omaukamau ma. A ike i ke ku a keia mea, kuhi no he kanaka, makau no, hoi i lalo, pela no a hala he mau po ekolu.

PII O PIIMAIWAA ME KANA LAAU PALAU.

A kokoke o Piimaiwaa, halalo aku la ia me ka hookaa i kana laau palau, aole o iala hookaa, hoi keia ma ke hema hookaa, aole o iala hookaa.

Nolaila, hele keia a kokoke, hoopa keia i ka laau palau koele ana. Maopopo ia ia nei he kii hoopunipuni, nolaila, kulai keia a hina, pii i luna o ka puu o Kauiki, a pau loa iho la na kanaka i ka make. A pakele aku ke 'lii no ka mahuka ana, a holo.

Nolaila, puni o Maui ia Kihapiilani, a noho alii iho la, a nana i hana kela alanui kaulana maloko o ka nahele o Oopuola, a me ke alanui pupu i Molokai, a hiki i keia la.

NO IMAIKALANI.

Imaikalani, he 'lii makapo ia, aohe ona mau maka, aka, he kanaka kona maka, a he manu, aka he 'lii akamai loa ma ke kaua ana, a ma ke kaka laau ana me ka hoapaio.

Kena aku la o Umi ia Omaokamau, e hele e kaua me Imaikalani, a lohe o Omaokamau, hele aku la ia a hiki i kahi o Imaikalani. Ia Omaokamau nae e kokoke aku ana e hiki i kahi o Imaikalani, kani e ae la na manu, ma keia kani ana a na manu, olelo aku o Imaikalani i kona mau kanaka: "E! he kanaka." Hoole aku na kanaka: "Aohe kanaka." I aku o Imaikalani: "Nana ia aku." Ia laua e nana ana, hiki mai la o Omaokamau, alaila, olelo aku la laua ia Imaikalani: "Ae, he kanaka, ei ae la, ke hele mai nei me ka laau palau i ka lima." I aku o Imaikalani: "O Omaokamau na, he koa no Umi, he kanaka akamai i ka pana laau, he ikaika nae ka pana akau, a ma ka hema he nawaliwali, nana ia aku nae ke kaa mai i ka laau palau ana." A hiki o Omaokamau, ku iho la ia a o kaa ae la i kana laau palau, a ike na kanaka, olelo aku la laua ia Imaikalani: "E! kaa ua kanaka nei i ka laau ana." Ia lohe ana o Imaikalani i ka olelo a na wahi kanaka

When Imaikalani heard the report of his two men, he stood up and began twirling his club. The two men kept on twirling their clubs all the time until they struck at each other. Omaokamau struck his club to his right, but somehow Imaikalani warded off the blow by the use of his club and the first blow aimed by Omaokamau missed. They again twirled their clubs and after a time Omaokamau struck to his left, but again his blow was warded off and he again missed Imaikalani. After this second miss Omaokamau turned around and returned to Umi. When he came up to Umi, Umi asked him: "How was your trip to the home of Imaikalani?" Omaokamau replied: "I don't know what to say. The eyes of Imaikalani are both sightless but his thinking powers are faultless. I fought him for a time, but he warded off my blows so skilfully that I was afraid of him and so I came back."

While Omaokamau was reporting to Umi, Koi spoke up: "Of course you could not kill Imaikalani; you were not counted of any consequence while we were in Hawaii any way. I am the one that is of consequence." Koi then started off and went as far as the place where the birds were stationed. When he heard the birds give the note of warning, which was also heard by Imaikalani, he was puzzled to know what this meant. When Imaikalani heard the notes of the birds he sent his two men to go and see who it was. When the men came out they saw a man, so they reported to Imaikalani: "It is a large man with dark skin and the hair on his head is curly." Imaikalani replied: "That is Koi; he is also very skillful in the use of the war club, but he is strong in the left arm and weak in the right; he is just like Omaokamau."

When Koi came up to his opponents he began twirling his war club and as he came within striking distance he raised his club and let it come down with all his might on Imaikalani, but it was warded off by Imaikalani as though it was nothing. Again Koi raised his club and let it come down on his left, but again he was foiled. When Koi saw that he could not get the best of Imaikalani, he turned around and returned to Umi. When he came in the presence of Umi, Umi asked him: "How did you get along with your trip to Imaikalani?" Koi replied: "No warrior can stand before Imaikalani, for I have seen him with my own eyes. What Omaokamau has said and all the things which we have heard are perfectly true, and I must therefore give the same report. After I had twirled my club once on the second time I struck at Imaikalani, but from what I could see it was as nothing to him. After the first blow I gave him another one but that, too, was as nothing to Imaikalani. I therefore became afraid and returned." While Koi was giving his account of the encounter, Piimaiwaa spoke up to Koi: "The bones of a youngster like you could not be old enough; here are the bones that are well matured." Piimaiwaa then stood up, took up his club and started off. When he came up with Imaikalani, he heard the birds. His appearance was then reported by the men to Imaikalani, that another warrior was coming. As Piimaiwaa stood in the presence of Imaikalani, Imaikalani stood up ready to defend himself. After trying his skill against Imaikalani Piimaiwaa saw that he was unable to best his opponent, so he too returned to the king and told him of what he had done, which was the same thing reported by Omaokamau and Koi.

On account of the failure on the part of Umi to kill Imaikalani, Imaikalani was greatly feared and they all but decided to abandon the fight and leave Imaikalani alone.

ku ae la ia i luna, a olokaa i kana laau palau. Kaa iho la na laau a laua a elua a hiki i ka hahau ana, hahau iho la o Omaokamau i kana laau palau, ma ka akau ona, e ohiu ae ana o Imaikalani i kana laau, hala ka laau a Omaokamau; aole ia i pa. Olokaa hou laua a hahau hou o Omaokamau ma ka hema, i kana laau palau, aole no i pa o Imaikalani. Alaila, hoi aku la o Omaokamau, a hiki i mua o ke 'lii o Umi, ninau mai la o Umi: "Pehea kau hele ana aku nei i kahi o Imaikalani?" I aku o Omaokamau: "Pehea auanei kau, he makapo na maka o Imaikalani, aka, o ka noonoo he pololei, hana mai nei maua, a no koiala akamai, makau mai nei au a hoi mai la."

Ia Omaokamau e olelo ana ia Umi, pane mai la o Koi: "Aole no paha e make o Imaikalani ia oe, no ka mea, aole oe i helu ia mai Hawaii mai nei a kakou i holo mai nei. Owau no ka i helu ia." Alaila, hele aku la o Koi a kahi a na manu e kau ana, kani ae la na manu, lohe no o Imaikalani, kena aku la i na kanaka e nana aku, a ike laua. Olelo aku la laua ia Imaikalani: "He kanaka nui, ili kou, he piipii ka lauoho o ke poo." I aku o Imaikalani: "O Koi na, he kanaka akamai no i ka pana laau, he ikaika hema kona, a he nawaliwali ka akau. Ua like no laua me Omaokamau."

A hiki o Koi, kaa ae la ia i kana laau palau. Ku ae la no hoi o Imaikalani, a kaa i kana laau. Hahau iho la o Koi i kana laau palau me ka ikaika loa, he mea ole ia ia Imaikalani, a pela no hoi ma ka akau. Mahope o laila, hoi aku la o Koi a hiki i mua o Umi, ninau mai o Umi: "Pehea kau hele ana aku nei i o Imaikalani la?" I aku o Koi: "Aohe koa e hele aku i mua o Imaikalani, ua ike pono aku nei au, ua like no me ka Omaokamau olelo a kakou i lohe ai, pela no ka'u ike ana aku nei. Hookahi a'u kaa laau ana, i ka lua, hahau au ia Imaikalani, he mea ole ia i ka'u ike aku. A pau ia, hoi hou no wau, he mea ole no ia Imaikalani. Nolaila, makau au a hoi mai la." Ia Koi e olelo ana, pane mai la o Piimaiwaa ia Koi: "Aole no paha i oo ka iwi o kamalii, eia mai na iwi i oo." Alaila, ku ae la o Piimaiwaa, a hele me kana laau palau, a hiki. O ka Imaikalani hana no ka olelo e like me mamua. Ku o Piimaiwaa me kana laau palau, ku o Imaikalani, i ko laua hana ana, aohe make o Imaikalani, ia Piimaiwaa, alaila, hoi aku la ia a hiki i ke 'lii la, hai aku la i kana mau olelo a pau loa. Ua like no ka Piimaiwaa olelo me ka Omaokamau ma.

Ma keia mau mea a pau loa a lakou i hana ai, ua makau loa ia o Imaikalani, a ua manao lakou e haalele i ke kaua ana ia ia.

After the lapse of some tens of days, after the incidents recorded above, Omaokamau met a man who was born and raised on the place, who asked him: "Why is it that Imaikalani has not been slain by your people?" Omaokamau answered: "I don't know why." The man said: "He can be slain, it can be done easily. It will not take much of an exertion." Omaokamau then asked him: "Will you tell me how it can be done?" The man then said to Omaokamau: "Say, if you obey what I will tell you, then I will do what you want." Omaokamau then again asked him: "What do you want me to do?" The man said: "Don't speak a word about me and never repeat to any one that I told you how to get the best of Imaikalani, because I am his own immediate servant, a backbone; I am one of his kahili bearers." Omaokamau then gave his promise, that he would not tell any one, not to the king, not to his own brothers nor to any other person. "If you should hear or know that I have broken my promise, then my life shall be forfeited," continued Omaokamau. Because of this promise made by Omaokamau, the man said: "The birds which sit on the outside are his eyes, and it is by them that he is warned of the approach of any person. On hearing this warning he prepared himself for the conflict. The men with him are also his eyes; they are the ones who tell him when the enemy is near and this gives him a chance to use his wits and to defend himself. But if the birds and the men are first killed then Imaikalani can be slain, he will not escape."

When Omaokamau heard this from the man, he stood up and started off to carry out the advice given him. When he came up to the place where the birds generally sat he crept up cautiously and struck them with his club, killing them. But before Omaokamau had the chance to kill the birds, they gave their warning note and Imaikalani heard it; so he asked his men to look and see if a man was coming. The men then looked and saw that it was Omaokamau. When Omaokamau came up to the guards, they thought he had come to do battle with Imaikalani, and that he would come to the battle ground and there make his stand, when Imaikalani would get ready to fight him; but in this they were mistaken, for Omaokamau did not go to the battle ground but came right along fearlessly with his war club in his hand. As soon as he came up to the two men he struck them with his war club, killing them. He then turned to Imaikalani and poked him in the stomach with the point of his club, killing him.

Omaokamau then returned to Umi, the king, and told him of the death of Imaikalani, slain by his hands. When Umi and the rest of the people heard this, they asked him how he was able to kill the great and famous Imaikalani. Omaokamau then said to them: "This is how I was able to slay Imaikalani: Yesterday on going down to the stream of Manoni for a bath, I met a Maui man who asked me: 'Have you people killed Imaikalani?' I said, 'No.' Then he said to me: 'Yes, it is only a small thing to kill him.' When I heard this, I asked him to tell me how it could be done, while I promised him at the same time that I would keep his name and identity a secret. He then told me how I was to do it; said he, 'Here is the way to kill Imaikalani: You must first kill the birds and the two watchmen, who are Imaikalani's guards and who give him warning of the approach of any person. Kill the birds and the men, then you will be able to kill Imaikalani.' That is how I was able to kill him."

He mau anahulu i hala ma keia noho ana, launa aku la o Omaokamau me kekahi kanaka kamaaina. I mai la ke kamaaina: "Heaha ka mea e make ole nei o Imaikalani ia oukou?" I aku o Omaokamau: "Heaha hoi." I mai kela: "Ua make, he wahi iki wale no, aole i mahuahua." Alaila, nonoi aku la o Omaokamau ia ia: "E hai mai i kahi e make ai, o Imaikalani," a ae mai la kela. Olelo mai ke kamaaina ia Omaokamau: "E! auhea oe, ina oe e hoolohe i ka'u olelo, alaila, hoolohe au i kau." I aku o Omaokamau: "Pehea kau olelo?" "Penei ka'u olelo ia oe. Mai olelo iki oe ia'u, na'u oe i hai aku i kahi e make ai o Imaikalani, no ka mea, owau nei la, he iwikuamoo ponoi au nona, he paa kahili." Alaila, ae aku la o Omaokamau, a hoohiki aku la, aole ia e olelo ia hai, aole hoi i ke 'lii, aole hoi i kona mau hoahanau ponoi, aole i kekahi mea e ae. Wahi a Omaokamau: "Ina e lohe ia, a e ike ia keia mea, alaila o kona ola ke pani." Ma keia mau olelo a Omaokamau, hai aku la ke kamaaina. "O na manu e kau la mawaho, oia kona mau maka, oia hoi ka mea e maopopo ai ia he kanaka ke hiki aku ana, a oia kona mea e makaukau mua ai no ke kaua, a pela e noonoo ai o Imaikalani; aka, ina e make na manu, alaila, make o Imaikalani, aole e ola."

A lohe o Omaokamau i keia mau olelo a ke kamaaina, ku ae ia a hele, a hiki i kahi e kau ana na manu, hili ae la ia i na manu i kana laau palau, a haule iho la i lalo, a make iho la na manu. Eia nae, ia Omaokamau i hili ai i na manu, mamua o kona hili ana, kani ae la na manu, a lohe aku la no o Imaikalani. Nolaila, hoolale aku la ia i na kanaka kiai, i nana aku ka hana, o Omaokamau ke hele mai ana. Ma keia hele ana a Omaokamau, e manao ana na wahi kanaka kiai, e hele la o Omaokamau a ke kahua kaua, alaila, la ku. Makaukau o Imaikalani, aka, aole nae o Omaokamau i hana pela. I ka wa a na kanaka kiai e nana pono mai ana ia Omaokamau, ia wa no o Omaokamau i hele aku ai me ka wiwo ole, a me ke ano koa loa, me ka laau palau i kona lima. A launa aku la ia me na wahi kanaka, hahau aku la ia i kana laau palau i luna o laua, a make iho la. Pela no hoi o Imaikalani, hou aku la ia i ka welau o kana laau palau i ka opu o Imaikalani, a make iho la ia.

Hoi aku la o Omaokamau a hiki i mau o ke 'lii o Umi, olelo aku la i ka make ana o Imaikalani ia ia, a lohe o Umi a me na mea a pau loa, ninau mai la lakou i ke kumu o ka make ana. Hai aku o Omaokamau ia lakou: "Penei ke kumu o ka make ana o Imaikalani ia'u. I nehinei, hele aku la au i ka auau ma ka wai o Mauoni, i laila, loaa ia'u he kamaaina no Maui nei. Ninau mai la ia ia'u, 'Ua make iho nei o Imaikalani ia oukou?' Hoole aku wau 'aole.' Alaila, olelo mai kela: 'Ae, he uuku wale no kahi e make ai.' A lohe au i keia olelo ana, nonoi aku la au ia ia e hai, me kuu hoohiki pu, ae mai la kela. Eia ka mea e make ai o Imaikalani: 'E pepehi i na manu a make loa, no ka mea, oia ko Imaikalani leo;' a oia ke kumu i make ai ia'u."

Legend of Kepakailiula.

CHAPTER I.

Search for a Suitable Wife.

KEPAKAILIULA was one of the strongest of the sons of Hawaii, who traveled and conquered all those who opposed him on Hawaii, Maui, Oahu and Kauai. He was so fearless and strong that he fought against multitudes who opposed him and won out in all his battles. Kepakailiula[1] was from a hen's egg. The land of his birth was Keaau, Puna, Hawaii. The father was Ku and the mother Hina. Kiinoho and Kiihele[2] were the adopted parents of Kepakailiula and he was brought up in the land of Paliuli.[3]

When Kepakailiula reached the age of twenty years, it was seen that he was very handsome and pleasant to look upon. He was without blemish; he was perfect from the soles of his feet to the crown of his head. Because of this great beauty, Kiinoho sent Kiihele to travel around Hawaii in search of a wife for Kepakailiula.

Kiihele was a very fast runner and could make three complete circuits of the island of Hawaii in one day. Starting from Paliuli he went first through the district of Hilo, where he found Kukuilauania, a very beautiful woman, but her eyes bulged out, so he left her and continued on his way to Hamakua; then on to Waimea and then to Kohala. From this point he retraced his steps and returned to Paliuli in Puna. When he arrived home his older brother, Kiinoho, asked him: "How was your journey? Have you not found a wife in all your journey?" "No, not one," said Kiihele. Kiinoho then said to him: "You go toward the rising of the sun, toward Puna." Kiihele assented to this and started out. All this was on the same day.

On his journey through Puna, he met a very beautiful woman, Kahala by name. She was indeed beautiful; her eyes were beautiful and her form was beautiful to look upon; but she had one fault, her posterior was covered with large lumps, like the kind of hala seeds seen today. Kiihele left Puna and entered into the district of Kau where he found Manienie, another beautiful woman; but her one defect was that her hips were deformed so that she crawled about on her hands and feet, like the manienie [grass] that is now growing. Kiihele then left Kau and entered into Kona, where he found Makolea, a very beautiful woman and very pleasant to look upon. She was without blemish and was so beautiful that she was like the full moon.[4]

Makolea was living with her parents, who were the ruling chiefs of the whole district of Kona. The father's name was Keauhou and the mother was Kahaluu.[5] Ma-

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[1] This celebrity begins with peculiar birth, whose parents, Ku and Hina, figure prominently in Hawaiian story.

[2] These two names indicate opposite characters or dispositions, quiet and restless, or stay-at-home and wandering, reared by foster parents as per custom.

[3] Paliuli, the Hawaiian paradise.

[4] Circuiting districts, or even islands, for a wife without blemish forms the plot of many popular traditions, hence the well-known proverb, "*Aohe puu, aohe kee, pali ke kua, mahina ke alo,*" indicative of perfect form and open countenance.

[5] These names of the parents of Makolea, the discovered beauty of all Hawaii, are those of two lands and villages on the Kona coast of that island.

Kaao no Kepakailiula.

MOKUNA I.

HULI NO KA WAHINE KUPONO.

OIA KEKAHI o na keiki ikaika o Hawaii nei, nana i hele mai Hawaii, Maui, Oahu, Kauai. E hiki ia ia ke ku i mua o ka lehulehu a hakaka, a pepehi, a lanakila maluna o kona poe enemi. He huamoa o Kepakailiula, o Keaau i Puna, Hawaii, ka aina hanau. O Ku, ka makuakane, o Hina, ka makuahine, o Kiinoho a me Kiihele na kahu hanai o Kepakailiula. O Paliuli ka aina i hanai ia ai o Kepakailiula, a nui.

A hiki kona mau makahiki i ka iwakalua, he kanaka maikai loa o Kepakailiula ma kona kino. Aohe ona kina mai ka manea o kona wawae a kona piko poo. A no kona kanaka maikai loa, kena aku o Kiinoho ia Kiihele, e hele ma Hawaii a puni, e imi i wahine na Kepakailiula.

He kanaka mama loa o Kiihele, ekolu puni o Hawaii i ka la hookahi ia ia, holo mai la ia mai Paliuli mai a Hilo, loaa o Kukuilauania he wahine maikai, hookahi kina o ka puu o na maka, haalele o Kiihele. Haalele aku la o Kiihele ia Hilo, hele mai la ia a hiki i Hamakua. Malaila mai a Waimea, a Kohala, hoi hou a hiki i Paliuli, ma Puna. Ninau mai kona kaikuaana o Kiinoho: "Pehea aku la kau huakai?" "Aohe loaa o kau wahine i imi aku nei?" "Aole," wahi a Kiihele. I mai o Kiinoho: "E hele oe e imi i wahine ma ka hikina a ka la, ma Puna aku nei." Ae mai la o Kiihele. O keia hele ana, eia no i ka la hookahi.

Hiki aku la o Kiihele i Puna e noho ana i laila, he wahine maikai o Kahala ka inoa. He nani no, he onaona na maka, a he maikai ka oiwi, hookahi hewa, o ka puupuu o ka lemu, e like me ke ano o ka hala a hiki i keia la. Haalele ia ia Puna, hiki aku la i Kau, e noho ana o Manienie, he wahine maikai, a hookahi hewa o ka panainai o ke kikala, he nee i lalo e like me ke ano o ka manienie e ulu nei i keia wa. Haalele ia ia Kau, hele mai la a hiki i Kona. Loaa o Makolea, he wahine maikai loa ke nana aku, aohe puu, aohe kee, pali ke kua, mahina ke alo.

He mau makua ko Makolea. O Keauhou, ka makuakane, o Kahaluu ka makua-

kolea was engaged to marry Kakaalaneo, the king of Maui, because Kakaalaneo was greatly feared by all the chiefs in those days, he being a very powerful man and was very skilful in the use of the spear.

CHAPTER II.

RELATING TO KAKAALANEO.

KAKAALANEO[6] was the king of Maui and was acknowledged as the most skilful man in the use of the spear. He was never known to miss the large things or the small things.

He could hit a blade of grass with his spear,
He could hit a flea with a spear,
He could hit an ant with his spear.

That was the reason Makolea was engaged to become the wife of Kakaalaneo, through her parents'[7] fear of his spear thrusts. It was because of Makolea that Kepakailiula and Kakaalaneo shortly after this fought each other. Kepakailiula,[8] also because of her, had to fight Kaikipaananea, the king of Kauai.

When Kiihele arrived at the home of Makolea, Makolea asked him: "Where are you from?" Kiihele replied: "I came along this way." "What is the object of the journey that has brought you here?" "It is a journey in search of a wife." "For whom is the wife to be?" "For our adopted son." Makolea again asked: "How good looking is your son, is he like yourself?" Kiihele said "No, I am but as the skin under his feet.[9] He is not to be compared with me." When Makolea heard this, she said to Kiihele: "You go home and bring the husband.[10] Kiihele assented to this. Makolea again asked: "What day are you to arrive?" Kiihele answered: "I am going home and shall be gone about two days, on the third day I will arrive with your husband." Makolea agreed to this.

Kiihele then returned to Paliuli and on his arrival he was asked by Kiinoho: "What success have you had on your journey?" Kiihele answered: "I have found a wife." "Who is she?" "Makolea." "Yes," said Kiinoho, "she is a good woman; she is, however, engaged to marry Kakaalaneo, the king of Maui, because of the great fear entertained of him, as he is very skilful in the use of the spear. It is said that he is so skilful that he never misses a grass blade, a flea or an ant." They remained at home until the next morning when they wept[11] and wailed because of their great love for Paliuli. They wept for the trees, the plants they raised and everything they labored for. After the weeping they dedicated the land to their god and the land has been in his keeping to this day.

They then left their home and journeyed to Kona. When Makolea saw how hand-

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[6] Kakaalaneo, evidently a favorite subject of tradition. See the longer version in Vol. I, pp. 482-508.

[7] The pledging of a daughter was customary, but induced by various causes, fear, fame, political influence or personal benefit.

[8] Hawaiian chiefs fought for love of their chosen one as did the knights of old.

[9] The expression used here is to indicate the excellence and superiority of his ward.

[10] The girl makes her own choice, despite her parents' plans.

[11] Weeping at the separation of home ties may be unusual when the object is to secure the most beautiful woman in the realm, but it is to be borne in mind they were leaving paradise.

hine, he mau alii laua no Kona a puni. Ua palama ia o Makolea, na Kakaalaneo ke 'lii o Maui, no ka mea, ua makau ia o Kakaalaneo, no kona ikaika loa ma ka oo ihe, a no kona akamai loa.

MOKUNA II.

NO KAKAALANEO.

OIA ke 'lii oi o Maui, i ke akamai loa ma ka oo ihe ana, aole e hala kana ihe i ka mea nui a me ka mea liilii.

Ku kana ihe i ka puamauu,
Ku kana ihe i ka uku-lele,
Ku kana ihe i ka naonao.

A oia ke kumu i palama ia ai o Makolea na Kakaalaneo, no ka makau o na makua i ke kuku o kana ihe. A o ke kumu no hoi ia i kaua ai mahope, o Kepakailiula me Kakaalaneo, a me Kaikipaananea, ko Kauai alii.

A hiki o Kiihele i kahi o Makolea e noho ana, ninau mai la o Makolea: "Mahea mai oe?" I aku o Kiihele: "Maanei mai nei no." "Heaha kau huakai, o ka hiki ana mai ia nei?" "He huakai imi wahine." "Nawai ia wahine?" "Na ka maua keiki no." I mai o Makolea: "Pehea ka maikai o ka olua keiki, me oe no?" Hoole aku o Kiihele: "Aole, he paepae wawae ko'u ili no kona kapuai wawae. He keu ae ia mamua o'u." A lohe o Makolea i keia olelo a Kiihele, i aku la ia: "E hoi oe a lawe mai i kau kane." Ae aku o Kiihele. Ninau hou mai o Makolea i ka la e hiki mai ai. Olelo aku o Kiihele: "E hoi au a hala elua la, a i ke kolu hiki mai au me ko kane." Ae aku o Makolea.

Hoi aku la o Kiihele a hiki ma Paliuli. Ninau mai la o Kiinoho: "Pehea kau huakai?" I aku o Kiihele: "Ua loaa ka wahine." "Owai ia wahine?" "O Makolea." "Ae," pela mai o Kiinoho, "he wahine maikai ia. Ua palama ia nae a na Kakaalaneo ke 'lii o Maui, no ka makau ia, i ke kuku o ka ihe, i ka puamauu, i ka ukulele, i ka naonao." Moe laua a ao ae, uwe laua ia Paliuli, i na laau, i na mea kanu, a pau ke kanikau ana, hoihoi i ka aina o Paliuli i ke 'kua, a hiki i keia la.

Hele mai la lakou a hiki i Kona, ike mai la o Makolea i ke kanaka maikai o

some Kepakailiula was she was made very happy and took him into her home. As Kepakailiula was entering the house he said to his two foster fathers, Kiinoho and Kiihele: "Here, take her maid for your[12] wife; for you two, one wife. You may go wherever you wish. If you should hear that I am dead, then arise and continue on your way." After his two foster parents had departed, Kepakailiula and Makolea lived on together as husband and wife.

After they had been living together for about six days and while they were fast asleep, late on the morning of the last of the six days, Keauhou and Kahaluu, the parents of Makolea came to the house where Makolea was living and found her sleeping with a husband. This angered the parents so much that they took up Makolea and placed her in a canoe and took her to Kakaalaneo, the king of Maui.

After Makolea had departed on the canoe for Maui, Kepakailiula woke up and went in search of his foster fathers,[13] Kiinoho and Kiihele. After he had found them they started on their way by land to Kohala, and after a time they arrived at Kamilo, a land adjoining Puakea, where they resided. The canoe [containing Makolea], however, continued on to Maui.

When Kukuipahu, the king of Kohala at that time, saw the handsome appearance[14] of Kepakailiula, he took him into his home and asked him that he become his adopted son, and at the same time engaged his daughter, Kapuaokeonaona,[15] to become his wife.

After living with the people of the house for about three days, he made them all retire the next evening very early, and after they were fast asleep he arose and went out. When he came to the beach he found a small canoe lying on the dry sand; he took and dragged it to the sea and set out for Maui[16] making a landing at Kapueokahi, in Hana. When he stepped ashore he went in search of the king's house. As he came up to it behold there he saw Kakaalaneo under the influence of awa, and he also heard him calling for his wife: "Say, Makolea. Say, Makolea, take our mats and spread them outside of the out house, and after you have done that come and help me to the place." After he had given this order, Makolea and her maids came to the outside of the out house with the mats and spread them out. After this was done the women went in to get Kakaalaneo. After they were gone on their errand Kepakailiula went up to the place where the mats were spread and excremented and urinated on the mats and then went and hid himself. When Kakaalaneo was brought to the mats he stepped on the filth and fell, making him very angry with Makolea and the women. He then called out to move the mats over to the stern of the canoes. Makolea did as she was told and had the mats moved to the stern of the canoes, where they went and slept for the night. After a time Kakaalaneo became so overcome with the influence of awa that he fell asleep. Kepakailiula then came and took Makolea into some bushes and spent the night there together. After sleeping for some time, Makolea awoke and began to weep, believing that Kepakailiula would be killed by Kakaalaneo. Kepakailiula upon hearing Makolea

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[12] This pairing off of the guardian and foster parents is the apparent next step, as they were relieved of the care of their wards.

[13] When troubles come even the uncivilized seeks parental aid.

[14] Good looks gain him royal favor and offer of his daughter.

[15] Name indicating a beautiful fragrant flower.

[16] He was not to be thwarted in his plans to find his first love.

Kepakailiula, lele mai la, huki aku la iloko o ka hale. A komo o Kepakailiula i loko o ka hale, olelo aku ia i na makuakane ia Kiinoho a me Kiihele: "Eia ka olua wahine o ke kahu o ia nei, i elua olua, i hookahi wahine. Hele aku a kahi e noho ai, i hoolohe mai olua ia'u a i make au, o ke ala no ia hele aku."

A hala na makua, noho iho la o Kepakailiula me Makolea, eono la i moe ai laua. Ia laua i pauhia ai i ka moe hiki mai la o Keauhou a me Kahaluu. I nana iho ka hana e moe ana o Makolea me ke kane, nolaila, huhu iho la na makua o Makolea. Lalau iho la laua ia Makolea, a lawe ae la, a hoouka i na waa, a lawe i Maui i o Kakaalaneo la ke 'lii.

A hala o Makolea i Maui, ma na waa, ala ae la o Kepakailiula, a hele aku la a kahi o na makuakane, o Kiinoho a me Kiihele. Hele mai la lakou mauka a hiki i Kohala ma Kamilo e pili la me Puakea, noho iho la. Lele loa ka waa ma ka moana a hiki i Maui.

Ike mai la o Kukuipahu, ke 'lii o Kohala ia wa, i ke kanaka maikai o Kepakailiula. Hookipa mai la, a olelo mai la i keiki hookama nana, a hoowahine mai la i kana kaikamahine, ia Kapuaokeonaona.

Noho iho la lakou a hala ekolu la, hoomoe o Kepakailiula i ka hale a pau i ka hiamoe. Ala ae la ia a hele i waho, a hiki i ke one maloo e kau ana he wahi waa i laila. Lawe aku la ia a loko o ke kai, holo aku la i Maui, a pae aku la ma Kapueokahi i Hana. Pae aku la ia a uka, hele aku la a hiki i kahi o Kakaalaneo ke 'lii. I nana aku ka hana, ua ona i ka awa, e kahea ana i ka wahine: "E Makolea e, e Makolea e, e lawe aku oe i na hua moena o kaua a mawaho o ka aleo, haliilii iho, a pau ko haliilii ana, kii mai oe ia'u a kaualupe aku i waho." A pau ka olelo ana, hele mai la o Makolea me na wahine a ka aleo, haliilii iho la. A pau ka haliilii ana, kii aku la e kaualupe mai ia Kakaalaneo. Ia lakou i kii ai e kaualupe mai, hele aku la o Kepakailiula a ka moena a lakou i haliilii ai, kikio iho la, a mimi iho la, a holo ae la e pee ma kahi e ae. A hiki aku la o Kakaalaneo i luna o ka hua moena, pakika aku la i ke kukae a me ka mimi. Huhu mai la ia Makolea a me na wahine, a mahope, kahea hou e lawe i ka moena a mahope o na waa. A hana aku la o Makolea peia, a moe iho la laua mahope o na waa. Ia wa pauhia loa o Kakaalaneo i ka ona o ka awa, a hiamoe loa iho la. Lalau iho la o Kepakailiula ia Makolea a lawe ae la a ka nahelehele moe laua ilaila. Uwe mai o Makolea ia Kepakailiula, i ka make ia Kakaalaneo. Ninau aku o Kepakailiula: "Heaha keia au e uwe mai nei?"

weeping asked her: "Why are you weeping?" Makolea replied: "I am weeping for you, for I am afraid my husband will kill you. His spear is never known to miss. He can hit a blade of grass, an ant or a flea. How can he miss you, your shadow being much larger?" Kepakailiula then said boastingly:

He has fruit, I have fruit,
He has testes, I have testes,
He is a male person, I am a male person.
No one can tell of the outcome,
Whether he will win or I will win.

After this they again fell asleep. At the first crow of the cock, Kepakailiula said to Makolea: "I am returning to Hawaii and at the end of three days I will come again. I want you, therefore, to stand a flag wherever you are and within its sacred precincts gather all whom you love and wish to be saved."

Early that morning Kepakailiula boarded his canoe and set out on his journey back to Kohala, where he arrived in good time and went to sleep.

At daylight the next day they came together and had their morning meal. At the end of the meal he said to his young wife, Kapuaokeonaona: "Say, I have a word for you and it must be between ourselves only. Are you a favorite with your father?" "Yes," said she. "I am a favorite. Everything I will ask he will do." "Yes? Then tell your father to bring all the canoes of Kohala together, gather all the people, leaving no one behind, from the largest to the smallest, and then let the people accompany me to Maui on a journey of sightseeing, after which we will return." When Kukuipahu heard the wish of his daughter, the officers and runners were sent out all over Kohala, from one end to the other carrying the orders of the king. On the third day everything was ready. On the fourth day, the whole army set out for Maui.

On this voyage the whole channel of Alanuihaha was covered with canoes, there being so many. It was said that they covered the whole distance from the Upolu point to the point of Kauiki. On the trip across the canoes headed for the harbor of Hana where the king, Kakaalaneo, was then living with the chiefs and people.

When the canoes came close to land, Kepakailiula said to his followers: "Say, I want you all to float here out at sea and I will go ashore alone. If you look and see that I am killed, you can turn around where you are and return to Hawaii. But if I should live, then come ashore." Kepakailiula then went ashore taking his war club along with him. When he landed he stepped first over the wet sand, then the dry sand, then over the pohuehue vines and then over the alaalapuloa.[17] Kakaalaneo came out to meet him, carrying two small spears, one in his right hand and one in his left. From the time Kepakailiula came ashore until he was met by Kakaalaneo, the people kept on shouting in admiration of the good looks of Kepakailiula. Some of the people pitied him so much, for fear that he would be killed by Kakaalaneo that they wept.

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[17] Alaalapuloa, a low shrub.

Wahi a Makolea: "E uwe aku ana au ia oe no kuu minamina i ka make i kuu kane, ia Kakaalaneo, aole e hala kana ihe, i ka pua mauu, i ka naonao, i ka uku lele, aole hoi ou he aka nui kou." I aku o Kepakailiula i kana olelo kaena, a hooio, penei:

He hua kona, he hua ko'u,
He laho kona, he laho ko'u,
He kane ia, he kane au,
Aole i ike ia na ai a maua,
Nana paha na'u paha.

Momoe iho la laua, a kani ka moa mua. Olelo aku o Kepakailiula i ka wahine. "Ke hoi nei au a Hawaii, noho a hala ekolu la, alaila, hiki hou mai au. Nolaila, e kukulu oe i lepa nou, a o kau poe e aloha ai e lawe mai oe maloko o ka lepa."

Hoi aku la o Kepakailiula a pae i Kohala. Komo aku la i loko o ka hale a moe iho la, a ao ae la lakou paina a pau loa.

A pau ka paina ana, olelo aku la ia i kahi wahine uuku ana, ia Kapuaokeonaona. "Ea! he wahi olelo ka'u ia oe, o kaua wale no. He punahele no anei oe i ko makuakane?" "Ae, he punahele au. O ka'u mea e olelo aku ai, o kana ia e hana ai." "Ae, e olelo aku oe i ko makuakane, e hoakoakoa i na waa a pau loa o Kohala nei, a me na kanaka a pau loa, aohe mea a noho aku. Mai ka mea liilii a ka mea nui, e holo me a'u i kuu huakai makaikai i Maui, a hoi mai." Ia wa lohe aku la o Kukuipahu. Holo aku la na luna, ma o, maanei o Kohala a puni, mai ke kahi a hiki i ke kolu o ka la, ua makaukau na mea a pau loa. I ka ha o ka la, holo mai la lakou i Maui. Ma keia holo ana, ua pani ia ka moana o Alenuihaha e na waa. Ua olelo ia, mai ka lae o Upolu a ka lae o Kauwiki, ka paa i na waa. Ma keia holo ana, komo aku la na waa mua i Hana ma Maui, i laila o Kakaalaneo kahi i noho ai me na 'lii, a me na kanaka.

A kokoke e lele i uka, olelo mai o Kepakailiula i na mea a pau loa: "E, i kai no oukou e lana ai. Owau ke lele ae iuka, i nana ae oukou ia'u a i make au, o ke ala no nei hoi ia Hawaii. Aka, i ola au, lele ae i uka." Lele aku la o Kepakailiula me kana laau palau, a hele aku la i ke one maka, a ke one maloo, a hala ia a ka pohuehue, ka alaalapuloa. Ku ana o Kakaalaneo me na ihe elua. Hookahi o ka lima hema, hookahi o ka lima akau. Mai ka lele ana aku a Kepakailiula, a kona ku ana me Kakaalaneo, uwa na kanaka o uka, i ke kanaka maikai o Kepakailiula. A o kekahi poe hoi, uwe lakou no ka make ia Kakaalaneo.

CHAPTER III.

THE BATTLE.

When Kakaalaneo was almost up to Kepakailiula, he said in a haughty and insulting manner: "My spear shall eat of your flesh this day, for my spear never misses a grass blade, an ant or a flea." After this Kakaalaneo asked: "Who shall have the first chance? Shall it be the son of the soil or the stranger?" Kepakailiula replied: "Let the son of the soil take the first chance and the stranger the last." Kakaalaneo then threw the spear that was in his right hand at Kepakailiula. When the spear came near Kepakailiula, he opened out his elbow and allowed the spear to enter in between the arm and the body, and when it was half way through he brought his arm to his body and held the spear. The spear came at such speed that when it was held it quivered for some time.

After the spear had left his hand, Kakaalaneo, thinking that Kepakailiula had been struck, chanted these words:

You will not escape my spear, because
My spear can pierce a blade of grass, an ant, a flea.
How can you escape, you having a large shadow?

After Kepakailiula had held the spear until its quivering had ceased, he took it and threw it to the dung heap.

When Kakaalaneo saw this, he said: "What is it that has caused the point of my spear to depart from the spot aimed at? Was it because of the south wind, the wind that blows down houses? Or was it the awa leaf wind of Hana? for my spear has indeed missed its mark. That spear from my right hand has missed; there yet remains the spear in my left; it will pierce you and will yet eat your flesh." Kakaalaneo then threw the spear that was in his left hand, and as it came flying toward Kepakailiula, he opened out the left elbow a little bit causing the spear to enter between the arm and body, and when it was half way through, he closed in his arm and held the spear there quivering, after which he took and threw it on the dung heap like the other one. Kakaalaneo then said: "Yes, here I have lived cn the land and am now well on in years and my spear has never missed before this: but here you have caused them to miss the mark."

At the close of these remarks, Kakaalaneo attempted to run away. Kepakailiula then called out to him: "Why is the great soldier running away?" Before he could get very far, however, Kepakailiula caught up with him and swung his war club up from the ground,[18] catching Kakaalaneo between the legs, splitting him clear to the head. Kakaalaneo made but one appeal before he died, saying: "Say, chiefs of Maui, are you then to look on unconcernedly at my death?" At this appeal the chiefs and the people jumped on Kepakailiula with the intention of killing him in payment for the death of their king, believing that they would be able to conquer Kepakailiula, but in this they were mistaken, for Kepakailiula took those who came within his reach and broke them up like

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[18] This appears to have been a favorite and successful stroke in attacks with the war club, a number of noted warriors having been slain in the same way.

MOKUNA III.

KE KAUA ANA.

OLELO mai o Kakaalaneo me ka hookano ia Kepakailiula: "I keia la, ai kuu ihe i ko io, no ka mea, aole e hala ana kau ihe. I ka pua mauu, i ka naonao, i ka uku lele." Pane mai o Kakaalaneo: "Ia wai mua, i ke kamaaina paha, i ka malihini paha?" I aku o Kepakailiula: "I ke kamaaina mua, he hope ka ka malihini. Pahu mai la o Kakaalaneo i ka ihe ma ka lima akau ia Kepakailiula. A kokoke wehe ae la o Kepakailiula i ka poaeae, a komo aku la ka ihe mawaena, a puliki ae la ka lima, paa ka ihe ma waena konu o ke kino. He oi ka ikaika o ka makani o ka ihe, a me ke kolili o ka maka i ka lele ana mai.

Ma keia lele ana o ka ihe, paha mai o Kakaalaneo me ka manao ua ku o kepakailiula, penei:

> Aole no paha oe e pakele i kuu ihe, no ka mea
> Ua ku ka'u ihe i ka pua mauu, i ka naonao, i ka uku lele,
> A pehea hoi oe e pakele ai he aka nui.

Ma keia paa ana o Kepakailiula i ka ihe, a maalili, kuu aku la ia i kiona, kahi hooleina moka.

A ike o Kakaalaneo, olelo mai la: "Heaha la ka mea i loli ai ka maka o kuu ihe, he pa paha na ke Kona, ka makani kulai hale, he loaa paha i ka makani lau awa o Hana, nolaila oni ka maka o kuu ihe. Hala ae la oe i ka ihe a kuu lima akau, o ka ihe koe a kuu lima hema, loaa aku oe ai kuu ihe i ko io." Pahu mai la o Kakaalaneo i ka ihe ma ka lima hema, a hiki ia Kepakailiula. Wehe ae la ia i ka poaeae hema, a komo mai la ka ihe malaila, a maalili iho la ka ikaika o ka ihe, kuu aku la o Kepakailiula i kiona e like me ka ihe mua. Olelo mai o Kakaalaneo: "U! ua noho ae nei au a he make koe i ka aina, aohe hala o ka'u ihe, a ia oe ae nei hala kuu ihe kuku."

A pau ka olelo ana, eu aku o Kakaalaneo e holo. Kahea aku o Kepakailiula mahope. "E holo ana ka hoi ua koa i ke aha?" Ia wa, hualepo o Kepakailiula i kana laau palau. Mai ka lepo ka pii ana ae a loaa o Kakaalaneo, mai ka miona lemu, a ke poo ka nahae. Hookahi a Kakaalaneo huaolelo i pane ae a make loa, penei. "E na 'lii o Maui. O ka nana make no ka ka oukou ia'u, make au!" Ia wa, lele na 'lii, me na kanaka e pepehi ia Kepakailiula, me ko lakou manao e lanakila maluna ona, a e make o Kepakailiula. Ia manawa, lalau o Kepakailiula i na kanaka, a haihai, e like me ka lala laau liilii imua o ke

small twigs before the people. This breaking of the bodies was heard at considerable distance away. He took up his opponents in his hands[19] as though they were nothing to him. Those who faced him were killed outright and those who ran away were the only ones spared.

When Kiinoho and Kiihele saw that Kepakailiula was fighting the vast multitude they came ashore and joined in the slaughter of the enemy, helping their foster son Kepakailiula, thus making three on their side.

When Kukuipahu, the father-in-law, saw the great destruction of the people,[20] which meant the depopulation of the land, he took up Kapuaokeonaona, the girl wife of Kepakailiula and went ashore, then ran with all his might and stood her up in front of Kepakailiula. When Kepakailiula came up to the place where Kapuaokeonaona was standing,[21] he took her up and carried her on his shoulders and returned to the canoes. This ended the slaughter. Kepakailiula gave the island of Maui[22] to Kukuipahu, and made him king in place of Kakaalaneo.

The news of the death of Kakaalaneo by Kepakailiula was in time carried to the hearing of Kakuhihewa, the king of Oahu, and he began to entertain fears of Kepakailiula, and in order to avoid any conflict he thought he would send his own canoes in charge of his own personal servants to Maui, to invite Kepakailiula to come to Oahu, and also to adopt him as his son and to offer to him the possession of the island of Oahu.[23] In time the canoes set out from Oahu on their way to Maui. On account of contrary winds and a storm that came up soon after they set out, they landed at Kaunolu.[24] That same evening, however, the wind subsided and the canoes were once more launched and they got as far as Keanapou in Kahoolawe, where they landed and spent the night. From this last place they again set sail, landing at Kapueokahi in Hana, Maui, where Kepakailiula was staying. As soon as the canoes effected a landing the voyagers went in search and inquired as to the whereabouts of Kepakailiula; they were told that his house was on the east side of the Kauiki hill. When the people from Oahu arrived at the house, they met Kepakailiula, who greeted them and they in turn extended theirs. After resting awhile they told Kepakailiula the object of their mission, saying: "We have come for you to sail for Oahu. Your father, Kakuhihewa, requests you go to Oahu and take possession of that island. The canoes are here; all you have to do is to board them and we will set sail." Kepakailiula assented[25] to this; whereupon he and his company, consisting of his foster fathers, Kiihele and Kiinoho, with their wife, and Makolea and Kapuaokeonaona, the wives of Kepakailiula, boarded the canoes and set sail for Oahu.

On this voyage to Oahu they were overtaken by a terrible storm and their canoes were forced to the east of Molokai, off the land known as Mokuhooniki. After a while

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[19] Kepakailiula was doubtless trained in all the arts of war, his successful spear-catching and bone-breaking by the lua method indicate this.

[20] This sympathy is for the innocent sufferers, the principal offenders having been disposed of, the introduction of the Kohala fiance was to change the mind of Kapakailiula from slaughter to peaceful consideration.

[21] It is said to have been a custom for the wife, daughter, or even granddaughter of the alii, or near female relative to step between contending forces to stay the conflict. Natural feminine sympathy and influence is thus shown to rule the savage breast.

[22] As conqueror he puts it under the rule of the king of Kohala.

[23] This move through fear of the growing power and fame of Kukuipahu may be likened to the treaties of nations today.

[24] The Kaunolu, Lanai, stay was on the up trip, next touching at Kahoolawe on the way.

[25] Realizes his star is in the ascendant, and accepts the situation.

kanaka. E uuina ana, a e paapaaina ana ke loaa aku i ka lima. Hookahi kanaka, hookahi lima, a pela kahi lima, o ka mea holo aku ka mea pakele. O ka mea ku mai e hakaka, pau loa i ka make.

A ike o Kiinoho a me Kiihele ia Kepakaliiula, e kaua ana me ka lehulehu. Lele aku la laua, a haihai pu i na kanaka me Kepakailiula, hui akolu lakou.

A ike o Kukuipahu ka makuahunowai, i ka pau loa o na kanaka o ka aina i ka make. Lalau oia ia Kapuaokeonaona, kahi wahine uuku a Kepakailiula, a holo-kiki aku la a mamua o Kepakailiula, kukulu.

A hiki o Kepakailiula i kahi a Kapuaokeonaona e ku ana, lalau aku la ia i ka wahine a amo ae la, a hoi mai la i na waa, pela i pau ai ka luku ana. Haawi aku la o Kepakailiula i ka aina no Kukuipahu, oia ke 'lii nui o Maui, ma ko Kakaalaneo wahi.

Ma keia make ana o Kakaalaneo ia Kepakailiula, ua kaulana aku la ia mea a lohe o Kakuhihewa ke 'lii o Oahu. Nolaila, makau iho la o Kakuhihewa, ia Kepakailiula. Hoouna aku la o Kakuhihewa i kona mau waa ponoi, a me na kahu i Maui, e kii ia Kapakailiula i keiki nana, a lawe mai e komo i ka aina o Oahu nei. Holo aku la na waa, mai Oahu aku a pae i Kaunolu, no ka ikaika o ka makani welau aa. A ahiahi ae la, akakuu iho la ka makani, holo aku la a pae ma Keanapou i Kahoolawe. Mai laila aku a pae ma Kapueokahi i Hana, Maui, i laila o Kepakailiula i noho ai. Pae aku la na waa a uka, hele aku la lakou a kauhale kamaaina. Ninau aku la, auhea ko Kepakailiula hale? Aia i ka puu o Kauiki, ma ka hikina e ku la ka hale. A hiki lakou i laila, aloha mai la o Kepakailiula, aloha aku la lakou. A kuu iho la ko lakou nae, olelo aku la ia Kepakailiula: "I kii mai nei makou ia oe, e holo i Oahu, i kauoha mai ko makuakane o Kakuhihewa ia oe, e holo oe e komo i ka aina, eia na waa, o oe a kau iho, holo ae kakou." Ae mai la o Kepakailiula, ia wa, holo mai la meia, o Kiinoho me Kiihele, me ka laua wahine, o Makolea a me Kapuaokeonaona. A kau lakou i luna o na waa, holo mai la.

Ma keia holo ana, punia lakou e ka ino, a haule malalo hikina o Mokuhooniki, i

they managed to make Kalaupapa, where they rested until dawn of the next morning, when they continued on their way and in due time landed at Waikiki, Oahu.

Upon meeting Kakuhihewa gave Kepakailiula the whole of the island of Oahu to be disposed of as he saw fit. Kepakailiula then in turn gave the island over to his foster parents, Kiinoho and Kiihele; and the two became the joint rulers of Oahu, Kakuhihewa serving under them.[26]

After they had been in Waikiki for about three days, they joined in with the people of the place, it being their customary pastime to go out every day surf riding. During these days Makolea also joined in the sport and went out to enjoy the surf. On the fourth day Makolea went in again, but went beyond the usual place and took the surf at Kalehuawehe. The surf at this place was the most noted in those days and it is so to this day. While she was surfing, a couple of messengers from the king of Kauai arrived; they were Keaumiki and Keauka.[27] These two were the body or personal servants of Kaikipaananea, the king of Kauai, who were on a search for a wife for their foster son, Kaikipaananea. While they were coming past Leahi, just adjoining the Mamala channel, they saw Makolea surf riding. When they first saw her they were so attracted by her good looks that they could not keep their eyes from her; on coming nearer they saw that she was indeed beautiful, having no equal. Therefore they came and took her off to Kauai to be the wife of Kaikipaananea.

After Makolea was taken to Kauai, Kepakailiula desired to go to Kauai in search of his wife. He therefore requested[28] of Kakuhihewa that he be given a canoe to make the voyage. Upon hearing the wish of Kepakailiula, Kakuhihewa gave him a double canoe and some men; but Kepakailiula refused to take the men, saying: "I do not want to travel in state, for my wife has been taken away from me secretly, so I want to travel in secret. All I want from you is a small canoe." Kakuhihewa therefore gave him a small canoe, as requested. Kepakailiula then set sail for Kauai, and on the morning of the next day he reached Waimea. As soon as he landed he took his canoe and broke it into pieces, then after this was done he went to the first house he saw, where lived one of the chiefs of Kauai, Kaunalewa by name, a very rich and honored man. When Kaunalewa saw the goodly appearance of Kepakailiula he called him, and when he arrived before him he urged that they become friends, saying: "I want you to become my friend and whatever you request of me I will grant it."

After they had been living together for about three days, the voices of the people and the king were heard shouting and yelling. Kepakailiula therefore asked his friend Kaunalewa: "What is this shouting up above here?" Kaunalewa replied: "It is our King Kaikipaananea playing honuhonu,[29] also wrestling, boxing and such other games. Some one must have been thrown, hence the shouting." Kepakailiula then said: "Can't the place be visited?" The friend answered: "And why not?" They then went up to the place and to the very presence of Kaikipaananea surrounded by a vast multitude. When

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[26] The king of Oahu takes a very subordinate place, as a penalty for his abject fear.

[27] The two tides, ebb and flow, are here likened to messengers of the king of Kauai, the current evidently running that way.

[28] This request reveals the status of Kakuhihewa under his abdication. He was still recognized with authority that would naturally be supposed belonged now to Kiinoho and Kiihele.

[29] Honuhonu was a wrestling game on all fours, not now understood.

Molokai. Malaila aku a Kalaupapa, moe iho la a owakawaka ke kakahiaka nui. Holo mai la a pae i Waikiki ma Oahu, i laila o Kakuhihewa kahi i noho ai.

Haawi mai la o Kakuhihewa ia Oahu a puni, no Kepakailiula. Haawi ae la o Kepakailiula i na makuakane, ia Kiinoho a me Kiihele ia Oahu nei. A lilo iho la laua he mau alii no Oahu a puni, noho mai la o Kakuhihewa malalo o laua.

Ekolu la i hala ia lakou i ka noho ana ma Waikiki, he mea mau no laila, ka heenalu ana i na la a pau loa. O Makolea kekahi ma keia heenalu ana. I ka ha o ka la, hele aku la o Makolea e heenalu ma waho aku o Kalehuawehe. Oia kekahi nalu kaulana o Waikiki a hiki i keia la. Ia ia e heenalu ana, hiki mai la he mau elele na ke 'lii o Kauai, o Keaumiki a me Keauka. He mau kahu laua no Kaikipaananea ko Kauai alii e hele ana laua e imi wahine na ka laua hanai, na Kaikipaananea. Ia laua i holo mai ai ma waho o Leahi, a pili ana i ka nuku o Mamala. Ike mai la laua ia Makolea e heenalu ana, hoomau mai la laua i ka nana ia Makolea. A kokoke ike pono aku la laua, he wahine maikai loa ia, aohe ona lua. Nolaila, lalau aku la laua ia ia, a lawe aku la i Kauai, i wahine na Kaikipaananea.

Ma keia lilo ana o Makolea i Kauai, kupu ae la ko Kepakailiula manao, e holo e imi i kana wahine i Kauai. Nolaila, nonoi aku la ia ia Kakuhihewa i waa nona e holo ai. Haawi mai la o Kakuhihewa i ka waa me ke kanaka. Hoole aku o Kepakailiula: "Aole o'u manao e hele ma ke ano alii, no ka mea, ua kii aihue ia mai ka'u wahine, a pela wau e hele aihue aku ai, nolaila, e haawi mai oe i wahi waa uuku no'u." Haawi mai la o Kakuhihewa i kahi waa. Holo aku la o Kepakailiula, a po a ao ae ku ma Waimea i Kauai. Pae aku la ia a uka, wawahi iho la i ka waa a okaoka, hele aku la a hiki i kekahi hale, e noho ana kekahi alii o Kauai, o Kaunalewa ka inoa, he 'lii waiwai a hanohano loa. Ike mai la i ke kanaka maikai o Kepakailiula, kahea maila, a hiki aku la o Kepakailiula i mua ona, olelo mai la: "He makemake au e lilo oe i aikane na'u, o kau mau mea e olelo mai ai ia'u, o ka'u ia e hoolohe aku ai."

Noho iho la laua a hala ekolu la, lohe ia aku la ka hauwawa o ka leo o na kanaka a me ke 'lii, nolaila, ninau aku la o Kepakailiula i ke aikane ana ia Kaunalewa: "Heaha keia hauwawa o uka?" I mai o Kaunalewa: "O ko makou alii o Kaikipaananea, e honuhonu ana, e mokomoko ana, e kui ana, a hina iho la kekahi, uwa ae la." I aku o Kepakailiula: "Aole e pii ia aku ia wahi?" I mai ke aikane: "I ke aha hoi." Pii aku la laua

the people saw Kepakailiula they all shouted their admiration, for he was such a handsome looking fellow. After the shouting the people began to take pity on him for they were sure he would be killed by Kaikipaananea.

CHAPTER IV.

RELATING TO KAIKIPAANANEA.

HE WAS the king of the whole island of Kauai, and was considered the strongest[30] man in his day, and he was especially noted for his great skill in boxing. No one on the whole Island of Kauai was found who could knock him down; no chief or common warrior was found who could beat him, and in all the contests that were held he always won. Because of this fact Kaikipaananea was known as the champion of Kauai and was classed with Kakaalaneo, the king of Maui. These two kings were the most feared by the people from Hawaii to Niihau in those days, and because of this fact, chiefs and kings submissively gave their daughters[31] to these two kings, for they feared death.

When Kaikipaananea saw Kepakailiula, he called out to him: "Say, stranger, come this way and join in the games with the sons of the soil; the honuhonu, the mokomoko, wrestling and boxing." Kepakailiula replied: "I don't know anything about the game of honuhonu." Kaikipaananea said: "Not knowing that game, let it be the game of wrestling then." "I don't know that game even." "Let it be boxing then." "Yes, I believe that I can do a little of that, for I have acquired a little learning in that game, but I never was declared an expert at it. I am willing to try conclusions with the son of the soil in that game, however."

The game of honuhonu is played by the different contestants sitting down, each facing the other, the feet are then locked and they try to throw each other over. That is called honuhonu.

At the acceptance of the challenge to box, they both stood up facing each other. Kaikipaananea then asked of his opponent: "Who shall have the first chance? Shall it be the son of the soil or the stranger?" Kepakailiula answered: "Let the son of the soil have the first chance and the stranger the last." As soon as this point was settled, Kaikipaananea struck at Kepakailiula, hitting him and causing him to stagger from dizziness and he almost fell to the ground. With the exception of the staggering Kepakailiula was otherwise unaffected. He then with one great effort braced himself up and in a moment he was himself again. He then struck at Kaikipaananea, hitting him and knocking him down, causing him to make water, to twist his feet and to become unconscious for a period of time sufficient for the cooking of two umus.[32] After lying down for this length of time, Kaikipaananea came to and said boastingly: "Say, but it was fine fun! Here you have made it worth while at last."

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[30] It is remarkable the fame accorded Kauai for its champions of strength, athletes, diviners, etc.

[31] This custom prevailed also in other than court circles. Famed as a warrior, husbandman, fisherman, this Beau Brummel was recognized as a desirable son-in-law.

[32] Implying a long spell of unconsciousness, which in the original gave indications of near death.

a hiki i mua o Kaikipaananea, e paapu ana na kanaka, a me na mea a pau loa. Ike mai la na mea a pau ia Kepakailiula, uwa mai la i ke kanaka maikai, a minamina iho la no ka make ia Kaikipaananea.

MOKUNA IV.

NO KAIKIPAANANEA.

Oia ko Kauai alii a puni, he 'lii ikaika loa ia i ka hakaka, a me ke kui. Aole ona mea e hina ai, oia ka oi o Kauai a puni, aohe alii, aohe koa oi ae mamua ona, nana wale no ka hina a me ke eo. Nolaila, alua alii makau ia, e na 'lii mai Hawaii a Niihau. O Kakaalaneo ko Maui, o Kaikipaananea ko Kauai. Nolaila, haawi wale na kaikamahine alii a me ka aina no keia mau alii, no ka makau o make.

Ike mai la o Kaikipaananea ia Kepakailiula, kahea mai la: "E! maanei ka malihini e papa wahi lealea ai me kamaaina, eia no hoi na lealea o anei. He honuhonu, he mokomoko, he kui no hoi." I aku o Kepakailiula: "Aole au i ike i ka honuhonu," wahi a Kaikipaananea, "ole ae la oe ia, i ka mokomoko hoi." "Aole no wau i ike ia." "I ke kui hoi." "Ae, e aho au ia, ua ao iki, aole nae i ai lolo, aka, e hoao no me ke kamaaina."

No ka honuhonu: Eia ke ano o ia, he noho i lalo, a hookomo ka wawae maloko o kekahi wawae, a hoopili i ka uha. Pela na wawae a elua, ua kapa ia ia, he honuhonu.

Ku ae la laua i luna. Olelo mai o Kaikipaananea: "Ia wai mua, i kamaaina i ka malihini." I aku o Kepakailiula: "I kamaaina mua, he hope ka ka malihini." Mahope o keia olelo ana, kui mai la o Kaikipaananea ia Kepakailiula, a kunewa, ona iho la, me ka aneane e haule ilalo. Aole nae i hina, aka, ua poniuniu ma keia kui ana o Kepakailiula. Nolaila kupono ae la ia i luna a pololei, pohala ae la kona poniuniu. Waiho aku la o Kepakailiula i kana puupuu, ku o Kaikipaananea, waiho i lalo. Helelei ka mimi, hu ka lepo, lele kukae ma kuu, kolili na wawae, moa ka umu, moa ka umu. Mahope o laila, ala mai o Kaikipaananea a olelo kaena: "Ka akahi ka ka walea, lealea, eia ka o oe ka mea e mikomiko iho ai keia kino!"

When Kaikipaananea was knocked down, however, the people shouted and yelled of the great strength exhibited by Kepakailiula, and all said: "No man was ever found strong enough to knock Kaikipaananea down and here you have gone and done it."

After this Kepakailiula and his friend, Kaunalewa, proceeded home. On the next day the two again went up to the grounds where the games were being held, and this time they had a wrestling match in which both arms of Kaikipaananea[33] were broken. Three days after this encounter, Kaikipaananea sent out his servant Kukaea, to go and notify everybody to come together at the king's palace to find the king's riddle.

CHAPTER V.

RELATING TO KUKAEA.

KUKAEA was the personal servant of Kaikipaananea; his food was the excrement of Kaikipaananea and the water he drank was the king's urine. Because of his living on these things he was called Kukaea. This was the only food he ever tasted from his birth until the day when he was sent out to make a circuit of Kauai, to make known the king's decree.

The proclamation was called out in the following manner: "All the people are commanded to come to the king's palace and solve the king's riddle. If it is found he will be saved from the oven of hot stones; if it is not found he will be thrown to his death into the oven. No man, woman, child or those weak from old age shall remain at home; only those who do not wink when you poke your finger at their eyes[34] If any one remains at home on that day, his house shall be burned down and the king's punishment shall be meted out to him, from the parents to the children, relations, and to the last connection and even to a friend.[35] This will be the punishment meted out to any person who remains at home this day."

In the course of the journey taken by Kukaea, to issue the king's decree, he came to the house where Kepakailiula was living, still calling out the king's proclamation at the top of his voice.

When Kepakailiula heard the call he asked his friend: "Who is this man that is making that call?" The friend replied: "It is Kukaea, the personal servant of Kaikipaananea. He is on his way calling everybody to come to the king's palace to solve the king's riddle. If a person gives the right answer he will be saved, but if he makes a mistake he will be thrown to his death into the oven of hot stones."

When Kepakailiula heard this, he said to his friend: "Then call him to come this way." "But he is unfit to be seen; he smells bad, for he eats nothing but the king's excrement." Kepakailiula, however, insisted, telling his friend: "You call him to come here, for I wish to see him." Because of this wish Kaunalewa called out to Kukaea to come. Kukaea then turned toward them and when at some distance away, he said: "It

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[33] Repeating an earlier contest between Aukele and his brethren.

[34] Exempting practically only those who are stone blind.

[35] Illustrating the abject power of ruler over subjects in ancient times.

Eia nae, i ka wa i hina ai o Kaikipaananea ia Kepakailiula, uwa ka aha, a mahalo mai ia Kepakailiula i ka ikaika. Wahi a lakou: "Aohe kanaka ikaika e hina ai o Kaikipaananea, a ia oe ae nei hina."

Mahope o laila, hoi aku la o Kepakailiula me ke aikane, me Kaunalewa, a hiki hou i kekahi la. Pii aku la laua, hakoko no, haina lima o Kaikipaananea. Pela no ka hana ana a hala ekolu la, hoouna o Kaikipaananea i kona kanaka ia Kukaea, e hele e kukala i na mea a pau loa, e hui ma kahi hookahi e koho i ka nane a ke 'lii.

MOKUNA V.

No Kukaea.

Oia ko Kaikipaananea kanaka ponoi, o kana ai, o ka hana lepo o Kaikipaananea, a me kona hana wai, ka Kukaea ai. A nolaila, mai kona inoa o Kukaea, o kana ai no ia, a hiki i ka la i hele ai e kukala ma Kauai a puni.

Penei kana olelo kukala: "E hele na mea a pau ma kahi o ke 'lii e koho i ka nane. Ina loaa, pakele i ka umu, ina loaa ole, make i ka umu. Aohe kane e noho, aohe wahine, aohe keiki, aohe palupalu. O ka mea o aku a amo ole na maka, oia ke noho. Ina e noho kekahi ia la, pau kona hale i ke ahi, kau ka hoopai, mai ka makua a ke keiki, a ka ohana, a ka pili mai, a ke aikane. A pela ka hoopai o ka mea noho ia la."

Ma keia hele ana a Kukaea, a hiki i kahi a Kepakailiula e noho ana, me ke kahea i ka leo a nui. I aku o Kepakailiula i ke aikane: "Owai keia kanaka e kahea nei?" Olelo mai ke aikane: "O Kukaea, ke kanaka ponoi o Kaikipaananea. E hele ana e kukala i na mea a pau, e hele ma kahi o ke 'lii e koho ai i ka nane. Ina loaa, pakele ia i ka enaena o ka umu, ina loaa ole make ia i ka umu."

A lohe o Kepakailiula i keia olelo, i aku ia i ke aikane: "Hea ia aku hoi ha, e hele mai maanei?" "Ka he kanaka ino, he pilo, no ka mea, he kukae kana ai." Wahi a Kepakailiula: "E kahea aku oe, he makemake au e ike ia ia." No keia olelo a Kepakailiula, kahea aku la o Kaunalewa ia ia. "Hele mai maanei." Hele mai la o Kukaea a kokoke,

is not proper for me to come any nearer, for I am not fit for your company;[36] I smell bad, for I have had nothing else for food except the king's excrement, to this day." Kepakailiula, however, called out to him: "Come here, don't be afraid or have any fear." When Kukaea came up Kepakailiula asked him: "Open your mouth?" Kukaea then opened his mouth and Kepakailiula poured water into his mouth and on his body and told him to wash himself and be rid of the foul odor of his body. Kepakailiula then gave him some kapas and a loin cloth, and set food and meat before him. Kukaea then sat down and ate until he was satisfied. When he finished his meal, he turned and said to Kepakailiula: "What shall I give you as payment for this great kindness? Here I have lived from my birth to this day with my king and have just completed the circuit of Kauai, but no one has ever given me food to eat. I have at last found that food and meat are indeed pleasant to the taste. Therefore here is what I shall give you in return for your kindness. I will give you the answer to the king's riddle, for I am the only person that knows the answer. The riddle is this: it is divided into two parts and therefore has two answers:

Plaited all around,
Plaited to the bottom,
Leaving an opening.

The men that stand,
The men that lie down,
The men that are folded.

"The answer to the first part is 'house.' The house is plaited all around and from top to bottom and an opening is left, the door. The answer to the second half is also 'house.' The sticks are made to stand, the battens are laid down and the grass and cords are folded. This is the answer to the king's riddle. On the approach of that day, however, you come and stand in the presence of the people and when you see that the oven is sufficiently heated, for I shall be the one who shall attend to it, when you see that it is well heated, you give the answer to the first half. And when you see that the stones are being flattened out and some are taken out and placed on the edge, you give the answer to the second half, and then you take hold of Kaikipaananea and throw him into the oven." Kepakailiula then said to the man: "You go home now, and when you get hungry come down here and have something to eat."

On the fourth day after the incidents related above, the people all gathered together at the king's palace, when Kepakailiula also came.

When Kaikipaananea saw Kepakailiula, he called out to him, saying: "Say, stranger, come here and join the contest. The sport today consists in the giving and answering of riddles. Whoever shall find my riddle shall be spared from the oven of heated stones; but if the answer shall be wrong, he shall be thrown to his death into the oven." Kepakailiula then said: "Let the king give his riddle so that the people will know what

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[36] This story robs itself of the likelihood of any basis. To have been so offensive as to be an outcast from all the people would have been none the less so to the king in laying plans for his riddle contests, or other orders.

i mai la: "Aole au e pono ke hele aku i laila, he ino au e ku aku la, he pilo, no ka mea, he kukae ka'u ai a hiki i keia la." Kahea mai o Kepakailiula: "Hele mai, mai makau oe, a hopohopo." A hiki o Kukaea, i aku o Kepakailiula: "E hamama ko waha." A hamama ka waha o Kukaea a ninini iho la o Kepakailiula i ka wai, maloko a ma waho o ke kino, a pau iho la ke pilo o kona kino. Hoaahu iho la o Kepakailiula i ke kapa, a hoohume i ka malo, hanai iho la i ka ai a me ka ia, a maona. I aku o Kukaea ia Kepakailiula: "I aha la auanei ka'u uku ia oe? No ka mea, ua noho ae nei au a hiki i keia la, me ko'u alii, a ua hele ae nei no hoi a puni o Kauai, aole o'u mea nana i hanai i ka ai. Eia ka he mea ono ka ai a me ka ia. Nolaila, eia ka'u uku ia oe. E hai aku au ia oe i ka nane a ke 'lii. No ka mea, owau wale no ka mea i loaa ai o ka nane. Eia ua nane la, elua nane, elua haina."

Kai a puni,
Kai a lalo,
Koe koena.

O kanaka i ku,
O kanaka i moe,
O kanaka i pelupelu ia.

Eia ka haina o ka nane mua.

"He hale. Ako ia a puni o luna me lalo, a koe ka puka. Eia ka lua o ka haina o ka nane. He hale no. He laau ka mea ku, he aho ka mea moe, he mauu a me ke kaula ka mea i pelupelu ia. Oia ka loaa o na nane a ke 'lii. Eia nae, a hiki ia la, hele ae oe, a mua o ke anaina. Nana ae oe i ka enaena o ka umu, no ka mea na'u no e kahu ka umu. A ike oe ua enaena, hai ae oe i ka loaa o ka nane mua. A ulu ka umu, a pau ke a i luna, hai ae oe i ka lua o ka nane. A pau ka hai ana, alaila, lalau aku au ia Kaikipaananea a kiola i loko o ka umu." I aku o Kepakailiula: "E hoi oe a i pololi, iho mai ianei e ai ai." A hiki i ka ha o ka la, akoakoa na mea a pau loa ma kahi o ke 'lii, ia manawa, hiki o Kepakailiula ma kahi o Kaikipaananea.

Ike mai la o Kaikipaananea, kahea mai la: "E ka malihini, maanei e walea ai. Eia ka lealea o keia la, he nanenane. Ina e loaa a'u nane i ka mea e loaa ai, pakele ia i ka umu e a ana, aka, ina loaa ole, pau ia i ka umu, kalua ia."

it is. If it is not answered correctly the punishment is already known, that is, it will be death in the oven." The king then answered: "Here is the first half of my riddle:

Plaited all around,
Plaited to the bottom,
Leaving an opening.

"The second half is this:

The men that stand,
The men that lie down,
The men that are folded.

All this time Kepakailiula had his eye on the oven and when he saw that it was sufficiently heated, he gave the answer to the first half, saying: "It is a 'house.' The house is plaited all around from top to bottom and an opening is left for the door." Kepakailiula again looked at the oven, and when he saw that the stones were being placed on the edge, he gave the answer to the second half, saying: "The answer to the second half is also 'house.' The posts of a house are first made to stand up, then the battens are laid down and then the grass and cords are folded and fastened down." At this Kaikipaananea asked him: "Who has informed you of the answer to my riddle?" While he was asking the question, he was caught and thrown into the oven and Kukaea held him down. While he was being held in the umu, he called out to the chiefs and warriors of Kauai, saying: "Say, are you then to look on unconcernedly while I am being put to death?" The chiefs and warriors of Kauai then jumped on Kepakailiula and attempted to kill him, Kepakailiula then took them as they came and broke them like twigs. Kukaea and Kaunalewa also jumped in and helped Kepakailiula, thus making three on their side.

In this slaughter not a single chief or warrior who opposed the three was spared; all were killed. Those who ran away were the only ones who escaped.

After the fight Makolea was found and Kepakailiula took her to the home of his friend. Kepakailiula then said to his friend, Kaunalewa: "You shall be the king of the whole of Kauai. You shall be the king of the things above it and the things below it, the things in the uplands and the lowlands, the things that are cooked and uncooked. You shall be the ruler of the land and Kukaea shall rule under you."

After giving these orders, Kepakailiula and Makolea returned to Oahu.

I aku o Kepakailiula: "E hai mai no ke 'lii i lohe ia kana mau nane. Ina i loaa, a ina i loaa ole. Ua maopopo no ka hoopai, he kalua i ka umu. Eia a'u nane. Nane akahi:

Kai a puni,
Kai a lalo,
A koe koena.

"Eia ka lua o kuu nane.

Kanaka i ku,
Kanaka i moe,
Kanaka i pelupelu ia.

Nana aku la o Kepakailiula i ka enaena o ka umu. A enaena. Hai aku la ia i ka nane mua. "He hale. Ako ia ka hale a puni, a koe koena, he puka." Nana hou o Kepakailiula, o ka ulu o ka umu. A makaukau ka ulu o ka umu, olelo aku o Kepakailiula. "He hale no. Kukulu ia ka hale a ku, hoaho ia ka aho, ako ia ka mauu a pelupelu me ke kaula pu." I mai o Kaikipaananea: "I loaa la ia oe ia wai?" Iaia e olelo ana, o kona manawa ia i noho ai i loko o ka umu, ia Kukaea. Ia noho ana o Kaikipaananea i loko o ka umu. Kahea ae la ia i na 'lii a me na koa o Kauai. "Ea! o ka nana maka no ka ka oukou ia'u. Make au." Lele iho la na 'lii o Kauai a me na koa i luna o Kepakailiula e pepehi. Ia manawa o Kepakailiula i haihai ai i na kanaka, me he laau liilii la ka papaaina, i na lima. Lele o Kukaea haihai pu i na kanaka, pela no hoi o Kaunalewa ke aikane a Kepakailiula, akolu lakou.

Ma keia pepehi ana, aohe alii koe, aohe kanaka pakele i ka make. O ka poe wale no i holo ke pakele.

Loaa aku la o Makolea, lawe mai la o Kepakailiula a noho iho la i kahi o ke aikane o Kaunalewa. Olelo aku la o Kepakailiula ia Kaunalewa: "O oe ke 'lii o Kauai a puni, o oe maluna a ma lalo, mauka, a makai, ka moa a me ka maka. O ka noho alii wale no kau maluna o ka aina. A o Kukaea, malalo mai ia ou, o oe maluna."

A pau ae la ke kauoha a Kepakailiula, hoi mai laua i Oahu nei me Makolea.

Stories from the Legend of Laieikawai.

CHAPTER I.

RELATING TO AIOHIKUPUA.—TO HAUNAKA.

AIOHIKUPUA[1] was a very strong man, both in boxing and wrestling. When he set sail from Maui and landed at Kauhola, in Kohala, he found the people gathered at Hinakahua, where they were holding their customary games of boxing, wrestling and other manly exhibitions of strength. At this place he met Ihuanu, a very expert and strong boxer who belonged to that district, Kohala.

When Aiohikupua and his companions came ashore in Kohala they proceeded up to see the wrestling. When they arrived at the grounds, Ihuanu came out and challenged: "Who is to come from that side and meet me, wrestling?" No one was seen to come and accept the challenge because they were all afraid of him. After this Ihuanu turned to Aiohikupua and said: "Say, stranger, you had better join in the fun." When Aiohikupua heard the invitation he went up to Ihuanu and said: "Say, son of the soil, you have asked me to join you in the fun, and this is what I wish to say to you: Get two others beside yourself on your side, making three of you. With that number the stranger will feel it worth while to join you." When Ihuanu heard this from Aiohikupua, he made reply: "You are a very conceited man. I am the best man among all the people of Kohala, and here you have asked that there must be three of us on one side to meet you alone on your side. You are the most conceited[2] man that I have ever seen. What are you to me?"

Aiohikupua then boasted, saying to Ihuanu: "I am not going to stand up and box with you unless you have three on your side. And what do I care for you and the people that have gathered here? I can turn this crowd into nothing with my left hand." Because of these words of Aiohikupua, one of the strong men in Kohala who had come to witness the games came up behind Aiohikupua and said to him: "Say, don't get Ihuanu angry, for he is the strongest man in Kohala; there is nothing kept away from him when he asks." At this Aiohikupua pushed him to one side[3] whereby the man was killed. Upon seeing this, one of the warriors came up behind Ihuanu and said to him: "Say, Ihuanu, we see that our side will not be victorious this day. I am sure the stranger will win out, because one of our companions is killed by just receiving a mere push. Therefore I beg of you that the crowd be dispersed and the games brought to an end and you withdraw your challenge and meet the stranger in a kindly way and shake hands, and in that way save yourself."[4] By these words the hot anger in Ihuanu was

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[1] This was the champion athlete of Kauai, known to some as Aiwohikupua, a high chief, who was on his way to Puna to win the affections of Laieikawai, at Paliuli.

[2] Kanaka *wahahee*, rendered literally would be "deceitful" man, but "conceited" is the truer term in its use here, i. e., representing himself other than his true self.

[3] A summary act for, possibly, an intended friendly caution.

[4] This is very Hawaiian-like, and at its repetition with his next antagonist the advice is followed.

Na Moolelo mai ka Kaao no Laieikawai.

MOKUNA I.

No Aiohikupua.—No Haunaka.

HE KANAKA ikaika o Aiohikupua i ke kui a me ka mokomoko. Ia ia i holo ai mai Maui aku a pae ma Kauhola i Kohala, e mokomoko ana o Hinakahua. Kahi o na kanaka a pau e piha ana. Ilaila o Ihuanu, he kanaka ikaika no Kohala i ke kui.

A pae o Aiohikupua ma Kohala, pii aku la lakou e ike i ka mokomoko. A hiki lakou, oili mai la o Ihuanu, a kahea mai la: "Owai mai ma kela aoao e mokomoko mai me a'u," aohe kanaka aa mai, ua makau ia o Ihuanu e na mea a pau loa. A pau ka olelo ana a Ihuanu, huli ae la ia a olelo mai ia Aiohikupua: "E ka malihini, e pono paha ke lealea." A lohe o Aiohikupua i keia leo o Ihuanu, hele aku la ia a kokoke, a olelo aku la: "E ke kamaaina! ua noi mai oe ia'u, e lealea kaua. A eia hoi ka'u ia oe. I elua ma kou aoao, hui pu me oe, akolu. Alaila, akolu oukou, e aho ia mikomiko iho ka malihini." A lohe o Ihuanu i keia olelo a Aiohikupua, olelo mai la ia: "He oi oe o ke kanaka olelo hookano. Owau no ka oi mamua o na mea a pau o Kohala nei, a ke olelo mai nei oe i ekolu aku makou ma kekahi aoao, a i hookahi oe. He keu oe o ke kanaka wahahee, heaha la oe i kuu manao."

I aku o Aiohikupua i kana olelo kaena i mua o Ihuanu: "Aole au e ku aku ana e kui me oe, ke ku ole mai oukou ekolu i mua o'u. A heaha la oe a me ka lehulehu ia'u? e hiki ia'u ke hoolilo i keia aha i mea ole, i loko o kuu lima hema." A no keia olelo a Aiohikupua, hele mai la kekahi koa ikaika a ma ke kua o Aiohikupua. Olelo mai la: "E! mai olelo aku oe ia Ihuanu, o ko Kohala oi no kela, aohe puko momona ia ia." Ia wa huli ae la o Aiohikupua a papale ae la. Ia wa no make loa ua kanaka ala. Hele mai la kekahi mau koa a ma ke kua o Ihuanu, a olelo mai la: "E Ihuanu, ke ike nei makou, aole e lanakila ana ko kakou aoao i keia la. Ma kuu manao paa, o ka malihini ke lanakila ana. No ka mea, ua make ko kakou kanaka, i pale wale ia mai nei no, o ka make ia. Nolaila, ke noi aku nei au e hui ka aha, e pau ka mokomoko ana, a me kou aa ana i ka malihini, a e aloha olua me ka lulu lima ana, alaila oe ola." Ma keia olelo, ua hoaa ia ko

rekindled, and so he replied: "Say, my men, don't be afraid because of the death of that man from the push he received. Did I not do the very same thing some few days ago? Then why should you all be afraid? But if you are afraid, then go and hide your faces in the sky; and if you should hear that Ihuanu is victorious, remember it was by the blow known as Kanikapihe,[5] the blow the teacher has not instructed you of, for I see he will not be able to overcome me, for I hear the end of my loin cloth snap[6] behind me." His companions then said to him: "We have nothing more to say to you, we have done our part. Stand up then and face your opponent; perhaps you will be saved by means of the blow your teacher has not instructed us of, and perhaps the end of your loin cloth did tell you the truth."[7] With this the companions of Ihuanu retired to the outer edge of the crowd.

While Ihuanu was boasting before the people, Aiohikupua came out of the crowd and stood in the presence of Ihuanu, then clapped his arms around his body and said to Ihuanu: "Say, Ihuanu, strike sixteen blows at my middle." When Ihuanu heard this from Aiohikupua he turned and surveyed the crowd that was around them and when he saw a small boy, who was being held in the arms of a certain person, he called out: "Let that small boy come and strike Aiohikupua." Continuing, Ihuanu said boastingly: "Let this small boy strike you."[8] When Aiohikupua heard this from Ihuanu, his anger welled up within him until his very hair stood on end; he then turned to the people and said: "What man is willing to face the boy from Kauai? I will therefore at this time say, that my god is able to give me the victory over your strong man this day and to make his head a plaything for my canoe men." After making the above remarks, he prayed to his god as follows:

Lanipipili, Lanioaka,
Lanikahuliomealani.
Say, Hekilikaakaa,
Say, Nakolowailani,
Recognize your offspring,
Look at your child
And present me with the head of Ihuanu,
That the multitude might see
That I am the conqueror.
It is ended, the kapu is released.[9]

At the close of the prayer, Aiohikupua asked his opponent: "Are you ready, Ihuanu, to strike at me?" Ihuanu replied: "I will not strike you. I want you to strike at me." When the boxing teacher of Ihuanu heard what his pupil had answered he came up to his side and said to him: "If he should again ask you to strike him do it,[10] because this is the proper time." Shortly after this Aiohikupua again requested of Ihuanu to strike him. At this request, Ihuanu let drive at his opponent but did not hit him, for

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[5] *Kani-ka-pihe,* ringing the voice of sorrow. Used also as an exultant term.

[6] This expression, made use of in several stories, would seem to indicate it as an accepted premonition of sure victory.

[7] Leaving the boaster, sarcastically, to his own conceit.

[8] Belittling each other in taunting fashion.

[9] Petitioning his gods for the double purpose of strengthening his own side and intimidating his opponent.

[10] His teacher discerns signs of fear, or waning confidence, and bids him to seize his opportunity.

Ihuanu huhu wela loa. Nolaila, olelo aku o Ihuanu: "E ko'u poe kanaka, mai hopohopo, ma ka make ana o kela kanaka o kakou, ma ke pale ana o ka lima. Aole anei au i hana pela, mamua aku nei, a heaha la ko oukou mea i makau ai? Nolaila, ina hopo oukou, alaila, e huna aku i ko oukou mau maka i ke aouli. A i lohe aku oukou, ua lanakila o Ihuanu, e hoomanao oukou i kuu puupuu o Kanikapihe, ka ai a ke kumu i koe ia oukou, aole i ao ia. No ka mea, ke ike nei au aole e lanakila mai oia maluna o'u, no ka mea, ua kani ka pola o kuu malo i ka hope." I aku na hoa mokomoko ia Ihuanu: "Ua pau ka makou olelo ia oe, aohe olelo i koe, ku ia i mua o ko hoa. Malama o pakele oe i ka ai a ko kumu i koe ia makou, a pela no hoi ka pola o ko malo." Alaila, nee aku la na hoa ma waho o ka aha mokomoko.

Ia Ihuanu e olelo kaena ana i mua o ka aha, oili mai la o Aiohikupua a ma ke alo o Ihuanu ku iho la, a upoipoi na lima, me ka olelo aku ia Ihuanu: "E Ihuanu, kui ia i kuu piko a pololei, i eha kauna kui." (Ua like me umikumamaono puupuu.) A lohe o Ihuanu i keia olelo a Aiohikupua, huli ae la o Ihuanu a puni ka aha mokomoko. A ike aku la i kekahi keiki opiopio e hii ia mai ana, kahea aku la ia, e hele mai e kui ia Aiohikupua. Wahi a na olelo kaena a Ihuanu: "Na keia keiki opiopio oe e kui." A lohe o Aiohikupua i keia olelo a Ihuanu. Pii ae la kona huhu a ke poo o kalakala. Huli aku la o Aiohikupua a olelo i ka aha kanaka. "Owai ke kanaka i aa mai i ko Kauai keiki nei, nolaila, ke olelo nei au. He hiki i kuu akua ke haawi mai ia'u e lanakila maluna o ko oukou kanaka ikaika i keia la. A e hoolilo hoi i ke poo i milimili na kuu poe hoewaa." A mahope o keia mau olelo a Aiohikupua, pule iho la ia i kona mau akua, penei:

Lanipipili, Lanioaka,
Lanikahuliomealani,
E Hekilikaakaa,
E Nakolowailani,
E ike i ka oukou pulapula,
E nana i ka oukou Kama,
E haawi mai ke poo o Ihuanu
I ike keia aha apau loa,
Owau ka lanakila maluna,
Amama, ua noa.

A pau ka pule, olelo aku o Aiohikupua, ua makaukau anei oe e Ihuanu e kui mai ia'u? Olelo mai o Ihuanu: "Aole au e kui ia oe, nau e kui mai ia'u." A lohe ke kumu kui a Ihuanu, hele mai la a ma ka aoao. I mai la: "E! i olelo hou mai e kui oe, kui ia, no ka mea, o ka manawa iho la no ia." Mahope o laila, ninau hou o Aiohikupua ia Ihuanu, e waiho mai ana o Ihuanu i ka puupuu, hu ka makani, aole nae i ku o Aiohikupua,

Aiohikupua was on his guard and dodged. After dodging this blow from Ihuanu, Aiohikupua struck at his opponent, hitting him just below the chest so strong that the fist of Aiohikupua went clear through and came out at the back. Aiohikupua then raised up his arm, with the body of Ihuanu on it, twirled the body around over his head and then threw it outside of the rows of people that were standing around. At sight of this great strength a mighty shout came from the people and after this they began to disperse. After this Aiohikupua went over to the place where the body of Ihuanu was lying and cut off his head and took it to his canoe men[11], and they all returned to their double canoe, which they boarded and set sail for Hamakua, landing at Paauhau.

RELATING TO HAUNAKA.

Haunaka was the strongest man, in boxing and wrestling, in the whole of Paauhau and he was at this time very famous. In fact his fame had traversed over the whole district of Hamakua.

When the canoe of Aiohikupua touched at the landing at Paauhau, he jumped ashore and asked of the people of the place, saying: "What is that shouting in the uplands?" One of the men said: "The people are gathered there to witness the champion wrestler, Haunaka, the strongest man in the district." When Aiohikupua heard this he proceeded to the place where the games were being held. As soon as he arrived, Haunaka called out to him: "Come here." When Aiohikupua came in the presence of Haunaka, he said: "You will never be able to hurt the boy from Kauai for he is like the branch of a tree that stands on the side of a cliff." While Aiohikupua was saying this one of the men who had seen him in Kohala came up and said to Haunaka: "Say, Haunaka and the company gathered here, this is the very man who struck Ihuanu, in Kohala, and killed him. This man's blow is sharp like the point of a spear; you people will therefore have no chance against him." When Haunaka heard this he came up to Aiohikupua and extended his greetings.[12] At the conclusion of the games Aiohikupua returned to his canoe and set sail for Hilo, on his way in search of his lover, Laieikawai.

CHAPTER II.

RELATING TO KIHANUILULUMOKU.—ULILI AND AIKEEHIALE.

KIHANUILULUMOKU[13] was the god of Kahalaomapuana and her sisters, who were living in Paliuli. This god had a very large and wide mouth. When opened the upper lip would touch the heaven while the lower lip touched the ground. This god was very powerful and nothing could overcome him. He was also very brave and he was placed as the watchman at Paliuli, where Laieikawai was residing.

While the sisters of Aiohikupua, Kahalaomapuana and her sisters, were acting as the guards of Laieikawai in Paliuli, Aiohikupua arrived in Puna and landed at Keaau.

The number of canoes on this expedition under the command of Aiohikupua, was

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[11] In accordance with his prayer.

[12] Aiohikupua's skill has quicker recognition than at Kohala, seeing his fame had preceded him.

[13] *Kihanuilulumoku*, the dragon-god defender of Paliuli and protector of Laieikawai.

no ka mea, ua alo ia, a hala ae la ka Ihuanu puupuu. A hala ka Ihuanu puupuu, e poho lalo ae ana o Aiohikupua i kana puupuu, komo i ka houpo, a hula ma ke kua. Ia wa kaikai o Aiohikupua ia Ihuanu me ke koali i ka lima, a kiola aku la ma waho o ka aha. Uwa ae la ka pihe, hui ka aha. Lalau iho la o Aiohikupua i ke poo o Ihuanu a lawe ae la na na hoewaa, a hoi aku la i na waa, a holo aku la a pae ma Paauhau i Hamakua.

NO HAUNAKA.

O ko Paauhau kanaka oi ia i ke kui a me ka mokomoko, he kanaka ikaika loa ma ia hana. A ua laha ae kona kaulana a puni o Hamakua.

Ia lakou e piha ana ma Paauhau, lele aku la o Aioikupua a pae i uka. Ninau aku la i ke kamaaina: "Heaha keia uwa o uka?" I mai la ke kamaaina: "He mokomoko na Haunaka, koonei mokomoko nui." Pii aku la o Aiohikupua a hiki. Kahea mai la o Haunaka: "Hele mai." A hiki o Aiohikupua i mua o Haunaka, olelo aku la o Aiohikupua. "Aole e eha ke keiki o Kauai ia oe. He lala kamahele no ka laau ku pali." Ia Aiohikupua e kamailio ana, hele mai la kekahi kanaka i ike ia ia i Kohala nei, a kahea ae la ia Haunaka. "E Haunaka a me ka aha. O ke kanaka no nei nana i kui mai nei o Ihuanu, i Kohala, a make loa. O kai nei puupuu, ua like me ka pololu ka oi, nolaila, aole oukou e ola." A lohe o Haunaka, hele mai la ia a aloha ia Aiohikupua, a pau ae la ka mokomoko, hoi mai la o Aiohikupua a holo i Hilo, e imi i ka wahine ia Laieikawai.

MOKUNA II.

NO KIHANUILULUMOKU.—ULILI A ME AIKEEHIALE.

O KIHANUILULUMOKU, he 'kua ia no Kahalaomapuana ma, i Paliuli kahi i noho ai. He oi kona waha i ka nui a me ke akea, e pa ka lehelehe luna i ka lani, a o ka lehelehe lalo i ka honua. A he ikaika loa ia mamua o na mea a pau loa, a he koa, a he kiai no Paliuli kahi o Laieikawai e noho ana. I ka wa e noho ana na kaikuahine o Aiohikupua i Paliuli, oia o Kahalaomapuana ma, e kiai ia. Hiki aku la o Aiohikupua a pae i kai o Keaau i Puna.

O ka nui o na waa o Aiohikupua ma keia holo ana, he iwakalua kaulua, elua ka-

twenty double canoes, eighty single canoes and forty large war canoes, besides several single ones carrying the servants.[14] Aiohikupua had a large army with him on this expedition and with him were several chiefs. These warriors were all well armed and Aiohikupua had with him his man-eating dog, called Kalahumoku.

After the army had disembarked from the canoes at Keaau, Aiohikupua with his chief adviser went up to Paliuli to see Laieikawai. When they arrived at Paliuli, they saw the sisters of Aiohikupua guarding Laieikawai. When the sisters saw their brother, they said to him: "Say, Aiohikupua, you must go back at once for a kapu has been placed over this place." Aiohikupua would not listen to this order, but insisted on staying. Kahalaomapuana[15] then said to him: "If you insist on remaining here you will be killed." When Aiohikupua heard this he turned and went back, filled with bitter anger. When he reached Keaau he ordered ten men to go up and put his sisters to death.[16]

While Aiohikupua was giving his orders to the men, Waka, the grandmother of Laieikawai, by her supernatural powers, was aware of what Aiohikupua was up to, so she told the facts to Kahalaomapuana, the chief adviser of Laieikawai. When she heard this she prayed to Kihanuilulumoku as follows:

Say, Kihanuilulumoku,
Our all powerful god;
Watch for the enemy,
The mischievous people of the land,
And put them to death
Sparing none.
Be watchful however of Kalahumoku,
The man-eating dog of Aiohikupua.
If you are careless we are lost;
Let all your strength be at your command.
It is ended, the kapu is removed.

By early dawn of the next morning, the ten warriors, with the chief adviser of Aiohikupua, arrived at Paliuli. After their arrival the trees were heard to be rustling and the wind began to moan, caused by the tongue of Kihanuilulumoku. After they had advanced along the way they got further and further into the middle of the mouth of the lizard [god, Kihanuilulumoku], the upper jaw then came down and the men were shut up in the mouth and were swallowed; no one escaped to carry the tidings to Aiohikupua.

After waiting for two days for the return of his men, Aiohikupua again sent up more men, twenty of the best of his warriors, and orders were given them to go and put his sisters to death. When the men reached Paliuli the lizard caught and ate them all.[17]

The chief waited until the expiration of one day, when he again sent up more men, forty warriors, and on their arrival at Paliuli, the lizard killed these also. Be-

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[14] Quite a fleet for the enforcement of a lover's suit.

[15] *Kahalaomapuana* was the youngest of the Aiohikupua sisters who had been appointed guards of Laieikawai, of which she was the chief superintendent, hence the authoritative one to deal with all intruders.

[16] Chagrined at being thus thwarted in his plans he seeks to be avenged upon his sisters.

[17] This moo, or lizard-god, must have been of dragon character to have swallowed warriors by the score. The question naturally arises where the idea of mammoth lizard of Hawaiian tradition originates, seeing the only varieties of lizard known to the islands are of the *skink* and *gecko* species, neither of which exceed six inches to the tip of the tail.

naha kaukahi, he kanaha waa peleleu nui, a he mau waa ohua ka nui. A he nui hoi na kanaka koa ma keia holo ana a Aiohikupua, a me na lii. Na mea kaua a pau loa, a me ka ilio aikanaka a Aiohikupua, o Kalahumoku ka inoa.

A mahope o ka pae ana o na waa o Aiohikupua ma Keaau, pii aku la ia me kona kuhina i Paliuli e nana ia Laieikawai. A hiki o Aiohikupua me kona kuhina i Paliuli, e noho ana na kaikuahine o Aiohikupua, he mau kiai no Laieikawai.

Olelo mai la lakou: "E Aiohikupua, e hoi oe ano, he kapu o uka nei." Hoopaa aku o Aiohikupua. I mai o Kahalaomapuana: "Ina oe e paa loa mai, make oe ano." A lohe o Aiohikupua, a hoi mai la me ka huhu wela loa. A hiki i Keaau, kena aku la he umi kanaka, e pii e pepehi i na kaikuahine a make.

Ia Aiohikupua e olelo ana i na kanaka e pii, ike mai la o Waka, ke kupunawahine o Laieikawai i keia hana a Aiohikupua. Hai aku la o Waka ia Kahalaomapuana, ko Laieikawai kuhina nui, a lohe ia, pule aku la ia ia Kihanuilulumoku, penei:

E Kihanuilulumoku,
Ko makou akua mana,
Nana ia ke kupu,
Ka eu o ka aina nei la,
Pepehi ia a make,
A holo ke olohelohe,
E ao nae oe ia Kalahumoku,
I ka ilio aikanaka a Aiohikupua,
Hemahema oe pau kakou,
Kulia ko ikaika a pau i luna,
Amama, ua noa, lele wale.

Ia po a wanaao, hiki na koa he umi i uka, me ke kuhina o Aiohikupua. Mahope o ko lakou hiki ana i Paliuli, nehe ana ka laau a me ka makani i ke alelo o Kihanuilulumoku. Ia lakou e hoomau ana i ka hele, kaa loa lakou i waena o ka waha o ua moo nei. Ia wa, maluna ke a luna, he poi ana iho na luna, pau loa lakou nei i loko, aohe ahailono i koe aku, e lohe ai o Aiohikupua.

Elua la i hala o ke kali ana o Aiohikupua, aohe hoi mai o kela poe, nolaila, hoouna aku la ia he iwakalua poe koa loa ona, e pii e pepehi i na kaikuahine. Pii aku la, lakou a hiki, hamo mai la no ka moo pau i ka ai ia.

Kakali hou ke 'lii, a hala hou he la, hoouna hou i na koa he kanaha ka nui, a hiki no i uka, pau no i ka make i ka moo. Ma keia hoi ole mai o na koa, kupu ae la ko Aio-

cause of the continued absence of his men the thought entered Aiohikupua to dispatch his fleetest messengers to find out the cause of the non-return of his men.

ULILI AND AIKEEHIALE.

Ulili and Aikeehiale were the fleetest of Aiohikupua's messengers.[18] While they were going along the road they met a man who inquired: "Where are you two going?" They replied: "We are going up to see about our people, for they have not rerturned." The man said: "They have been killed by the man-eating lizard who lives up here, called Kihanuilulumoku." At the conclusion of this conversation, the two messengers continued on their way up. Not very long after this they heard the rustling of the leaves and the low murmuring of the wind, which reminded them of the conversation they just had with the man. The two messengers then changed themselves into the form of birds and flew up. When they reached a good ways up they looked about them and saw that the rays of the sun were hidden, and in looking to see the cause of this they saw it was the upper jaw of the mouth of the lizard. At sight of this they continued flying until they reached a point above the jaw. From this position they looked down and saw the trees and earth uprooted as though a large *oo*[19] was tearing up the ground, causing them to tremble because of its terribleness. By what they saw they made sure that all their men had been killed by the lizard. The two then returned to Aiohikupua and related what they had seen. When Aiohikupua heard this he sent for Kalahumoku, his man-eating dog.

CHAPTER III.

RELATING TO KALAHUMOKU.—BATTLE BETWEEN THE DOG AND LIZARD.

KALAHUMOKU[20] was a man-eating dog from Kahiki. He had two natures, that of a god and that of a human being. As a dog he had supernatural powers and was possessed of very great strength in fighting.

When the dog came into his presence Aiohikupua said: "You go up and kill the lizard, and after that go and kill all my sisters." After Aiohikupua had issued these orders the dog then turned and addressed the chiefs and all the men as follows:

> You must all keep looking to the uplands,
> And if you should see the fog go straight up
> And then lean over toward the lee side,
> Know that I have met Kihanuilulumoku,
> And you can be assured that we have become friends.
> But if the fog should lean toward the windward
> Know that we are being engaged in battle;
> Then you must pray to the god Lanipipili.[21]
> After that look again and if you should see the fog lean toward
> the sea, here,

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[18] These messengers had the supernatural power of changing to the form of birds. Ulili is the Wandering Tattler; the other is not identified.

[19] *Oo*, the Hawaiian gardening implement of spade character.

[20] *Kalahumoku*, Aiohikupua's supernatural dog-man defender.

[21] *Lanipipili*, one of the gods appealed to in the Kohala contest.

hikupua manao e hoouna i kana mau elele mama loa, i maopopo ke kumu o ka hoi ole ana mai i kai nei.

ULILI A ME AIKEEHIALE.

O laua na elele mama a Aiohikupua. Ia laua e pii ana ma ke alanui, halawai mai la he kanaka, a ninau mai la: "E pii ana olua i hea?" "E pii ana maua e nana i ko makou poe, aohe hoi ae nei." Olelo mai la kela: "Ua make aku la i ka moo aikanaka o uka nei, oia o Kihanuilulumoku." A pau ke kamailio ana, pii aku la laua, nehe mai ana ka lau o ka laau, e hele ana ma o a ma o, e hu ana ka makani noonoo iho la laua i ka olelo a ke kanaka. Ia wa, lele laua i luna me ko laua kino manu. I nana ae ka hana, malu ana maluna. A ike laua o ke a luna, e oni ae ana laua i luna loa a pakele aku la i ka moo. A hala laua maluna o ke a luna, o ka moo, i nana iho ka hana, hele ana ka laau o lalo, me he oo palau la ka owe o ka honua, a he mea weliweli loa ia laua ke nana iho. Nolaila, mapopo ia laua ua pau na kanaka o lakou i ka make i ka moo, nolaila, hoi aku la laua a olelo ia Aiohikupua i ka laua mea i ike ai. Ia wa, kii o Kalahumoku, ka ilio ai kanaka a Aiohikupua.

MOKUNA III.

NO KALAHUMOKU.—KE KAUA ANA O KA ILIO ME KA MOO.

HE ILIO ai kanaka o Kalahumoku no Kahiki mai. Elua ano, he 'kua, he kanaka. He ilio mana, he ilio ikaika loa ma ka hakaka ana.

I aku o Aiohikupua, e pii oe e pepehi i ka moo a make, alaila, luku oe i o'u mau kaikuahine a pau i ka make. A pau ka Aiohikupua olelo, hai aku ka ilio i kona manao, i na 'lii a me na kanaka a pau loa, penei:

E nana oukou i uka,
I pii ka ohu a pololei i luna,
A hina ka ohu ma ka lulu,
Ua halawai au me Kihanuilulumoku,
Manao ae oukou ua hoaikane maua,
A i hina ka ohu i ka makani,
Ua hakaka maua,
Alaila, pule oukou i ke 'kua ia Lanipipili.
Nana ae oukou a i hina ka ohu i kai nei,

Know that the lizard has won out.
But if, however, the fog should lean toward the mountain
Know that I have defeated the lizard,
And I have conquered over it.
Therefore, you must continue praying for me.

THE BATTLE BETWEEN THE DOG AND LIZARD.

When Kalahumoku arrived at Paliuli, he found the lizard sleeping, so he continued on up leaving the lizard behind him and after some time he came to the place where the guards were stationed.

Shortly after this the lizard, Kihanuilulumoku, smelt the dog and so it awoke from its sleep and followed on after Kalahumoku until they met. Kihanuilulumoku then opened wide its mouth to bite, when Kalahumoku showed its sharp teeth. The two then jumped at each other and a terrible battle was fought, biting one another. Not very long after this the lizard conquered over Kalahumoku; his ears were cut off and his tail was bitten off short.

While the two were engaged in this conflict, Aiohikupua and his men watched the fog. They saw it rise up straight, and after it had reached some distance in the sky, it leaned toward the sea, which caused Aiohikupua to think that Kalahumoku was defeated.

Sometime after this the dog arrived and when they looked at it they saw that its ears were cut off and the tail was cut off short. This ended the desire of Aiohikupua to stay in Puna and he and his men boarded their canoes and returned to Kauai, without obtaining Laieikawai. Thus was the plan of Aiohikupua to kill his sisters defeated.[22]

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[22] *Make hewa,* rendered "defeated," has in its use here the sense of uselessness of the attempt.

Ua lanakila ka moo,
Aka hoi i pii ka ohu a moe i ke kuahiwi,
Ua hee ka moo ia'u,
A ua lanakila au maluna,
Nolaila, e hoomau oukou i ka pule no'u.

KE KAUA ANA O KA ILIO ME KA MOO.

A hiki o Kalahumoku i uka o Paliuli, e moe ana ka moo, nolaila, hala ka moo mahope nei, kaa loa ka ilio i kahi o na kiai e noho ana.

A no ka hohono o ka ilio puoho ae la o Kihanuilulumoku, a ala ae la, hanu aku la a loaa o Kalahumoku. Wehe ae la o Kihanuilulumoku i kona waha e nahu, ia wa, hoike o Kalahumoku i kona mau niho oi loa. Ia wa laua i lele ai me ka weliweli loa, e nahu ana kekahi i kekahi, aole i liuliu iho, lanakila ka moo maluna o Kalahumoku. Pau na pepeiao a mumuku, moku ka huelo.

Ia laua ala e kaua ana, he mea mau ia Aiohikupua ma, ka nana i ka ohu. Pii ae la ka ohu a pololei i luna, moe i kai, manao iho la no o Aiohikupua, ua pio o Kalahumoku.

Mahope o laila, hoi mai la ka ilio a hiki, i nana aku ka hana, ua mumuku na pepeiao, ua poomoku ka huelo. Pau ae la ka manao i ka noho, nolaila, hoi mai la lakou ma na waa i Kauai, me ka loaa ole o Laieikawai. Pela iho la ka make hewa o ko Aiohikupua manao pepehi i kona mau kaikuahine.

Brief Stories of Ghosts and Cunning.

RELATING TO WAKAINA.

WAKAINA was noted for his great cunning and deceitfulness, and for his ability to fly. Wakaina was a ghost; he did not possess a real human body, but he could be very cunning and use words of deception in whispers. The sound of his voice was like that of a person whose tongue was twisted. It was in Waiapuka, in North Kohala, a place adjoining Niulii, where Wakaina sang and deceived the people.

Early one morning just as the sun was coming up, Wakaina flew up and began singing, using these words: "One can sing beautifully when one has a feather cloak."

The people who heard this brought out their feather cloaks and gave them to the ghost. The ghost then sang, saying: "One can sing beautifully when one has a feather helmet."

The people again brought out their feather helmets and gave them to the ghost. Again the ghost sang: "One can sing beautifully when one has a bambu flute."

The people also gave their bambu flutes. The ghost then said: "One can sing beautifully when one has a pa-u (skirt)." The women gave the ghost their skirts.

This was continued until everything had been given to Wakaina, who then hopped up and down dancing with delight. When the people saw this they were amused and laughed. When Wakaina saw the people laughing he flew away saying: "I will now fly away and you people will be ashamed[1] of yourselves."

RELATING TO KAPUNOHU.

Kapunohu was a very smart man in the giving and solving of riddles.[2] It was said that he made several trips around Hawaii competing with others and many were the victories he gained.

Because he was so taken up with this profession he traveled until he came to Kau, in Hawaii, where he met two young men whom he had beaten in former contests and from whom he had won several wagers. Therefore, against the time Kapunohu should meet them, they prepared an oven of hot stones and had baked some potatoes over the fire. After the potatoes were cooked the oven was covered. Some time after this was done, they saw Kapunohu on his way to call on them. Upon seeing Kapunohu the older brother said to his younger brother: "Here comes Kapunohu," and they began to remove the covering from the oven and again recovered it, making believe that it was just being covered up for the first time. While they were doing this, Kapunohu entered the house. When they saw that Kapunohu had entered the house, they took up the potatoes that had been baked over the fire and began eating. While they were eating, the older brother

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[1] *Hokahoka,* rendered here as ashamed, carries with it the sense of chagrin and meanness at having been fooled.

[2] Riddle and guessing contests of olden time were pastimes of much popularity and competition, and occasion of much betting on the outcome at the meeting of champions.

Moolelo Pokole no na Uhane Lapu ame na Hana Maalea.

No Wakaina.

UA KAULANA loa ia no kona maalea i ka hoopunipuni, a me kona lele ana. He 'kua o Wakaina, aohe kino maoli, a he olelo nahenahe loa kana mau olelo. Me he kanaka alelo pelu la, ke kamailio ana. O Waiapuka i Kohala Akau e pili la me Niulii, kahi a Wakaina i hula ai, a i hoopunipuni ai i ko laila poe.

I ke kakahiaka nui, i ka wa a ka la i puka mai ai, lele ae la o Wakaina i luna me ka hulahula me kana mau olelo mele ma ka waha, penei: "I lea no ka hula i ka ahuula," hookupu keia poe i ka ahuula.

"I lea no ka hula i ka mahiole," hookupu keia poe i ka mahiole.

"I lea no ka hula i ka hulili," hookupu keia poe i ka hulili.

"I lea no ka hula i ka pa-u," hookupu keia poe i ka pa-u.

Pela no ka hookupu ana, a pau na mea a pau loa ia Wakaina; alaila, hoolelele ae la ia me ka hula. Nana ae la na mea a pau loa a akaaka iho la. Ia wa, lele loa o Wakaina a pane iho i nei huaolelo. "A lele au la, hokahoka wale iho."

NO KAPUNOHU.

He kanaka akamai loa o Kapunohu i ka pu a me ka nanenane. Ua kaapuni hele ia ia Hawaii a puni, a ua nui ka poe i eo ia ia.

A no kona walea i keia hana, ua hele ia a hiki i Kau, ma Hawaii. E noho ana elua keiki, ua maa laua i ka Kapunohu mau hana, a ua nui ko laua eo ana ia Kapunohu. Nolaila, mamua ae o ko Kapunohu hiki ana i ko laua wahi. Kahumu iho la laua i ka umu, a kau iho la i ka pulehu, a moa ka pulehu. Waiho ae la laua i ka pulehu ma kapa, kalua iho la laua i ka umu. A ike aku la laua ia Kapunohu e hele mai ana i o laua ala, i aku ke kaikuaana i ke kaikaina: "Ei ae o Kapunohu." Alaila, ohi ae la laua i ke kauwawe o ka umu a pau loa mai ka umu ae, a kauwawe hou iho la laua me he umu hou la. Ia wa komo ana o Kapunohu. A ike laua ua komo o Kapunohu i loko o ka hale, lalau aku la laua i ka pulehu a ai iho la. I loko o ia wa e ai ana, i aku ke kaikuaana i ke

addressed the younger brother, saying: "I believe the food in our oven is cooked." The younger brother replied: "Yes." The two then made preparations to uncover the oven. When Kapunohu saw them doing this, he remarked: "How can that be possible?" The two replied: "It is cooked, let us uncover the oven." Kapunohu grew very stubborn and said: "The food is not cooked, because you had just completed covering it when I entered. How can it be cooked? You two are indeed deceitful." Because Kapunohu was so stubborn, a wager was proposed and accepted, and the oven was uncovered. As soon as this was done, it was found that the food was indeed cooked, and Kapunohu was for the first time beaten by the two young men.

Some time after this, the two young men prepared something else. This time they procured a chicken and cooked it in an oven. They next took some eggs and used the shells for a plaiting on the outside of a [fish or] meat calabash. After the egg-shell calabash was completed, they took the cooked chicken and placed it in it, and then put the thing away to await the coming of Kapunohu. Not very long after this Kapunohu was seen coming to make another call on them. When they saw him coming they took the egg-shell calabash and made as though they were going to prepare a meal. When Kapunohu came in and saw that they were about to begin a meal, he asked them: "Here you two are ready for your meal, but where is your meat?" The two made reply: "We have chicken for meat and chicken for a calabash." Kapunohu denied this, saying: "You two are deceiving yourselves. Who has ever said that you can have chicken for meat and at the same time have chicken for a calabash. You two are indeed deceitful." This debate was kept up until finally wagers were made and after this was settled, the two brothers proceeded to uncover the egg-shell calabash, in which the cooked chicken was kept. After these different things had been shown to Kapunohu, he admitted that he was beaten, so the two brothers took the wagers. This was the second time that Kapunohu was beaten by the brothers.

After Kapunohu had departed, the two brothers made plans for another contest, whereby Kapunohu would be again beaten. After studying for a time the older brother said to the younger brother: "Say, if Kapunohu makes us another visit, we will then dip our fingers into the gravy of the fish-bowl, reach out for the food and eat." The younger brother assented to this.

Some time after this Kapunohu again visited the two brothers. When they saw him coming, they took up their calabashes and uncovered them and then began their meal, dipping their fingers into the gravy, licking their fingers and taking some poi. When Kapunohu saw this he said: "Here you are eating your food, but where is your fish?" The two replied: "We are eating the food and the fish is human flesh." Kapunohu replied: "You two are deceiving yourselves. How can you make out that you are eating human flesh?" The two, however, insisted that what they said was indeed the truth. After much discussion wagers were made, and when this was settled one of the brothers said: "The food is of course plain enough; but the fish is our fingers, for we are dipping our fingers into the gravy without fish, therefore, the fish is human flesh." Kapunohu admitted that he was indeed beaten, saying: "You two have won."

kaikaina: "Ua moa ka umu a kaua." Ae mai ke kaikaina, "Ae." Lalau aku la laua i ke kauwawe, ohi mai ka umu aku, a ike o Kapunohu ia laua, olelo aku la ia. "Emoole ka moa o ka umu." I mai laua ala: "Ua moa, e huai ae." Hoole paakiki aku o Kapunohu: "Aole i moa, no ka mea, o ka'u komo ana mai nei no ia e kauwawe ana no olua, pehea e moa ai? He oi olua o na keiki wahahee." A no keia hoole paakiki o Kapunohu, pili iho la lakou, a pau ka pili ana, huai ae la ka umu. I huai ae ka hana ua moa ka ai. Eo ae la o Kapunohu i keia hana a ua mau keiki nei. A mahope o laila, hoomakaukau hou iho la ua mau keiki nei i kekahi mea hou. He moa, ua kalua ia a moa, a he hua moa, ua hana ia a me he kilu ipukai la. He hua moa iwi o waho o ka ipukai, a pela no hoi ke poi o luna, ua hana ia a hulilau, penei ke ano. A ua hooia he io moa i loko o ka ipukai iwi hua moa. A malama iho la laua no ka hiki mai o Kapunohu. A mahope, hiki mai la o Kapunohu, a olelo mai la, eia nae, a ike laua nei e hele mai ana o Kapunohu, wehe ae la laua i ka ai a me ua ipukai hua moa nei, a ai iho la. "Ai olua, heaha ka olua ia o ka ai ana?" I aku laua nei: "He moa ka ia, he moa ka ipukai e waiho ai." Hoole mai o Kapunohu: "Wahahee olua, nawai i olelo he moa ka ia, a he moa ka ipukai, he oi olua o na keiki wahahee." Pela ka hoopaapaa ana, a pili okoa, ia pili ana a pau. Kii laua nei i ka ipukai iwi hua moa a me ka io moa i loko. A ike iho la o Kapunohu, ae aku la i kona eo, alua eo o Kapunohu i na keiki.

Hoi aku la o Kapunohu, noonoo hou iho la laua, a hana hou iho la i kekahi mea. I aku ke kaikuaana i ke kaikaina: "E! I noho kaua a pii hou mai o Kapunohu, alaila, penu kaua i na lima o kaua i loko o ke kai o ka ipukai, a lalau ka ai, a ai kaua." Ae mai ke kaikaina. "Ae."

A hele hou mai la o Kapunohu i kahi o laua nei. Ike laua nei, lalau i ka ipukai me ka ai, a ai iho la, me ka penu o na lima i loko o ke kai o ka ipukai. I mai la o Kapunohu: "A, ai ka ai, auhea ka ia." I aku laua nei: "O ka ai no ka ai, he io kanaka ka ia." I mai o Kapunohu, "Wahahee olua, nawai i olelo o ka io o ke kanaka ka ia." Pela ko lakou hoopaapaa ana, a pili okoa, a pau ka pili ana. Olelo aku ua mau keiki nei ia Kapunohu: "He ai no ka ai, he lima ka ia. O ka lima ka maua e penu nei i ke kai, aole ka ia. Nolaila he io kanaka ia." Ae mai la o Kapunohu: "Ae, ua eo ia olua."

WAAWAAIKINAAUPO AND WAAWAAIKINAAUAO.

Waawaaikinaauao was the elder and Waawaaikinaaupo was the younger. They were born of the same father and mother. Their occupation was the snaring of birds.

Once upon a time, just prior to their going up to the woods to snare birds, the older brother addressed the younger brother, saying: "When we get up into the woods today to snare birds and you should catch any of them having holes in their beaks, those are my birds; do not take them. You must give me those birds and the birds without holes in the beak are yours to keep for yourself."[3] The younger brother assented to this.

Soon after this the two set out, going up into the woods. Every time the younger brother caught birds he would examine their beak and finding the holes he would turn them over to his brother. This was kept up for the whole day, and not being able to catch any birds without holes in the beak, the younger brother, Waawaaikinaaupo, had to come home without any birds, while the unkind brother had them all. Therefore these names were given these boys as a result of their practices. Waawaaikinaauao meaning Waawaaiki-the-smart-one, and Waawaaiki-naaupo meaning the foolish one.

RELATING TO LEPE.

Lepe was a very deceiving fellow who once successfully deceived the ghosts. He was very quick-witted and cunning. Lepe belonged to Waiakea, Hilo.

One day he walked down to a stream of water and while he was drinking a ghost came to the cliff above the place where he was taking his drink and looked down at Lepe. This ghost happened to be baldheaded. When Lepe looked up and saw the baldheaded ghost, he called out: "As the drum was beating, up came a baldhead; had there only been two, what a beautiful sight it would be." The ghost replied: "If that is what you want, Lepe, you can have two." At this up came another baldheaded ghost. Lepe then repeated what he had said, adding another ghost, until ten baldheaded ghosts stood on the cliff. With this number, Lepe addressed them saying: "Say, you must be hungry?" "Yes, we are hungry." Lepe again said: "Then wait here while I go home and bring the remnants of my last meal." Lepe then returned to the house, took up the calabash and excreted into it, then he urinated into the calabash and stirred up the mixture with a stick. He then took up the coconut shell dish containing some salt and went back to the place where the ghosts were waiting for him, carrying the calabash and the salt dish. When Lepe came up to the ghosts, they took the calabash and stuck their fingers into it and ate the food, and said: "Oh, my, how bad this food does smell and how awfully bitter it is!" Lepe replied: "You see I am all alone by myself, and being alone, I eat my food from the time it is fresh and sweet until it turns sour on me, before I finish it. If I had such a large company as you are with me, why the food would be finished while it is still fresh, and it would not turn sour in the calabash." With this the ghosts continued on eating until the whole mixture in the calabash was finished. After the mixture had been consumed, Lepe called out: "Serve you right, you have all eaten the dung of Lepe." When the ghosts heard this, they all became angry with Lepe, and said: "We are going

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[3] A case of "heads I win, tails you lose."

WAAWAAIKINAAUPO A ME WAAWAAIKINAAUAO.

O ka mua o Waawaaikinaauao, o ka muli o Waawaaikinaaupo. Hookahi o laua makuakane, hookahi makuahine. O ka laua hana o ke kawili manu.

Mamua ae o ko laua pii ana e kawili manu, olelo aku ke kaikuaana i ke kaikaina, penei:

"Ina kaua e pii i ke kawili manu, a i loaa ka manu ia oe, ua puka ka ihu, o ka'u manu ia, mai lawe oe. Hoihoi mai oe na'u ia, o ka manu i puka ole ka ihu, o kau ia." Ae aku ke kaikaina.

Ia manawa, pii laua i ke kawili manu, a loaa ka manu, ua puka ka ihu, haawi no i ke kaikuaana. Pela no ko laua hana mau ana, a nele loa o Waawaaikinaaupo i ka manu, pau loa i kona kaikuaana lokoino, aloha ole. A nolaila, ua kapa ia ko laua inoa mamuli o ka laua hana ana.

NO LEPE.

He kanaka akamai o Lepe i ka hoopunipuni i ke 'kua, a he maalea loa ma ka olelo ana. No Hilo, Waiakea, o Lepe.

Iho aku la o Lepe a lalo o ke kahawai, he punawai. Lalau iho la i ka wai a inu iho la.

Ku ana ke 'kua i luna o ka pali, he 'kua ohule o ke poo.

Ea ae la o Lepe i luna a kahea aku la me ka leo nui. "Kani ana ua pahu, ku ana ua ohule, e alua ohule ia mai la hoi paha, ike i ka mea maikai nui wale." I mai ke 'kua: "Ina no o kou makemake ia e Lepe, elua no." Ku ana alua akua ohule. E like me na olelo mua a Lepe, pela no ma keia wahi. A hiki na akua ohule i ka umi, i aku o Lepe: "Ea! pololi paha oukou." "Ae, he pololi ko makou." I aku o Lepe: "A pela nui iho e kali ai ia'u, e kii ae au i kuu wahi kahina ai." Hoi aku la o Lepe a ka hale, lalau aku la i kahi umeke, a kikio iho la i ka lepo ona. Mimi iho la, a koali ae la i ka laau. Lalau aku i kahi kilu paakai, a holo aku la i kahi a ke 'kua e kali ana ia ia. A hiki o Lepe, lalau mai la ke 'kua, a miki ae la i ka ai, olelo iho la penei: "Uhuhu! pilopilo awaawa hoi neia wahi ai au e Lepe." I aku o Lepe: "No ko'u hookahi no hoi paha, oi ai aku i ka wa huihui o kahi ai, a aki awaawa i loko o ka umeke. Ina e like me oukou ka nui, pau no ka ai i ka wa huihui o ka ai. Aole e awaawa i loko o ka umeke." Nolaila, ai iho la ke 'kua a pau ka ai, i aku o Lepe: "Akola oukou o ai i ka lepo o Lepe." A lohe ke

to kill you for this." Lepe replied: "If you should kill me you will not have anybody to play with."

[Some time after this] Lepe again conspired against the ghosts and upon meeting them said: "You fellows cover up your eyes while I go and hide something." The ghosts assented to this, and Lepe proceeded to the sand, and after excreting on the sand he covered it up making a small hill of sand; then he led ten arms from the hill, after which he called to the ghosts, saying: "It is hidden." The ghosts then all came and Lepe said to them: "The game is this: here are ten different arms leading to that hill; each of you take an arm and dig with all your might towards that hill; whoever gets there first, wins." The ghosts began digging and when they reached the hill their hands were all besmeared with the filth. This made the ghosts more angry with Lepe and they all spoke of killing him. Again Lepe told them that if they were to put him to death they would be without a playmate.

After this the ghosts conspired amongst themselves as to how to kill Lepe. After some time they decided that they would kill a pig and give a feast, as a means of tempting Lepe to come to their house, where they would kill him. As soon as this was decided on, they immediately proceeded to carry out their plans.

While they were preparing the pig for the umu, Lepe saw them in their preparations and knew that a feast was about to be given; he therefore began to evolve a plan whereby he would be able to eat some of the pork. After hitting on a plan he went to work to carry it out and so procured some charcoal and began to blacken one side of his body from top to bottom, leaving one side. When this was completed he went up to the house where the ghosts made their home. As he was drawing near the house, one of the ghosts said: "Say, that fellow looks like Lepe, only this fellow is black on one side." Another ghost said: "That fellow is not Lepe for he is black on one side, Lepe is different." When Lepe arrived, the ghosts asked him: "Are you the only one who has come?" Lepe replied: "No, there are ten of us black fellows. I am the tenth, and the other nine fellows have not come yet, but they are coming later on, however; they will be here directly."

After the pig was cooked, they all sat down to eat, Lepe included. After the meal, Lepe got up and went away, and when he was at some distance from the house, he called out: "I have fooled you. Lepe has eaten of your pig. I am Lepe." One of the ghosts then said to the others: "We have been deceived by Lepe. Here it turns out that this black man is Lepe after all." The ghosts then began chasing Lepe with the idea of killing him because they were very angry. While they were chasing, Lepe ran to his house and began calling out in a loud voice: "Say, you people who are sleeping, you must wake up for here are some people coming who wish to kill us." With this he reached and took hold of the end of a cord and pulled on it. To this cord several rattlers were fastened and when he gave a pull the rattlers made quite an uproar. When the ghosts heard this queer noise they all ran away calling out to themselves: "Say, we will be killed. Here, Lepe's house is full of people all the time and we did not know it. What a narrow escape we have had. Let us get away from him." And they kept on running.

'kua, huhu iho la ia Lepe: "I aku, e make ana oe ia makou." I mai o Lepe. "Ina wau e make ia oukou, aole oukou hoa paani."

I aku o Lepe: "E pee oukou, e huna wau." Ae mai la ke 'kua. Nolaila, hele aku la o Lepe a ke one, kikio iho la, a hoopuupuu ae la i ke one, a hana aku la he mau awe he umi, a pau i ka hanaia. Alaila, kahea aku la ia: "Ua nalo." Hoi mai la ke 'kua a pau loa. I aku o Lepe: "E! Eia ka olelo, o ka mea ikaika i ke kohi ana, i kana awe a hiki i ka puu one, eo ia ia. Nolaila, kohi iho la lakou, a hiki i ka puu one, pilopilo iho la na lima. Nolaila, huhu ke 'kua ia Lepe, a olelo e pepehi a make. Hoole aku o Lepe, ina wau e make ia oukou, aole oukou hoa paani.

Nolaila, ohumu iho la ke 'kua, me ka manao e imi i mea e make ai o Lepe. A noonoo iho la lakou, e kalua puaa a hoahaaina, i mea no Lepe e hiki ai i ko lakou hale, a make ia lakou, a hana iho la lakou peia:

Ia lakou e kalua puaa ana, a kalua ka puaa i ka umu, noonoo iho la o Lepe i mea nona e ai ai i ka puaa a ke 'kua, a maopopo, ia ia. Paele iho la ia i kekahi aoao ona i ka nanahu, a koe kekahi aoao ona. Hele aku la ia i ka hale o ke 'kua, a kokoke. Olelo aku la kekahi akua i kekahi akua: "E! like no hoi keia me Lepe, a o ko ia nei paele hoi o kekahi aoao, like ole." I mai kekahi: "Aole ia o Lepe, he paele keia o kekahi aoao, aole pela o Lepe." A hiki mai la o Lepe, ninau aku la lakou. "O oe wale mai la no." I aku o Lepe: "Aole, he umi makou poe paele, owau mai nei ka umi, koe aku nei eiwa. Ei ae no nae mahope mai lakou, he hiki mai koe."

A moa ka puaa, ai iho la lakou me Lepe, a pau ka ai ana, hele aku la o Lepe a mamao mai kahi mai o ke 'kua. Kahea aku la o Lepe: "Akola! pau ka puaa a oukou ia Lepe. O Lepe no wau." I aku kekahi akua, i kekahi akua. "Puni kakou ia Lepe. Eia ka o Lepe no keia paele i hele mai nei." Ia wa, alualu lakou ia Lepe e pepehi no ka ukiuki. Ia lakou e alualu ana, holo aku la o Lepe a hiki i ka hale. Kahea aku la me ka leo nui penei: "E lakou nei e moe nei, ala ae oukou, eia ka make o kakou." Ia wa, lalau aku la ia i ka pikoi o ke kaula a huki mai la, ua houhou ia ke ulili ipu liilii, a paa i ke kaula. Ia huki ana, nakeke ae la ke ulili a walaau me he leo kanaka ala, a lohe ke 'kua, holo aku la. I aku kekahi akua i kekahi akua. "E! make kakou. Eia ka ua piha kahi o Lepe i kanaka, pakele kakou. E holo kakou," a holo aku la lakou.

RELATING TO MAIAUHAALENALENAUPENA.

Maiauhaalenalenaupena was a very great deceiver and often deceived the peddlers[4] and appropriated their goods without giving anything in return. The way he did this was as follows: In the winter, when the sea was very rough and the wind and rain lasted for months at a time, upon seeing the people from the uplands coming down to the beach with food, sugar-cane, bananas, gourds and other things, he would take up his fish nets and paddle and place them in his canoe, then push out the canoe, into the sea, and would then return and proceed to dry out the nets, making believe that he had just returned from fishing. This was how he came by the name of Maiauhaalenalenaupena.[5]

When the peddlers arrived they would see that he was to all appearances a fisherman and they would then give him the food and all the other things on credit, fully believing that they would get some fish in return some day in the future, but they never received anything in return, for he was not a fisherman. In this way the peddlers lost all their goods.

RELATING TO KUAUAMOA.

Kuauamoa too was a very great deceiver, in fact he was the greatest of them all. Kuauamoa belonged to Kawaihae, in Kohala, Hawaii. While he was living on the beach at Kawaihae, he came in contact with some white men such as Isaac Davis and John Young, and in this way learned how to use certain English words.

One day Kuauamoa went up into the uplands of Kawaihae and when he arrived on the plains of Alawawai, he met a couple of men from the interior of Kohala, who were carrying some rope to the beach, to be disposed of to the white men, Isaac Davis and John Young. Upon meeting the men Kuauamoa asked them: "What are you going to do with the rope?" "We are going to sell it to the white men." Kuauamoa then asked them: "Do you know how to speak English so that you will be able to make good bargains?" "No." "Well, I will teach you a few words of their language so that you will be able to effect a satisfactory sale.[6] When you come to the place of the white men,[7] Isaac and All Hands,[8] and they should ask you what the rope is for, you tell them, 'Ko kame alaki, ko kahele ia paka.'[9] If they should ask you another question, say to them, 'Kaukau ikeke i keke mea ai!'[10] These are the words to effect a ready sale of the rope of you two if offered; keep them fast in mind lest you forget and suffer loss."

When the two men came to the white men, Isaac Davis asked them: "Kanaka, what do you want for the rope?" The men replied: "Ko kami alaki, ko kahele ia paka." The white men not understanding the language used, again asked: "What are you selling the rope for?" The men replied: "Kaukau ikeke i keke mea ai." When the white

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[4] Maauauwa, while peddler, in a sense as here given, is more a barterer of his own products.

[5] *Mai-a-uhaa-lenalena-upena,* literally, "Come, barter, the net is spread to-day."

[6] *Kuai make pono,* literally, is to effect cheap or bargain sales, whereas the object in mind was for a ready, satisfactory sale.

[7] Isaac Davis, the companion of John Young, was known as *Aikake,* their nearest pronounciation of Isaac.

[8] John Young was universally known among Hawaiians as *Olohana,* the nearest they could get to "All Hands," a nickname they applied to him from his boatswain's call of "all hands," for duties required of them, as on shipboard.

[9] "Cuss" phrases, the last meaning "Go to hell, you bugger."

[10] Not near enough to the pretended English for recognition.

NO MAIAUHAALENALENAUPENA.

O keia kanaka, he kanaka hoopunipuni loa i ka poe maauauwa. O kana hana he hana wahahee loa me ka lawe wale i ka hai. O kana hana penei no ia, i ka wa hooilo, e kaikoo ana ke kai, e loku ana ka ua me ka makani. Ike aku la ia i ka poe maauauwa o uka e iho mai ana me ka ai, ke ko, ka maia, ka ipu, na mea a pau loa. Alaila, lalau oia i ka waa, a me ka upena, a me ka hoe. Panee aku la a komo kekahi aoao o ka waa i loko o ke kai. Hoi hou mai la i uka, a kaulai ae la i ka upena. A nolaila mai keia inoa o Maiauhaalenalenaupena.

A ike ka maauauwa he ano lawaia, alaila, haawi aku la i ka ai a me ka ia, na mea a pau loa, a hoaie aku la, me ka manao e loaa mai ka ia mahope. Aole nae he loaa, no ka mea, aole i ike i ka lawaia, a poho iho la ka maauauwa.

NO KUAUAMOA.

Oia kekahi o na kanaka hoopunipuni i oi aku mamua o na hoopunipuni a pau loa. No Kawaihae i Kohala, Hawaii, o Kuauamoa. Ia ia i noho ai i Kawaihae kai, ua maa ia i ka olelo a na haole, a Aikake me Olohana.

A pii mai la o Kuauamoa i uka o Kawaihae, a hiki i ke kula o Alawawai. Loaa ia ia elua kanaka no Kohala loko, e hele aku ana me na aumaka kaula elua. E iho ana i kai o Kawaihae, e kuai me na haole, me Aikake laua o Olohana. A hiki laua i Alawawai, halawai laua me Kuauamoa. I mai o Kuauamoa: "He kaula aha keia a olua?" "He kaula kuai me na haole." I aku o Kuauamoa: "Ua loaa no ia olua ka olelo haole, e make pono ai ka olua kuai ana?" "Aole." "Ae, e ao aku au ia olua i ka olelo haole, e make pono ai ke kaula a olua. Penei: Ina olua i hiki i kahi o na haole, o Aikake a me Olohana, a i ninau i ke kaula. He kaula aha keia? Olelo aku olua: 'Ko kami alaiki, ko kahele ia paka.' A i ninau hou, olelo aku olua, 'Kaukau i heke i keke mea ai' " Oia na olelo e makepono ai ke kaula a olua ke kuai aku, e hoopaa nae olua a paa loa, i ole e poina, o poho olua."

A hiki laua i mua o na haole. Ninau mai la o Aikake. "Kanaka, pehea kuai ke kaula?" I aku laua nei. "Ko kami alaiki, ko kahele ia paka." Ninau hou ka haole. "Pehea kuai ke kaula." I hou aku laua nei. "Kaukau i heke i keke mea ai."

men heard this each took up a stick and chased the men with the intention of giving them a beating. Upon seeing this, the men dropped the rope and ran away for they were sore afraid, until they reached Kohala, leaving their rope behind which was appropriated by the white men.

RELATING TO HANAAUMOE.

Hanaaumoe belonged to Oahu. Hanaaumoe was a very cunning ghost. His duties consisted in the watching all the sea coast for the coming of canoes to Oahu.

While he was on duty one day, Kahaookamoku, a chief of Kauai, was seen off shore with several canoes and men. When they arrived off Mamala, where Hanaaumoe was on the watch, he called out: "Where are your canoes sailing to?" Holoholopinaau, the prophet or seer, answered: "We are sailing to Hawaii on a trip of sightseeing." Hanaaumoe said: "You must not go to Hawaii for that island is inhabited by ghosts.

Hawaii has ghosts, it is inhabited by Kanikaa.
Maui has ghosts, it is inhabited by Kaahualii.
Lanai has ghosts, it is inhabited by Pahulu.
Molokai has ghosts, it is inhabited by Kahiole.

"This is the only island that is without ghosts, the island of Halalii. Come ashore, we have food ashore, we have houses, we have fresh water to bathe in and we also have women. The canoe men can have as many as two or three, while your chief, Kahaookamoku shall have five, therefore you must come ashore." The chief Kahaookamoku gave his consent, and he and his men came ashore.

RELATING TO HALALII.

Halalii was at this time the king of Oahu, but he was a ghost and all the inhabitants of the island at that time were ghosts. Hanaaumoe was also a ghost and because of this fact no human beings lived on the island because of the fear of Halalii and his followers. Those who knew of the conditions existing on this island could never be induced to come to it for they knew that no living person could live after landing, for the reason that Halalii and those under him would kill and eat them up. As the conditions relating to this island became better known less people came to it, and because of this fact Hanaaumoe was stationed on the coast, and with his cunning words he was to entice travelers ashore and in that way procure the ghosts their favorite food.

After the Kauai people made a landing, the canoes were hauled up on the beach and the men all entered a long shed built by the ghosts, and all being tired out on account of the long sea voyage, laid down to rest, fully believing what Hanaaumoe had told them and they all waited for his return Very late that evening when darkness was upon the land, Hanaaumoe came up to the house and called out:

Say, Halahalakau;
Say, Halahalakau,
Are you people asleep?

Kaneopa, a lame fellow, answered: "We are not yet asleep; we are still waiting

A lohe na haole, lalau laua i ka pauku laau, a alualu mai la e hahau. Ia wa, haalele na kanaka i ke kaula, a holo aku la no ka makau, a hiki i Kohala, me ka haalele loa i ke kaula. A lilo aku la i ka haole.

NO HANAAUMOE.

No Oahu nei o Hanaaumoe, he wahi akua malimali o Hanaaumoe. O kana hana ke kiai i na lae kahakai a pau loa, no na waa holo mai i Oahu nei. Ia ia e kiai ana, holo mai la o Kahaookamoku he 'lii no Kauai mai, me kona mau waa he lehulehu loa, a me na kanaka he nui loa. A hiki lakou ma waho o Mamala. I laila o Hanaaumoe e kiai ana. Kahea aku la ia: "E holo ana i hea ko oukou mau waa." Olelo mai o Holoholopinaau, he kilo ia, a he kuhikuhi puu one. "E holo ana makou i Hawaii i ka makaikai." I aku o Hanaaumoe: "Mai holo i Hawaii, he moku akua ia.

Akua Hawaii. Akua ia Kanikaa.
Akua Maui. Akua ia Kaahualii.
Akua Lanai. Akua ia Pahulu.
Akua Molokai. Akua ia Kahiole.

"Eia no ka moku akua ole la o Oahu nei. O ka moku o Halalii. E pae he ai no o uka, he hale no, he wai auau no, he mau wahine no. Elua, ekolu a oukou a na hoewaa, elima wahine a ke 'lii o oukou a Kahaookamoku. Nolaila, e pae i uka. Ae mai la ke 'lii o Kahaookamoku, a pae iho la lakou."

NO HALALII.

He alii o Halalii no Oahu nei i loko o ia wa, he 'kua nae, a he 'kua wale no kanaka e noho ana ia wa. A he 'kua hoi o Hanaaumoe, nolaila, aohe kanaka ola ke pae mai ianei, pau i ka ai ia e Halalii ma. Nolaila, i noho ai o Hanaaumoe ma na Lae kahakai a pau o Oahu nei, e nana i kanaka ai na lakou.

Ma keia pae ana, kau na waa. Komo aku la lakou i loko o ka halau o ke 'kua, a waiho a olulo iho la no ka luhi i ka holo ana mai. Me ko lakou manao no nae i na mea a Hanaaumoe i olelo aku ai.

A ahiahi poeleele, hiki ana o Hanaaumoe a kahea mai la. E!

Halahalakau e!
Halahalakau e!
Ua moe oukou?

I aku o Kaneopa. (He wahi oopa a.) Aole makou i moe, ke kali aku nei makou

for the food, the fish and for the women you promised us; the canoe men for their share of one, two and three, and for the five you promised our chief, Kahaookamoku." To this Hanaaumoe replied: "They are coming on up; Ewa is a long ways off, Nuuanu is quite a steep climb, and Kulaokahua is a long dry plain, but they will be arriving soon."

After Hanaaumoe had departed, Kaneopa began to entertain a belief that there was something wrong and that there were chances of their being killed, for he was almost sure that Hanaaumoe was deceiving them.

Just after midnight, Hanaaumoe again arrived and called out as at first, and again Kaneopa gave the same answer and the same reply was repeated by Hanaaumoe. With this last call Kaneopa made sure that they would be killed, so he thought of a way to save himself. After spending some time in study he hit upon the plan of concealing himself under the threshold, so he proceeded to dig a hole right under the door and after it was deep enough he got down into it and hid himself.

When it was almost time for the crowing of the first cock, Hanaaumoe again came up to the house and called out:

Say, Halahalakau;
Say, Halahalakau,
Are you people asleep?

There was no reply, not a sound was heard. Hanaaumoe then said to himself:

So we have you at last.
Here you have come to Oahu to do your sleeping.
Why didn't you sleep in Kauai?
You have brought yourselves here and are sleeping on the island
of the ghosts.
You shall all be killed by Halalii; none shall escape.
The flesh will be consumed, the bones will be consumed, nothing
will be left.

After making these remarks, Hanaaumoe returned to the king, Halalii, and the rest of the ghosts. When Hanaaumoe arrived, Halalii asked him: "What about the people, are they asleep?" Hanaaumoe answered that they were. With this all the ghosts came to the beach house where Kahaookamoku and his followers were all sound asleep. The ghosts then entered the house while Halalii sat down on the threshold, under which Kaneopa was hiding. Kaneopa had guessed that the king would sit on this very spot which was the reason why he had decided to make his hiding place there and was the means of his escape from the ghosts, later.

As soon as the ghosts entered the house, they began killing and eating the sleeping men. After eating all that had been killed, a search was made of the house to see that none had been overlooked. Every corner was searched and the house was almost turned up side down, but as the king was sitting on the threshhold that place was not searched.

At daylight the next day, the ghosts all returned to the uplands and Kaneopa crawled out of the house to the canoes, pushed one out into the sea, got into it and set

i ka ai i ka ia, i na wahine, pakahi, palua, pakolu a na hoewaa, palima hoi ka ke 'lii o makou ka Kahaookamoku. I mai o Hanaaumoe, ke pii mai nei no, he loihi o Ewa, he pali o Nuuanu, he kula o Kulaokahua, nolaila, he hiki koe.

A hoi o Hanaaumoe, noonoo iho la o Kaneopa, e make ana lakou. He hoopunipuni o Hanaaumoe. A aumoe, a huli ke kau o ka po, hiki hou mai la o Hanaaumoe, a olelo hou e like me mamua. Alaila, maopopo loa ia Kaneopa, e pau ana lakou i ka make. Nolaila, imi iho la i wahi nona e pakele ai, a loaa malalo o ka paepae o ka puka. Kohi iho la ia, a loaa kona lua ma laila, pee iho la ia.

A kokoke e kani ka moa mua, ku ana o Hanaaumoe, a kahea mai la penei:

Halahala kau e!
Halahala kau e!
Ua moe oukou?

Aohe walaau aku, aohe pane leo. Ia wa olelo iho o Hanaaumoe:

A haha!
Lawe ia mai ka moe a Oahu nei,
I hea la ka moe, moe aku i Kauai,
Lawe ia mai ka ka moe a ka moku akua,
Make a o e ola ia Halalii.
Pau ka io, pau ka iwi, a o e koe.

A pau ka olelo ana a Hanaaumoe, hoi aku la ia, e kii ana ia Halalii a me na akua a pau loa. A hiki o Hanaaumoe, ninau mai la o Halalii, pehea ua moe? Ae mai la o Hanaaumoe. Ia wa, hele mai la lakou a hiki i ka hale o Kahaookamoku ma e moe ana. Ua pauhia loa lakou i ka hiamoe. Noho iho la o Halalii i luna o ka paepae o ka puka, kahi a Kaneopa e pee ana. No ka mea, ua noonoo o Kaneopa, oia kahi a ke 'lii e noho ai, a nolaila, manao iho la ia ma laila e pee ai, i loaa ole i ka poe akua e huli ana.

Ia wa, pau loa o Kahaookamoku ma i ka ai ia e ke 'kua. A huli ia o loko o ka hale, a koe ka paepae o ka puka, kahi a Kaneopa e pee ana.

A ao ae la, hoi aku la ke 'kua i ko lakou wahi, nolaila, nee aku la o Kaneopa a ka

out for Kauai. When Hanaaumoe saw him, he called out: "Say, Kaneopa, come ashore." Kaneopa refused to do this.

When Kaneopa arrived at Hanalei, Kauai, he found the king of Kauai at this place, who was the friend of Kahaookamoku, and he proceeded to tell him of how they had gotten into trouble. When the king heard this he expressed much regret at the death of Kahaookamoku, his friend. After a time he turned to his chief priest, Namalokama by name, and asked him: "How are we to go about and accomplish the destruction of these ghosts?" Namalokama replied: "We surely have a way. You give your order to the people of the whole of Kauai, to hew out images, a large number of them, so many that they could not be counted, and also to hew out canoes. After these things are ready, we will set sail for Oahu and we will then be able to kill them all."

At the command of the king, the people of Kauai to a man proceeded to carry out the orders and in time the images and canoes were completed and the start for Oahu was made.

RELATING TO THE DEATH OF HALALII AND ALL THE GHOSTS.

When the king of Kauai was nearing Oahu, Hanaaumoe greeted them as he did on all such occasions and invited them to come and share the hospitality of the island of Oahu. The canoes made for the shore and the people landed; by the time the people got into the shed it became quite dark.

While the Kauai people were in the shed, Namalokama, the priest, said to the king: "Let us dig up the inside of the house then place the images, some on the ground and some under." The king assented to this and the people proceeded to dig up the inside of the house and to deposit the images as ordered. After this was done, they all returned to their canoes and waited for the coming of the ghosts. While they were waiting they heard Hanaaumoe calling at the door of the shed, saying:

Say, Halahalakau; Say, Halahalakau!
Are you people asleep?

There being no reply from within, he again called out, and not receiving any response, Hanaaumoe said to himself:

So here you are. Why didn't you sleep at Kauai?
Here you have come to sleep on the island of Halalii.
You shall all die, nothing will save you.

Hanaaumoe then returned to their home and reported to Halalii and the ghosts: "They are all asleep, let us go down and eat them up." When Halalii heard this, he and all the ghosts proceeded to the shed and all entered it while Halalii as was his custom sat down on the threshold. The ghosts then took up the images and began chewing on them, but found them very hard. One of the ghosts said to the others: "What a tough fellow this is that I have picked up." Another said: "So is mine, it is awfully hard."

It was customary at feasts of this kind for the common ghosts to reserve the choice portions of the different people they killed and present them to their king, and

waa, panee aku la a lana i loko o ke kai, holo aku la. A ike o Hanaaumoe, kahea aku la: "E Kaneopa, e pae." Hoole mai o Kaneopa.

A hiki o Kaneopa i Kauai, a pae ma Hanalei, e noho ana ke 'lii o Kauai, ke aikane a Kahaookamoku. Hai aku la o Kaneopa i ko-lakou poino a pau loa, a lohe ke 'lii, minamina iho la ia no ke aikane. Nolaila, ninau aku la ia i ke kahuna, ia Namalokama: "Pehea la e make ai ke 'kua." Olelo mai o Namalokama: "Ua make. E olelo oe i na kanaka o Kauai nei a puni, e kalai i kii, a nui, a lau, a mano, a kini, a lehu, a e kalai i na waa, alaila, holo i Oahu, a pela e make ai ke 'kua."

A hana iho la pela na kanaka o Kauai, a makaukau loa i na mea a pau loa. Holo mai la lakou.

NO KA MAKE ANA O HALALII A ME NA AKUA A PAU LOA.

A pae mai la ke 'lii o Kauai i Oahu nei. Kahea ana o Hanaaumoe e like me kana mau hana mua. A komo lakou i ka halau, ahiahi poeleele. I aku ke kahuna o Namalokama i ke 'lii, e kohi ka hale a puni, e waiho i kekahi kii i lalo, a i luna kekahi kii e ahu ai. Ae mai la ke 'lii.

A pau ia mau mea i ka hana ia, hoi aku la lakou a na waa hiamoe iho la. Ia lakou e moe ana. Kahea ana o Hanaaumoe i ka puka o ka halau, penei:

Halahala kau e!
Ua moe oukou, ea?

Aohe walaau mai o loko, pane hou aku o Hanaaumoe, o ka lua ia. Aohe no he walaau hou mai, alaila, pane iho o Hanaaumoe, penei:

Ahaha I hea la ka moe i Kauai,
Lawe ia mai ka ka moe a ka moku o Halalii,
Make, aohe wahi e ola ai.

Hoi aku la o Hanaaumoe a ka hale, olelo aku la ia Halalii a me na akua a pau loa: "Ua pau i ka hiamoe, e hele kakou e ai." A lohe o Halalii, hele mai la lakou a pau loa. Komo aku la na akua, a o ke 'lii hoi o Halalii, noho iho la i ka paepae o ka puka. Lalau aku la kela akua keia akua i ke kii, a nau iho la. "Oolea ana." I aku kekahi akua i kekahi akua: "E! akahi ka hoi ke oolea o ka'u wahi kanaka." I mai kekahi: "Pela no hoi ka'u, he oolea no hoi."

He mea mau i ke 'lii, o ke ka o na kanaka ka ke 'lii e ai, a pela ua poe kii nei. I

this was the rule at this feast. When the king was presented with a choice portion, he too made a remark relative to the toughness of the meat, saying: "These fellows are awfully tough and hard."

While the ghosts were busy eating the images, the people from Kauai rose and set the building on fire. They first surrounded the shed and then applied fire to it. In this way all the ghosts were killed, not one escaped.

RELATING TO ELEIO.

Eleio was universally noted for his great speed. He was the messenger of the great king of Maui, called Kakaalaneo. It was said that when Kakaalaneo was ready for his morning meal he would order Eleio to go to Hana, in East Maui, and bring him some awa. The king at this time lived in Lahaina. As soon as the order was given, Eleio would run off with great speed, all the way from Lahaina to Hana. The distance between these two places is about forty miles. It is said in the legend that Eleio could beat the wind in speed.

In one of his trips to Hana, he met Kaahualii, a ghost, who lived in the wilderness of Oopuola. When the ghost met him, he asked that he be given some of the awa, but Eleio insulted him by telling him to take the hairs of his body and use it for his awa.

When Kaahualii heard this, he gave chase, believing that he could catch Eleio; but he was unable to catch him who ran much faster.

When Eleio came to Kakaalaneo, he saw that the meal, the awa for which he was sent, was being served. On his return from Hana Eleio while running was preparing the awa at the same time, so when he entered the house, he placed the awa in the cup, strained it and placed the cup to the mouth of Kakaalaneo. Kakaalaneo was thus enabled to drink his awa before he began on his meal.

Because of this Eleio was noted for his great speed and the people of the present generation think the story to be true.

RELATING TO KANAIAHUEA.

Kanaiahuea was noted for being a very strong man and also for being a very thoughtless fellow, and his acts were known to the people in all the islands. Kanaiahuea made his home in Kona, Hawaii, was married and lived with his wife's parents.

One evening, he prepared a couple of large baskets of potatoes, and placed them in his canoe, which made quite a load. That same evening Kanaiahuea boarded his canoe and set out, all by himself. When the parents of his wife saw the great strength displayed by their son-in-law they were made quite happy.

After pushing away in his canoe, he said: "Paddle for Kaupo, Kanaiahuea." With this he headed for the point of land directly opposite the house and bumped into the rocks. He then turned about and after a time he again bumped into the rocks on that side. In this way the bow as well as the stern of his canoe were smashed. At daylight the next day, when the people woke up they saw that the canoe of Kanaiahuea was floating not very far from the landing, and the people made up their mind that it could not have reached its destination. Therefore Kanaiahuea's fame has descended to the present time for not knowing how to paddle a canoe.

ka lawe ana aku i mua o Halalii, olelo mai o Halalii, oolea hoi keia mau kanaka. Ia lakou e ai ana, ala mai la na mea a pau e puhi i ka hale i ke ahi. Hoopuni ae la lakou a puni, a pupuhi ae la i ke ahi. A ma ia puhi ana, pau loa iho la ke 'kua i ka make ia wa hookahi, aohe mea i koe.

NO ELEIO.

Ua kaulana loa ia no kona mama loa i ka hele, a he kukini ia na ke 'lii nui o Maui, na Kakaalaneo. I ka wa e makaukau ai o Kakaalaneo e ai, ka aina kakahiaka. Olelo aku la o Kakaalaneo ia Eleio e holo i awa i Hana, ma Maui hikina, mai Lahaina aku e holo ai. A hoi mai ai ke 'lii. Alaila holo aku la o Eleio me ka mama loa, mai Lahaina aku a hiki i Hana. Ma ka nana aku, ua kanaha mile a oi aku, ke kowa ma waena o Lahaina a me Hana, ka loihi. Ua olelo ia maloko o kona kaao. He eo ke kikio makani ia Eleio.

Ma keia holo ana, ua loaa ia ia o Kaahualii, he 'kua ia, i loko o ka nahele o Oopuola. Nonoi mai la ia i ka awa ia Eleio. Olelo aku o Eleio, eia iho no ko huluhulu pili mai, o ka awa ia.

A lohe o Kaahualii i keia mau olelo inoino a Eleio, hahai mai la me ka mama loa, aole nae he loaa o Eleio no kona mama loa.

A hiki mai la ia i mua o Kakaalaneo, e makaukau ana ka ai. Ma keia wa holo o Eleio i ke alanui, ua wali na mana awa i ka mama ia. A komo i ka hale, hoka iho la, a pau ka hoka ana, inu iho la o Kakaalaneo, a pau ai iho la.

Nolaila, ua kaulana loa o Eleio no kona mama loa a hiki i keia la, a pela no hoi ma kahi i laha kona kaao ana.

KANAIAHUEA.

Ua kaulana loa ia kanaka ma ka ikaika, a ma ka hana noonoo ole a hiki i keia la. A ua laha kona moolelo ma na wahi a pau loa o keia mau mokupuni. Ma Kona i Hawaii kahi i noho ai o Kanaiahuea, he wahine kana, a he mau makuahunowai.

I ke ahiahi, hoomakaukau iho la o Kanaiahuea, i na kiki uala. Oia hoi he mau kihene nunui, ua hana ia a paa. A komo ka waa, ahiahi ae la. Holo aku la o Kanaiahuea maluna o ka waa, oia wale no. Ua komo i ka ukana, nolaila, akena iho la na makuahunowai i ka ikaika o ka hunona. O Kanaiahuea hoi, holo aku la ia, me ka hoe i ka waa, penei kana olelo: "Hoe! Kaupo, Kanaiahuea!!"

Holo aku la a kuia ma kela aoao o ka lae, a hoi no ma keia aoao o ka lae, kuia no. Haihai o mua a me hope o ka waa, aohe ihu, aohe hope. A ao ae la, i nana aku ka hana e lana mai ana no o Kanaiahuea ma waho koke iho no, aole i hiki i ke kaha, nolaila, kaulana o Kanaiahuea a hiki keia la, no ka hoe hewa.

Legend of Pupukea.

CHAPTER I.

Of Pupukea and Makakuikalani.—Kamalalawalu and Lonoikamakahiki Surf-Riding.—Pupukea's Promptness.—Dialogue Between Makakuikalani and Pupukea.

PUPUKEA was the younger brother of Lonoikamakahiki,[1] the renowned king of Hawaii, who was of royal ancestry, consequently Pupukea was indeed a high chief of Hawaii. His body was stout, yet wiry and muscular. Notwithstanding, however, he was a very celebrated warrior. Because of his bravery and strength in battles, therefore he was famous from Hawaii to Niihau.

On account of Pupukea's boldness, Lonoikamakahiki entrusted the whole of Hawaii into Pupukea's hand.[2] It was his to dispossess or to reinstate the chiefs, and to do with as he pleased; and as to Lonoikamakahiki, his was only to exercise royal authority.

When Lonoikamakahiki and Pupukea sailed and arrived at Lele, which is Lahaina, on Maui, Kamalalawalu,[3] the great king of Maui, was living at Keawaiki, in Lele, with his younger brother Makakuikalani.

OF MAKAKUIKALANI.

Makakuikalani[4] was the younger brother of Kamalalawalu, the famous king of Maui, and Makakuikalani was, moreover, a chief throughout Maui. He was a very courageous soldier and a most distinguished warrior of all Maui. Owing to his dauntless spirit and his strength, Kamalalawalu assigned all of Maui to his control. It was his to disfavor and to award according to his desire; and concerning Kamalalawalu, he simply held kingly sway over Maui.

KAMALALAWALU WITH LONOIKAMAKAHIKI SURF-RIDING.

They slept until the night was passed, when Kamalalawalu said to Lonoikamakahiki: "Let us swim out for surf-riding." Lonoikamakahiki consented. They swam out and, reaching outside of Keawaiki, they commenced to surf; and when the sun was directly overhead (which is the middle of the day) they returned to land, bathed in [fresh] water, then spread out the wet loin cloth to dry, and repaired to the house, and there remained.

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[1] This is the famous Lono of Hawaiian tradition, originator of the Makahiki or New Year's sports and processional tax-gathering festivities.

[2] The King's deputy, to act for him in all governmental administration; not as a premier (Kuhina-nui) to confirm royal acts, or edicts, a position originating with Kamehameha I. He is given in the legend of Lonoikamakahiki, vol. 1, of Fornander Collection, p. 322, as Pupuakea.

[3] Referred to frequently as Kama, "Maui a Kama," an apt phrase; contemporary also with Kakuhihewa of Oahu.

[4] It is coincident that two younger brothers of ruling kings should be alike famous as warriors, and qualified to administer their governments, contemporaneously.

Kaao no Pupukea.

MOKUNA I.

No Pupukea-Makakuikalani.—Kamalalawalu-Lonoikamakahiki Heenalu ana.—Ko Pupukea Hikiwawe.—Olelo Kike ana a Makakuikalani me Pupukea.

HE KAIKAINA o Pupukea no Lonoikamakahiki, ke 'lii nui o Hawaii, a he 'lii nohoi mai na makua mai. A pela nohoi o Pupukea, he 'lii no, no Hawaii. He kino poupou ko Pupukea, he puipui nae, aka, he koa kaulana loa ia. No kona koa ame kona ikaika ma ka hoouka kaua ana, nolaila, ua kaulana loa ia mai Hawaii a Niihau.

No ke koa o Pupukea, haawi aku la o Lonoikamakahiki ia Hawaii a puni i loko o ko Pupukea lima. Iaia ka lilo, ka haawi i na 'lii, ka hana e like me kona makemake, a o Lonoikamakahiki, he noho alii wale iho no kana.

Ia Lonoikamakahiki i holo mai ai me Pupukea a hiki i Lele ma Maui, oia o Lahaina, e noho ana o Kamalalawalu, ke 'lii nui o Maui ma Keawaiki ma Lele me kona kaikaina o Makakuikalani.

NO MAKAKUIKALANI.

He kaikaina o Makakuikalani no Kamalalawalu, ke 'lii nui o Maui, a he 'lii nohoi o Makakuikalani no Maui a puni. He kanaka koa loa o Makakuikalani, a he koa kaulana loa no Maui a puni. A no kona koa ame kona ikaika, haawi aku la o Kamalalawalu ia Maui a puni i loko o kona lima. Iaia ka lilo ame ka haawi e like me kona makemake; a o ka Kamalalawalu, o ka noho alii wale no maluna o Maui.

KA HEENALU ANA O KAMALALAWALU ME LONOIKAMAKAHIKI.

Moe iho la lakou a ao ia po, olelo aku o Kamalalawalu ia Lonoikamahiki: "E au kakou i ka heenalu." Ae mai la o Lonoikamakahiki. Au aku la lakou a ma waho o Keawaiki, heenalu iho la, a kupono ka la i ka lolo (oia ka ainaawakea), hoi aku la lakou i uka, auau ka wai a pau, kaulai ka malo pulu, hoi aku la a ka hale, noho iho la.

During this retirement, Kamalalawalu's stewards prepared food, meat, awa, and a water basin.[5] Wherefore, Lonoikamakahiki[6] asked Pupukea: "Where is our food and fish; and where is our awa?" Pupukea answered: "They are near by. The meat is chicken, but it is not yet cooked. And as to the awa, it has not been masticated."

Whereat, Lonoikamakahiki, infuriated by Pupukea, sprang forward and slapped his cheek. Pupukea then took the awa and chewed it. Again Lonoikamakahiki sprang forward and struck Pupukea's cheek. Pupukea said to Lonoikamakahiki: "What! is the striking first? Why not first speak, and when the narrow openings of the ear hear the charge, then it will be just to slap?"

PUPUKEA'S PROMPTNESS IN THE PREPARATION OF LONOIKAMAKAHIKI'S FOOD.

While Pupukea was chewing the awa in his mouth, he reached forth one of his hands and seized the chicken (one that belonged to Lonoikamakahiki from Oahu[7] here). He tore the leg apart, salted it, and placed it over a charcoal fire, as also the other leg of the chicken and the entire body. Pupukea baked the chicken with the feathers which had not been pulled off,[8] but, when turned over the feathers were consumed by the fire. With the mastication of four mouthfuls of awa, the chicken was cooked. Pupukea squeezed out the awa juice into the awa cup and placed it before Lonoikamakahiki who drank it. Having finished drinking, he ate the chicken;[9] and having completed the meal, Lonoikamakahiki was intoxicated and slept.

At these wonderful performances of Pupukea, an appreciation and strong desire entered Kamalalawalu's mind, because of the skill and promptness of Pupukea in the preparation of the food, and because of the very short time required by the meal; therefore, Kamalalawalu entreated of the king of Hawaii as follows: "O Kalani! King of Hawaii, it is better that I have our[10] steward, for I highly value his efficiency and promptness." Lonoikamakahiki replied: "You can not be favored, inasmuch as he is my property-holder of Hawaii. It is his to dispossess, to retain, and to favor the chiefs and the men; to withhold; to fight or not to fight. My part is simply to reign on Hawaii. He is the one that governs the land."

THE BANTER BETWEEN MAKAKUIKALANI AND PUPUKEA.

Following Lonoikamakahiki's answer to Kamalalawalu, Makakuikalani remarked regarding Pupukea, as follows: "A low shelf is reached by the rat."[11] Pupukea answered Makakuikalani, saying:[12]

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[5] The natural preparations by regular servants of a royal household.

[6] Lono was evidently supposed to have provided himself with customary qualified attendants to administer to his needs. His anger at Pupukea, according to another version, was for not having the awa ready and food cooked as ordered, a duty in which he had had no experience; hence the unpreparedness.

[7] The narrator is relating an incident on Lono's return trip from Oahu.

[8] This illustrates Pupukea's inexperience as a cook. Nevertheless, his prompt actions in serving the king won him the admiration of Kama.

[9] The chicken accompaniment to awa was as a relish, counteracting the bitterness of the drink.

[10] *Our*, instead of *your*, is the complimentary Hawaiian form indicating mutual or joint interest.

[11] A proverb implying insignificance.

[12] This mele of return sarcasm likens stubby, mature Pupukea to the spherical breadfruit (*ulu*), first used in the game of maika (now stone) rolling, whence its name, that was capable of covering or clearing the length of the course, a prepared way on gently sloping land. Hence a dangerous opponent. Also, as the prickly leaved sugar-cane of Kohala that would hurt the mouth if eaten, so would Pupukea prove to be.

Ma keia noho ana, ua makaukau ka Kamalalawalu mau aipuupuu i ka ai, i ka i'a, i ka awa, ame ke po'i wai holoi. Nolaila, ninau aku o Lonoikamakahiki ia Pupukea: "Auhea ka kaua ai a me ka i'a; a auhea ko kaua awa?" I aku o Pupukea. Ei ae no. He moa ka ia, aohe nae i moa. A o ka awa nohoi, aole i mama ia a wali."

Nolaila, huhu o Lonoikamakahiki ia Pupukea, lele aku la papai i ka papalina o Pupukea. Lalau iho la o Pupukea i ka awa a mama iho la. Lele hou aku o Lonoikamakahiki papai i ka papalina o Pupukea. Olelo mai o Pupukea ia Lonoikamakahiki: "Ka! o ka papai ka mamua? Kai no o ka olelo mai, a lohe na puka haiki o ka pepeiao, alaila, pono hoi ke pai ana."

KA HIKIWAWAE LOA O PUPUKEA MA KA LAWELAWE ANA I KA MEA AI A LONOIKAMAKAHIKI.

Ia Pupukea e mama ana i ka awa i kona waha, lalau aku la kekahi lima ona i ka moa. (Oia moa, na Lonoikamakahiki no, no Oahu aku nei no.) A uhae ae la i ka uha, a kopi iho la i ka paakai, a kau aku la i luna o ke ahi nanahu, pela nohoi kekahi uha o ka moa a me ke kino a pau loa. Ma keia hana ana a Pupukea i ka moa, me ka hulu no aole i hukihuki ia, aka, huli ae la no ua pau ka hulu i ke ahi. A wali na mana awa eha, moa nohoi ka moa. Hoka iho la o Pupukea i ka awa a loko o ka apu awa. Waiho aku la i mua o Lonoikamakahiki, inu iho la ia. A pau ka inu ana, ai iho la i ka moa, a pau ka ai ana, ona aku la o Lonoikamakahiki a moe iho la.

Ma keia mau hana eleu a Pupukea, ua komo ka makemake a me ka iini i ko Kamalalawalu naau. No ka eleu ame ka hikiwawe loa o Pupukea ma ka hana ana i ka mea ai, no ka wa pokole loa o ka ai ana. Nolaila, nonoi aku o Kamalalawalu i ke 'lii o Hawaii penei: "E Kalani! e ke 'lii o Hawaii, e aho na'u ka kaua aipuupuu, akahi kuu makemake i ka eleu ame ka hikiwawe." I aku o Lonoikamakahiki: "Aole e loaa ia oe, o ko'u hooilina aina no ia o Hawaii. Iaia ka lilo, ke koe, ka haawi i na 'lii ame ke kanaka, ka aua, ke kaua ame ke kaua ole, o ka noho alii wale iho no ka'u no Hawaii, o ka mea ia nona ka aina."

NA OLELO KIKE A MAKAKUIKALANI ME PUPUKEA.

Mahope iho o ka Lonoikamakahiki olelo ana ia Kamalalawalu, olelo mai o Makakuikalani no Pupukea, penei: "Haahaa, haka pau i ka iole."

I aku o Pupukea ia Makakuikalani, penei:

The short mature [one] is the sphere
Who shall sweep the plain entirely;
The resistant white sugar-cane of Kohala,
That injures your mouth when eaten.

After these words, Lonoikamakahiki inquired of Kamalalawalu: "Where is your land administrator?" Kamalalawalu responded: "There he is, Makakuikalani, the tall man standing yonder." And when Kamalalawalu had finished speaking to Lonoikamakahiki, relative to his young brother, Makakuikalani, Pupukea answered his taunting words, as follows:[13]

A spider, struck by the kona wind, overturns;
A banana bunch, attacked by a wind gust, falls.

By this speech of Pupukea's, Makakuikalani retorted with his boasting words, as follows:

A shrivelled banana of Kaea,
Which ripens not in ten days.

In this dialogue of theirs, one was claiming that he was the more powerful; as also the other. Furthermore, in this banter between them, the words were planted in their minds until the period wherein Kamalalawalu fought against Lonoikamakahiki at Waimea, on Hawaii. There the words of Makakuikalani and Pupukea were carried into effect.

At this point, let us discontinue their narrative and touch upon Kauhiakama, Kamalalawalu's son, the one that was dispatched to Hawaii to spy.

CHAPTER II.

Of Kauhiakama.—Kamalalawalu-Lonoikamakahiki War.—Kumaikeau and Kumakaia.—Hill of Hokuula.—Numbers of Men.—Pupukea-Makakuikalani Combat.

After Lonoikamakahiki and Pupukea had departed for Hawaii, Kamalalawalu and his son, Kauhiakama, remained for some time. Said Kamalalawalu to Kauhiakama: "You sail to Hawaii and make observations of the land, of the people, and the government thereof." Upon finishing speaking, Kauhiakama set sail with his canoes and disembarked at Kawaihae.

Prior to the landing, Kauhiakama voyaged and had touched at Puako, at Kapalaoa, Kaniku, Kiholo, Mahaiula, Kailua, Holualoa, Kahaluu, Keauhou and Kaawaloa. At Kaawaloa, the route of travel was lost,[14] because the slanting cliff and the crags barred them in the front. Wherefore, Kauhiakama had retraced his course and arrived at Kawaihae.

In this voyaging of Kauhiakama, it had occupied but a short period; and on ac-

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[13] More sarcastic banter between the deputies, which seems more likely than between the principals, as given in preceding volume, page 334.

[14] Lost his bearing; the Kona coast line was unfamiliar; the cliff caves of Kaawaloa disconcerted him, therefore he retraced his course northward to Kawaihae.

O ka iki makua ia o ka ulu,
Nana e kaa ke kahua e pau ai;
He paa kokea no Kohala,
E kole ai ko waha ke ai.

Mahope o keia mau olelo, ninau aku o Lonoikamakahiki ia Kamalalawalu: "Auhea hoi kou kaulana aina?" I mai o Kamalalawalu: "Ei aku no hoi; ke kanaka loihi e ku mai la, o Makakuikalani." A pau ka olelo ana a Kamalalawalu ia Lonoikamakahiki, no kona kaikaina, no Makakuikalani. I mai o Pupukea i kana olelo kaena, penei:

Lanalana, paia e ke kona, huli pu;
He pumaia, loaa i ke kikio, hina.

Ma keia olelo a Pupukea, pane mai o Makakuikalani i kana olelo kaena, penei:

He lila maia no Kaea,
Aole e pala i ke anahulu.

Ma keia mau olelo kike a laua, e paha ana kekahi oia ka ikaika, a pela no hoi kekahi. Aka, maloko o keia mau olelo a laua, ua waiho ia ma ko laua naau, a hiki i ka wa i kaua ai o Kamalalawalu me Lonoikamakahiki ma Waimea, i Hawaii. Ilaila i hooko ia ai na olelo a Makakuikalani me Pupukea.

Ma keia wahi, e waiho i ka olelo no lakou, a e kamailio no Kauhiakama, ke keiki a Kamalalawalu, ka mea i hoouna ia i Hawaii e kiu ai.

MOKUNA II.

No KAUHIAKAMA.—KAMALALAWALU-LONOIKAMAKAHIKI KAUA ANA.—KUMAIKEAU ME KUMAKAIA.—PUU O HOKUULA.—KA NUI O NA KANAKA.—KO PUPUKEA-MAKAKUIKALANI KAUA ANA.

A HALA aku o Lonoikamakahiki me Pupukea i Hawaii, noho iho la o Kamalalawalu me kana keiki o Kauhiakama, a liuliu. Olelo aku o Kamalalawalu ia Kauhiakama: "E holo oe i Hawaii e nana ai i ka aina, i ke kanaka, a me ko laila noho ana." A pau ka olelo ana, holo aku la o Kauhiakama me kona mau waa a pae i Kawaihae.

Mamua ae o ka pae ana, hele aku la o Kauhiakama a hiki i Puako, a Kapalaoa, Kaniku, Kiholo, Mahaiula, Kailua, Holualoa, Kahaluu, Keauhou, Kaawaloa. A Kaawaloa, nalowale ke alanui, nokamea, ua pani ia mai i ka hulaana, a me ke ana mamua. Nolaila, huli hoi mai la o Kauhiakama a hiki i Kawaihae.

Ma keia hele ana a Kauhiakama, ua mama loa, a no kona mama, ua hele no ia

count of his quick traveling, he sailed and returned that self-same day without a night intervening. Tarrying two days at Kawaihae, they departed for Maui, and landed at Keawaiki, which was Lele, and which, at present, is Lahaina. There were Kamalalawalu and Makakuikalani.

After Kauhiakama had disembarked at Lele, Kamalalawalu questioned him: "How is Hawaii?" Kauhiakama gave his reply, boasting and misleading:

> Beautiful[15] Kohala! The people's height is to the nose.
> There are no men on the whole of Hawaii.[16]
> I have voyaged from Kawaihae,
> To Kaawaloa, in Kona.
> There are no men; the houses stand empty.

On account of these words of Kauhiakama, Kamalalawalu was deceived; and therefore, he made preparations to sail away and fight with Lonoikamakahiki.

Let us briefly comment on Kauhiakama. He was an exceedingly careless man regarding his proceedings, and was very ignorant. It seemed as if his stomach[17] and head belonged to others that he could not be more thoughtless. While he had been cruising from Kawaihae to Kaawaloa, the seashore borders were completely covered with standing houses. Since he had approached in the early morning, the dwellers had ascended to the uplands to till the soil, while others had gone fishing, therefore, they were not found in the houses. It was at Kohala, the place he had seen that there were many men and numerous houses, and which was the only place, he thought, that was populated.

KAMALALAWALU AND MAKAKUIKALANI'S VOYAGE TO HAWAII TO BATTLE WITH LONOIKAMAKAHIKI AND PUPUKEA.

On this journey of Kamalalawalu's with his Maui men to Hawaii to fight, there were very many canoes.[18] (It is said that the Alenuihaha channel was so covered from Maui to Kohala and Kawaihae that the waves and the sea were invisible.)

When they landed at Kawaihae, the seashores were blockaded by the canoes from the promontory of Kanamee, Upolu, to Kohala, and thence to Kaelehuluhulu, in Kona, and whose extent approximated thirty miles. The chief of Waimea and Kawaihae at that time was Kanaloauo. He gave battle to Kamalalawalu, and Kanaloauo was defeated by him. Kamalalawalu then went forth to slay him.

At that time, two men, Kumaikeau and Kumakaia, were abiding there. They were men related to Lonoikamakahiki and Kanaloauo. Both cunningly addressed Kamalalawalu, saying: "He is conquered;[19] it is not wise to kill, but let a veil conceal his

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[15] *Lei,* wreathed or bedecked; synonymous with *nani,* beautiful Kohala; hence unprepared for warfare, and designating the men as but dwarfs (*i-ka nuku*), was further evidence of weakness in a contest.

[16] Judgment on the whole is given from a wrong impression of the two misjudged districts hastily crossed, as shown in the narrative.

[17] *Opu ame ke poo;* head and stomach; *no hai,* belonged to others. The seat of thought with Hawaiians was the stomach; and to be so misled indicated that some one else possessed his mind.

[18] This large canoe fleet resembles that of Umi in his invasion of Maui, and allowing for exaggeration in both cases, it indicates the largeness of war fleets in those days.

[19] *Ua make,* in the sense used here is more likely stunned, or injured, or feigning death rather than dead, as shown in the context. The word *make* has many definitions, and the anxiety of his relatives to have him covered instead of killed shows hope of possible rescue or release.

hookahi la, a hoi no ia la hookahi me ka po ole. Elua la ka noho ana ma Kawaihae, hoi mai la lakou i Maui, a pae ma Keawaiki, oia no o Lele, a i keia wa o Lahaina. Malaila no o Kamalalawalu me Makakuikalani.

Mahope o ka pae ana o Kauhiakama i Lele, ninau aku o Kamalalawalu: "Pehea o Hawaii?" I aku o Kauhiakama, i kana olelo hooio, a hoole.

Lei Kohala; eia i ka nuku na kanaka.
Aohe kanaka o Hawaii a puni,
Ua hele au mai Kawaihae,
A hiki i Kaawaloa ma Kona,
Aohe kanaka, o ke ku hale wale no.

Ma keia mau olelo a Kauhiakama, ua puni o Kamalalawalu, a nolaila, hoomakaukau iho la ia e holo e kaua me Lonoikamakahiki.

E kamailio iki no Kauhiakama. He keu o Kauhiakama a ke kanaka manao ole ma ka nana i kana mau hana, a he kanaka hupo loa. Me he mea ala no hai kona opu ame ke poo i noonoo ole iho ai.

Iaia e holo ana mai Kawaihae aku a Kaawaloa, ua paapu loa na kapa kahakai i na hale e ku ana, a no kona holo ana i ke kakahiaka nui, ua pau loa kanaka i ka pii i uka e mahiai ai, a ua holo kekahi i ka lawaia, nolaila, loaa ole i na hale. A ma Kohala, oia kahi ana i ike he nui na kanaka a he nui na hale, a oia wale no kahi kanaka i kona manao.

KA HOLO ANA O KAMALALAWALU I HAWAII ME MAKAKUIKALANI E KAUA ME LONOIKAMAKAHIKI AME PUPUKEA.

Ma keia holo ana a Kamalalawalu me na kanaka o Maui i Hawaii e kaua ai, ua nui loa na waa. Ua olelo ia, ua paa ke kai o Alenuihaha, mai Maui aku a Kohala a Kawaihae, aole ike ia ka ale ame ke kai.

A pae lakou i Kawaihae, papani ia na kahakai e na waa mai ka lae o Kanamee, ma Upolu, i Kohala, a hiki ma Kaelehuluhulu i Kona. Kona loihi, ua like ia me na mile he kanakolu. O ke 'lii o Waimea ame Kawaihae ia wa, o Kanaloauo. Kaua mai la ia ia Kamalalawalu, a hee aku la o Kanaloauo ia Kamalalawalu. Kii aku o Kamalalawalu e pepehi.

Ia wa, e noho ana malaila elua kanaka, o Kumaikeau, o Kumakaia. He mau kanaka laua ua pili ia Lonoikamakahiki ame Kanaloauo. Olelo pahele aku laua ia Ka-

face." At this behest, Kanaloauo was covered with the veil until completely hidden, whereupon he was released.

RELATING TO KUMAIKEAU AND KUMAKAIA.

These were unsurpassed and very crafty men[20] of that period, and both were active in devising a plan that would lead to the defeat of Kamalalawalu and the entire Maui forces. At this capture of Kanaloauo by Kamalalawalu, Kumaikeau and Kumakai went into the presence of Kamalalawalu and lamented as follows:

O![21] At last the eyes may close.
Just now the food is desired,
For the oppressor[22] is captured.
The food, the fish, remained not,
Nor pig, nor raiment, nor skirt,
Nor land, nor house wherein to dwell.
Lo! The house is discovered[23] to be fit to live in.
By your coming,[24] O Kamalalawalu,
Sleep we in the house with the wife;
Welcome is the food and the fish.
The kapas are worn with warmth.
You indeed are the one to deliver us;
You indeed shall secrete these bones.[25]
O Kalani! We are defeated![26]
We cannot be saved by you; we are defeated!

When they had finished their lament, both said to Kamalalawalu:

O Kalani! Destroy[27] all the canoes,
Sever the cord and the canoe rope,
Chop the cross-piece and the out-rigger;
Cut the canoe's stern and bow till shortened;
Lest when we give battle
And shall defeat Lonoikamakahiki and men
They will flee hither to the sea,
Beholding the canoes afloat, will board them;
Will flee to the ocean
And land on Kahoolawe and Maui,
Where the vanquished will be safe!

Because of these words of Kumaikeau and Kumakaia, the proposition was

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[20] *Keu*, exceeding; over and above; to excel, *maalea loa*, very cunning, sly, crafty, artful; gives the character of these relatives as having espoused the cause of Maui's king to thwart his designs.

[21] *Auwe*, commonly an expression of grief or sadness, is here used as an exclamation of surprise, as at a sudden discovery; *akahi no*, etc., as though relieved from anxiety, the eyelids close, and the appetite returns.

[22] *Ua pio*, extinguished is the *kolohe*; mischief or trouble maker, under whose oppression destitution prevailed.

[23] The house is discovered, *no ka*, expression of surprise, as a fit dwelling place.

[24] *Ia oe ae nei;* flattering Kamalalawalu that the beneficent change is through his presence, hence the comforts of life and assurance of care for the future, as set forth.

[25] Secretion of one's bones at death was the subject of greatest solicitude with Hawaiians, especially the aliis, lest an enemy secure them and disgrace his memory by using them for spear-points or fish-hooks.

[26] This sudden reversal of conditions is as though the speakers had a vision of a disastrous conflict, unless certain precautions were taken.

[27] Here, under pretext of preventing a means of escape of Lono's army, pictured as fleeing wildly, they plot for Kamalalawalu's utter defeat.

malalawalu, penei. "Ua make. Aole make pepehi, e kakau ka papalina i ka uhi." No keia olelo, kakau ia iho la o Kanaloauo i ka uhi, a paele, kuu ia aku la.

NO KUMAIKEAU AME KUMAKAIA.

He keu keia o na kanaka maalea loa i loko oia kau, a he keu nohoi laua o ka noonoo i mea e make ai o Kamalalawalu ame na koa o Maui a puni.

Ma keia pio ana o Kanaloauo ia Kamalalawalu, hele aku la o Kumaikeau ame Kumakaia a ke alo o Kamalalawalu, uwe aku la, penei:

Auwe! Akahi no a pili ka maka.
Akahi no a ono ka ai,
Ua pio ke kolohe,
A oe koe ka ai, ka i'a,
Ka puaa, ke kapa, ka pa-u,
Ka aina, ka hale e noho ai,
He mea noho ia iho no ka ka hale la!
Ia oe ae nei e Kamalalawalu,
Moe ia ka hale me ka wahine,
Ono ka ai me ka ia,
Aahu ia ke kapa me ka mahana,
O oe ka ko maua mea e ola ai,
Nau ka e huna keia mau iwi,
E Kalani e! Ua make!
Aole e ola ia oe, ua make!

A pau ka laua uwe ana, olelo aku la laua ia Kamalalawalu:

E Kalani! E wawahi na waa a pau loa,
E okioki ka aha me ka lanalana,
E poke ka iako me ke ama,
E oki o mua me hope o ka waa a pahupu,
O kaua auanei kakou,
A hee o Lonoikamakahiki ma,
Holo mai auanei a kai nei,
O ke kau a na waa,
Ee maluna, a holo i ka moana,
A pae aku i Kahoolawe me Maui—
Ola ke pio.

Ma keia mau olelo a Kumaikeau a me Kumakaia, he mea oluolu loa ia i ko Kamalalawalu manao. (E kuhi ana ia he oiaio, aole ka uanei.) I hou aku ua mau kanaka

warmly welcomed by Kamalalawalu's mind. (He thought it was the truth, but it was not so.) The men again said to Kamalalawalu: "Lonoikamakahiki is your sure prey. There is the place he may be killed by you; that hill upland of Waimea, Hokuula by name.[28] Once you stand thereon with your warriors, your duty will be simply to roll the rocks from above."

RELATING TO THE HILL OF HOKUULA.

That hill is located in Waimea until this day, being on the south of North Kohala. It is a very famous eminence because of the battle fought by Kamalalawalu and his distinguished warrior Makakuikalani thereon. On that hill, there are no stones, nor trees, but grass and soil are thereon. Notwithstanding, however, according to the statement by Kumaikeau and Kumakaia, there were stones on the top.

In their report to Kamalalawu, it was a refuge where he might be unmolested, and that his was the conquest. The stones, the javelins, and the men from below could not reach thereon; because, it was a very high bluff, about a half of a mile in height from the ground below to the very summit.

Kamalalawalu, upon arrival thereon, found on reconnoitering that there were neither stones nor trees, but only dirt. While they were engaged in a conversation with Kumaikeau together with Kumakaia, at that time the messengers were sent to summon[29] Lonoikamakahiki and Pupukea. At Kealakekua, in Kona, was the place where Lonoikamakahiki lived. When the messenger appeared before him, he said to Lonoikamakahiki: "Kamalalawalu and Makakuikalani have come to give battle to you both; and have contended with Kanaloauo, who is a captive of Kamalalawalu."

When Lonoikamakahiki heard these things, he questioned the messenger: "Where is the battle to take place?" The messenger replied: "There, at Waimea, on top of that hill, Hokuula, where Kamalalawalu and all Maui are stationed." Upon Lonoikamakahiki hearing this, instantly the overseers went forth to muster all the men of Kona. It is said that there were 32,000 men[30] of Kona at that time. From thence the messenger traveled till he arrived at Kapapala, in Kau, where Pupukea was residing. When he heard [the tidings], he gathered together Kau, and marched forth between Maunakea and Hualalai. The herald journeyed on and touched at Puna, at Hilo, and Hamakua, to gather the people together at Kohala, and hearing, they came. At this sallying forth, there were very many men, the paths being overcrowded and the dust rising on account of the tread of the soldiers.

THE NUMBERS[31] OF MEN AND ROUTES.

First route: From Kaniku. (Kona's.) Two *lau mano* men. (Equivalent to 32,000 men.)

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[28] Another trap for unsuspecting Kama, whose overconfidence rendered him an "easy mark" by designing men, directing him to a place the conditions of which were just the opposite to what was represented.

[29] Hawaiian custom in warfare was a prearranged affair, not a surprise attack; even the place of battle was usually mutually agreed upon. The summoning of Lono, was the declaration of war, probably his first rude awakening of the Maui king having broken the peace pact entered into on Oahu in his recent tour; otherwise he would not have been so far distant at the landing of Maui's forces.

[30] *Elua* (two) *lau* (four hundred) *mano* (4,000), if this is to be taken literally is, twice four hundred four thousands, equal to 3,200,000, which is not at all likely, but may be two wings or bodies of 400 each, the mano having reference to that number in multitude. The writer mentions 32,000, but as shown above, the figures don't agree.

[31] The aggregate of these four divisions makes an army of 400,000. No wonder the marching of such a body of men should raise dust clouds, and that the sight of them should make Kama's heart sink with fear for the result to him of the conflict.

nei ia Kamalalawalu: "Ua make ia oe o Lonoikamakahiki. Aia kona wahi e make ai ia oe, o kela puu i uka o Waimea, o Hokuula ka inoa. I luna oe o laila me kou mau koa, hookahi au hana he olokaa i ka pohaku maluna iho."

NO KA PUU O HOKUULA.

Aia no ia puu ma Waimea a hiki i keia la, ma ka hema o Kohala Akau. He puu kaulana loa ia, no ka hoouka kaua ana a Kamalalawalu maluna o laila, me kona koa kaulana o Makakuikalani. Maluna oia puu, aohe pohaku, aohe laau, he mauu ame ka lepo ko luna, aka, ma ka olelo a Kumaikeau ame Kumakaia he pohaku ko luna.

Ma ko laua olelo ana ia Kamalalawalu, oia kona puuhonua e ola ai, nana ka make. Aole e hiki i ka pohaku, ame ka ihe o lalo ke pii ae i luna, ame ke kanaka, nokamea, he puu kiekie loa, he hapalua mile paha kona kiekie mai ka ili o lalo a ka piko o luna loa.

A hiki o Kamalalawalu i luna o laila, i nana iho ka hana, aohe pohaku, aohe laau, he lepo wale no. Ia lakou e noho ana, me Kumaikeau laua o Kumakaia, kamailio, ia wa i hoouna ia ai na elele e kii ia Lonoikamakahiki ame Pupukea. O Lonoikamakahiki, ma Kealakekua, i Kona, kona wahi i noho ai. A hiki ka elele i mua ona, hai aku la ia ia Lonoikamakahiki: "Ua hiki mai o Kamalalawalu me Makakuikalani, e kaua ia olua; a ua kaua mai nei me Kanaloauo, a ua pio ia Kamalalawalu."

A lohe o Lonoikamakahiki, ninau mai la ia i ka elele: "Aia i hea e kaua ai?" I aku ka elele: "Aia i Waimea, i luna o kela puu o Hokuula, aia malaila o Kamalalawalu e noho la, me Maui a puni."

Ma keia lohe ana o Lonoikamakahiki, ia wa na luna i hele ai e houluulu i na kanaka o Kona a pau loa. Ua olelo ia, elua lau mano kanaka o Kona ia wa. Mai laila aku ka elele, a hiki i Kapapala ma Kau, i laila o Pupukea kahi i noho ai. A lohe ia, houluulu ae la ia ia Kau, a hele mai la ma waena o Maunakea ame Hualalai. Holo aku la ka elele, a hiki i Puna, me Hilo, Hamakua, hele mai la lakou ma Kohala, a lohe hele mai la lakou. Ma keia hele ana, ua nui loa na kanaka, ua piha na alanui, ku ka ea o ka lepo i ka wawae o na kanaka.

KA NUI O NA KANAKA AME NA ALANUI.

Alanui Akahi. Ma Kaniku mai. (Oia ko Kona.) Elua lau mano kanaka. (Ua like me 32,000 tausani kanaka.)

Second route: From Ohaikea, between Maunakea and Hualalai. Totaled 112,000 men. That was of Kau alone.

Third route: From Mahiki, aggregated 160,000 men. There were three districts: Puna, Hilo and Hamakua.

Fourth route: From Kaholeiwai and extending to Momoualoa; totaled 96,000 men. Of Kohala only.

While Kamalalawalu was on the hill of Hokuula, in Waimea, he beheld the dust rising above the stones of Kaniku, the stones being gradually reddened by the dirt. On account of the many men the darkness of the stones was covered by the dust. And when Kamalalawalu saw the men of Kaniku advancing, he inquired of Kauhiakama:[32] "Where have you traveled on Hawaii that you failed to observe the people?" Kauhiakama answered: "From Kawaihae to Kaawaloa, in Kona, were the places I visited, but I encountered no person." Kamalalawalu said to Kauhiakama: "Did you not see houses standing?" "There were houses indeed, but there were no occupants. There were pigs running about, and there were chickens crowing." Whereupon, Kumaikeau and Kumakaia remarked: "You could not find the occupants at home, for they had gone upland to till the ground because it was morning, and they had gone out fishing. If it were in the afternoon you went there, you would have met the men at home."

Kamalalawalu, on hearing this, said to Kauhiakama: "We shall perish; we can not be saved. I thought your report was true, but it is not so.[33] By whom have you been taught that the house is a thing that stands without dwellers. Why! The house is erected, the men live therein. Woe betide us that we perish by your report. Alas! How great is the love of the wife and the children who will fail to see this corpse, or that [I] see them not."

While Kamalalawalu was speaking, Lonoikamakahiki and all of Kona arrived. From the south of Puako to above Waimea, the men were so compact that the dirt, stones, the trees could not be detected because they were obscured by the men. Simultaneously, Pupukea appeared with the Kau, Mahiki, and Kohala contingents, and so completely blocked up Waimea as to allow no space. When Kamalalawalu met with Lonoikamakahiki,[34] they resolved that Makakuikalani and Pupukea stand first to fight. Should Pupukea be vanquished by Makakuikalani, then Hawaii was conquered; but should Makakuikalani be defeated by Pupukea, then Maui was subdued. These words of theirs were agreed to by Makakuikalani and Pupukea.[35]

THE COMBAT BETWEEN PUPUKEA AND MAKAKUIKALANI.

Immediately Makakuikalani and Pupukea went forward with their long spears. While they were standing, Pupukea's instructor[36] called out: "O Kalani!

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[32] In his surprise he turns to Kauhiakama to account for this wide variance from his report.

[33] Realizing the situation he has been led into by incorrect reports through misjudgment, he lays the responsibility of defeat, which he foresees, upon his brother.

[34] The kings meet in conference for mutual arrangement of the battle.

[35] The two generals, as champions of the contending armies, in assuming to settle the war question between themselves, had the compact been kept, would avoid slaughter through the wide difference in their numbers.

[36] In other stories, as here, the instructor accompanies his pupil in contests, as director or prompter in the engagement.

Alanui Alua. Ma Ohaikea mai, mawaena o Maunakea ame Hualalai. Ehiku lau mano kanaka ka nui. O Kau wale no ia.

Alanui Akolu. Ma Mahiki. He umi lau mano kanaka ka nui. Ekolu Moku, o Puna, o Hilo, o Hamakua.

Alanui Aha. Ma Kaholeiwai a hiki i Momoualoa. Eono lau mano kanaka ka nui. O Kohala wale no ia.

Ia Kamalalawalu maluna o ka puu o Hokuula, ma Waimea, ike aku la ia i ka ea o ka lepo i ke a o Kaniku, e hele mai ana a ula ke a i ka lepo. No ka nui loa o na kanaka, ua nalowale ka uliuli o ke a i ka lepo. A ike o Kamalalawalu i na kanaka o Kaniku e hele mai ana, ninau aku la ia ia Kauhiakama: "Mahea kau wahi i hele ai o Hawaii, i ike ole ai oe i ke kanaka?" I aku o Kauhiakama: "Mai Kawaihae, a Kaawaloa i Kona, ka'u wahi i hele ai, aole nae he kanaka i loaa ia'u." I aku o Kamalalawalu ia Kauhiakama: "Aohe au hale i ike ai e ku ana?" "He hale no, aole nae he kanaka, he puaa e holo ana, he moa e kani ana." Ia wa, olelo mai o Kumaikeau me Kumakaia: "Aole e loaa ia oe kanaka i ka hale, ua pii i uka i ka mahiai, he wa kakahiaka, ua holo i ka lawaia. Ina he aui la kau manawa i hele ai, loaa ia oe na kanaka i ka hale."

Ma keia lohe ana o Kamalalawalu, olelo mai la ia Kauhiakama: "Make kaua, aole e ola. E kuhi ana au i kau olelo he oiaio, aole ka! I ike no la oe ia wai, he mea ku wale ka hale aohe kanaka. Kai no o ka hale ku o ke kanaka noho. Aloha kaua i ka make mamuli o kau olelo, ehia ka mea aloha o ka wahine me na keiki, i ka ike ole mai i keia puu make, a i ka ike ole aku ia lakou."

Ia Kamalalawalu e kamailio ana, hiki mai la o Lonoikamakahiki me Kona a pau loa. Makai o Puako a uka o Waimea ka paa i na kanaka, aole i ike ia ka lepo, ka pohaku, a me ka laau, no ka paa i na kanaka. I loko no oia wa, hiki mai la o Pupukea me ko Kau poe kanaka, ko Mahiki, ko Kohala; Pania iho no o Waimea paa, aole wahi kaawale. A hui o Kamalalawalu me Lonoikamakahiki, olelo iho la laua o Makakuikalani me Pupukea ke ku mamua e kaua. Ina i make o Pupukea ia Makakuikalani, alaila, pio o Hawaii; a ina hoi o Makakuikalani ke make ia Pupukea, alaila, pio o Maui. Ua hooholo ia keia mau olelo a laua e Makakuikalani ame Pupukea.

KE KAUA ANA O PUPUKEA ME MAKAKUIKALANI.

Ia wa ku o Makakuikalani me Pupukea me ka laua mau laau palau. Ia laua e ku ana, pane mai ke kumu a Pupukea, penei: "E Kalani! Haahaa ka laau." I mai o

Strike low the stick." Pupukea replied: "Whilst in the house, the tutor's instruction is finished."[37] Thereafter, Pupukea struck with his long spear, falling on and knocking the teacher down. After a while, the instructor arose and said to Pupukea: "You are safe! Had I been killed, you would have perished. It is not so; I have been spared so you are saved. Wherefore, let the stick stir the dust."

While Pupukea was conversing with the tutor, Makakuikalani delivered a blow with his long spear on the neck (which is the vital spot), and Pupukea fell down on the ground and remained inert.[38] Said one to Makakuikalani: "Your opponent is not dead. Strike once more." Makakuikalani answered: "He is dead, for it is a blow of the powerful." Makakuikalani implored of Kamalalawalu: "My ration of food, you give me for my breast is pierced."[39] Makakuikalani ate until satisfied, and the taro food in the calabash was exhausted. Then he reached for the container and covered it on his head.[40]

It is proper to speak here about Makakuikalani. Concerning this container Makakuikalani had donned on his head, it was a wooden calabash, and here is his boastful remark: "I am wearing a wooden receptacle; a long spear may be his; but let the two clash together as wood."

When Makakuikalani appeared before Pupukea, Pupukea arose. While both were standing, Pupukea grabbed his long spear and vehemently struck[41] at Makakuikalani. At the delivery of this blow, Makakuikalani sank down. Said the instructor to Pupukea: "Lay again your spear on the antagonist so as to kill." Answered Pupukea:[42] "He is dead, for it was a blow of the stalwart. The dark spot[43] of Pupukea is confirmed."

Upon the death of Makakuikalani by Pupukea, instantly, Hawaii slaughtered Maui,[44] whereupon, the Mauiites retreated towards the landing, but there were no canoes wherein to return to Maui. Therefore they boarded on Kepoiamalau[45] and were all swamped and captured. In that predicament, they were slaughtered until all the Maui men were killed.

In this battle, Kamalalawalu and Makakuikalani were slain by Lonoikamakahiki and Pupukea, and Hawaii was victorious in this strife.

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[37] Pupukea resents his tutor's dictation in a forceful manner.

[38] *A waiho iho la;* he simply lay there, apparently lifeless. Some did not think him dead (*a oi make; a oi,* for *aole* or *aohe*), but boastful Makakuikalani considered *him* done for.

[39] *Umauma naha ko'u;* means extreme hunger is mine, therefore he calls for his portion of food.

[40] An act of self-laudation; his remarks imply it also as protective in case of attack, as if he had a premonition of such a possibility, though he considered his opponent dead.

[41] The possible happens, and the wooden calabash on the head as a helmet proves his death-trap, for, according to another version, Pupukea's blow drove the bowl down over his opponent's eyes, after which he was easy prey.

[42] Again Pupukea resents his tutor's instruction in the boastful reply.

[43] *Ila,* a dark skin spot, may in this case refer to Pupukea's brown spear whose repeated (*kukai*) success is giving him (*ke hele nei*) fame.

[44] The contest between the generals then was but preliminary to the battle which was entered upon savagely, so that the Maui forces fled to the shore for a means of escape. But the dismantling of their canoes forced them to board them "as is," only to be sunk and drowned or killed.

[45] Kepoiamalau, literally, the-leaf-covered-outrigger, signifying the dismantled canoes under cover of coconut leaves, or mats; "broken reeds."

Pupukea: "Io i ka hale, pau ke a'o ana a ke kumu." Mahope o laila, hahau o Pupukea i kana laau palau, pa i ke kumu, waiho i lalo. A liuliu, ala mai la ke kumu a olelo mai ia Pupukea: "Pakele oe! E make au, make oe. Aole, ola ae nei au, ola oe. Nolaila e hue lepo ka laau."

Ia Pupukea e olelo ana me ke kumu, hahau o Makakuikalani i kana laau palau i luna o ka ai o Pupukea (oia ka aa) a haule iho la o Pupukea i lalo o ka honua, a waiho iho la. Olelo mai kekahi ia Makakuikalani:: "A oi make ko hoapaio, hahau hou ia iho." I aku o Makakuikalani: "Ua make, he laau na'u na ka ui." Nonoi aku o Makakuikalani ia Kamalalawalu: "O kuu wahi ai e haawi mai oe he umauma naha ko'u." Ai iho la o Makakuikalani a maona, pau ae la ka ai o ka umeke. Lalau iho la ia i ke po'i a papale i ke poo.

E pono e olelo maanei no Makakuikalani. O keia po'i a Makakuikalani i papale ai i kona poo, he po'i ipu laau. E ia kana olelo kaena: "He po'i laau ka'u e papale nei, he laau palau auanei kana na laua ia e kike laau."

A hiki o Makakuikalani i mua o Pupukea, ala ae la o Pupukea i luna. Ia laua e ku ana, lalau iho la o Pupukea i kana laau palau a hahau hualepo ae la ia Makakuikalani. Ma keia hahau ana, waiho o Makakuikalani i lalo, I aku ke kumu ia Pupukea: "E hoomoe hou ko laau palau i luna o ka hoapaio i make." I aku o Pupukea: "Ua make, he laau na ka ui. Ke hele nei a kukai ka ila o Pupukea."

A make o Makakuikalani ia Pupukea, ia wa, luku o Hawaii ia Maui. Nolaila, hee mai la o Maui a ke awa, aohe waa e hoi ai i Maui. Nolaila kau aku la lakou maluna o Kepoiamalau a pau iho la i ke piho, a make iho la. Nolaila, luku iho la lakou a pau loa na kane o Maui i ka make.

Ma keia kaua ana, ua make o Kamalalawalu ame Makakuikalani ia Lonoikamakahiki ame Pupukea, a ua lanakila o Hawaii ma keia kaua ana.

Legend of Kekuhaupio.

KEKUHAUPIO, EXPERT SPEARMAN.—OULU, CHAMPION SLINGTHROWER.—KALAIOPUU-KAHEKILI CONTEST ON MAUI.—KEKUHAUPIO CONTENDS WITH MAUI'S MEN.—HIS STAND AGAINST OULU.

KEKUHAUPIO was a very famous warrior, and was moreover a high chief of Hawaii. He excelled in courage and in skill. He could contend against the government[1] and a countless number of men. Here is Kekuhaupio's bravery as herein narrated: The spears were as bath water[2] for Kekuhaupio, for he could dodge the spears, whether four hundred, or four thousand. Furthermore, he could escape being hit by the javelins, spear points, long spears, or stones within the same interval, for which fact, Kekuhaupio was much feared by every one of the chiefs and celebrated warriors of that period. His prowess even continued unto the days of Kalaiopuu[3] and his reign. Likewise during Kamehameha's rule.

OF OULU.

Oulu was a famous warrior of Maui at the time of the reign of Kahekili, a great king of Maui. Oulu is very widely known even to this day on all the islands of this Hawaii, because of his great skill in throwing the sling-stone. The stone of Oulu never missed man, pig, dog, chicken, or any bird. If Oulu should cast his sling-stone, the fire would ignite,[4] and the soil would be furrowed when the ala fell. Oulu could contend with a collective body (that is, a very great number of men, and corresponds to six *lau*[5] men and more). He could fight against a whole army. Since Oulu was very skillful in casting the sling-stone, therefore, he was much dreaded by the whole of Maui and all the district chiefs. For that reason, Oulu was highly esteemed by Kahekili up to the time of his death.

RELATING TO THE VOYAGE OF KALAIOPUU TO MAUI TO FIGHT WITH KAHEKILI, THE KING OF MAUI.

Kalaiopuu sailed from Hawaii and arrived at Maui with his men, very many in number, and countless canoes. In this journey, Kekuhaupio had also accompanied Kalaiopuu to Maui. The place where the battle occurred was at Waikapu, in Maui. In this struggle, Kekuhaupio was not in the first engagement, because he was at Kalepolepo at that time. Only Kalaiopuu and the entire forces of Hawaii entered

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[1] *Aupuni okoa,* which in modern usage signifies entire kingdom or government, more likely refers to the division or district, ruled over by king or chief; the contest and many men, implies added forces from other sections, i. e., he was able to cope with the army of a district even though increased by numerous allies.

[2] *Wai auau,* bath or bathing water. This phrase in a spear contest—or other practice fraught with danger, as often met with in Hawaiian story—implies that it was his or their delight; in the crux of which he was not only cool and unexcited, but, thoroughly enjoyed it.

[3] Known also as Kalaniopuu, and Kaleiopuu, the king of Hawaii at the time of Cook's discovery of the islands.

[4] Ignition through swiftness, as a meteor.

[5] *Lau,* four hundred; six *lau a oi aku,* is 2,000 and over.

Kaao no Kekuhaupio.

KEKUHAUPIO, HE OO IHE AKAMAI.—OULU, KANAKA MAA KAULANA.—KE KAUA KALAIOPUU-KAHEKILI MA MAUI.—PAIO KEKUHAUPIO I NA POE O MAUI.—KONA KAUA ANA ME OULU.

HE KOA kaulana loa o Kekuhaupio a he 'lii nui nohoi no Hawaii. Aohe ona lua ma ke koa a ma ke akamai. Ua hiki iaia ke kaua me ke aupuni okoa ame na kanaka he lehulehu loa. Eia ko Kekuhaupio koa i olelo ia maanei: He wai auau ka ihe no Kekuhaupio, e hiki iaia ke alo i na ihe, he lau a he mano. E hiki no iaia ke alo i na ihe, elau, pololu, pohaku, iloko o ka manawa hookahi. Nolaila, ua makau loa ia o Kekuhaupio e na 'lii a pau loa a me na koa kaulana oia kau. Ua mau kona koa i loko o ko Kalaiopuu mau la ame kona aupuni. Pela i ko Kamehameha noho aupuni ana.

NO OULU.

He koa kaulana loa o Oulu no Maui, i ka wa e noho ana o Kahekili he 'lii nui no Maui. Ua kaulana loa o Oulu a hiki i keia la, ma na mokupuni o Hawaii nei a puni, no kona akamai loa i ka maa ana o ka ala. Aole e hala ka ala a Oulu ke maa i ke kanaka, i ka puaa, i ka ilio, i ka moa, ame na manu a pau loa. Ina e maa o Oulu i ka ala, a ke ahi, awawa ka lepo ke haule ka ala i lalo. E hiki ia Oulu ke kaua me ka poe (oia hoi, he mau kanaka lehulehu loa, ua like me aono lau kanaka a oi aku). Ua hiki iaia ke kaua me ke aupuni okoa. No ko Oulu akamai loa i ka maa ala, nolaila, ua makau ia oia e Maui a puni, ame na 'lii aimoku a pau loa. A nolaila, punahele o Oulu ia Kahekili a hiki i ka make ana.

NO KA HOLO ANA MAI O KALAIOPUU I MAUI E KAUA ME KAHEKILI, KE 'LII NUI O MAUI.

Holo mai la o Kalaiopuu mai Hawaii mai a hiki i Maui me kona mau kanaka he nui loa, ame na waa pau ole i ka helu. Ma keia holo ana, o Kekuhaupio kekahi i holo mai me Kalaiopuu i Maui. O kahi i kaua ai, ma Waikapu i Maui. Ma keia kaua ana, aole o Kekuhaupio i loko o ke kaua mua ana, nokamea, aia no o Kekuhaupio ma Kale-

into the conflict. In this battle, all the Hawaii forces and the king, Kalaiopuu, were defeated.

At this defeat, Kalaiopuu and all his men retired to the plain of Kamaomao, between Wailuku and Kalepolepo. On retreating, they were breathless because the Maui army gave chase. Their feet were becoming limp and not fleet in running; they were utterly exhausted.

While they were retreating, Kekuhaupio started out from Kalepolepo and arrived at the plain of Kamaomao. On approaching the plain, Kalaiopuu met him, whereupon Kekuhaupio asked him: "What is this?" Kalaiopuu answered: "We are defeated." Kekuhaupio said: "Stand there to rest while I combat."

KEKUHAUPIO'S BATTLE WITH THE MAUI MEN.

At this point, we shall witness the incomparable bravery of Kekuhaupio and his not being killed by the multitude. When Kekuhaupio had finished speaking to Kalaiopuu, he planted himself between the Hawaii and the Maui forces. Whereupon the Mauiites fought against Kekuhaupio single-handed, but they were not victorious.

In this struggle, Maui's javelins, long spears, spear points, spikes, clubs, and every kind of pain-inflicting implement were thrust at Kekuhaupio. Nevertheless, those things were merely bathing water, for he was neither struck, nor hit by the stone. In this combat of Kekuhaupio with Maui, the javelin, spear point, lance, and stones were stacked up high on his side, and the Mauiites were without weapons.

Because they were then without war implements, they hastened to the presence of Kahekili and said: "How strange is this man of Hawaii! The javelin and all weapons are as mere bathing water to him. He is not a man, but a god.[6] Kalaiopuu and all Hawaii were defeated by us, and we gave chase until reaching the plain of Kamaomao. When we looked, behold! this brave warrior was standing. That man was the one that contended against us; he wavered not, nor did he dodge. He stood there perfectly calm and confronted us with coolness; still he could not be struck by us."

THE CONTEST BETWEEN OULU AND KEKUHAUPIO.

Here we shall notice the courage of Oulu and Kekuhaupio. When Kahekili heard all the men of Maui's report relative to Kekuhaupio because of his superior bravery and skill, he then inquired of Oulu: "How is that?" Oulu answered: "He is your god's." (Here is the meaning of Oulu's remark: His sling and missile never missed, when cast at a man, pig, bird or dog. For which fact, the sling and the stone were deified in his estimation.) Whereupon, Oulu took up his sling and missiles and went forth to meet Kekuhaupio.

Whilst they were standing, some six fathoms being the space between them, Oulu reached for his stone and placed it in the sling. On casting the first shot, the wind blew furiously, fire ignited, and the dirt where it fell was deeply furrowed. It sped with tremendous force and fell under the feet of Kekuhaupio. The reason for

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[6] To no other than divine power could such a charm against injury be attributed.

polepo ia wa. O Kalaiopuu ame na kanaka o Hawaii a pau loa kai hele i ke kaua. A ma keia kaua ana, ua hee ko Hawaii poe a pau loa ame ke 'lii o Kalaiopuu.

Ma keia hee ana, holo o Kalaiopuu ame na kanaka a pau loa i ke kula o Kamaomao, mawaena o Wailuku ame Kalepolepo. Ma keia holo ana, ua pau ko lakou aho i ke alualu ia e ko Maui poe koa. Ua hele a hoouka pu na wawae, aohe mama ma ka holo ana, ua hele a moe okoa.

Ia lakou e holo ana, pii aku la o Kekuhaupio mai Kalepolepo aku, a hiki i ke kula o Kamaomao. Iaia i hiki ai ma ia kula halawai mai la o Kalaiopuu me ia. Ninau aku la o Kekuhaupio: "Heaha keia?" I mai la o Kalaiopuu: "Ua hee makou." I aku o Kekuhaupio: "Ku iho peia e hoomaha, o wau ke hoouka aku."

KO KEKUHAUPIO KAUA ANA ME NA KANAKA O MAUI.

Maanei e ike ai kakou i ke koa lua ole o Kekuhaupio ame kona make ole i ka lehulehu. A pau ka olelo a Kekuhaupio ia Kalaiopuu, ku iho la o Kekuhaupio mawaena o Hawaii ame ko Maui poe. A hoouka iho la ko Maui ia Kekuhaupio hookahi, aole nae lakou i lanakila.

Ma keia kaua ana, o o ka ihe a Maui ia Kekuhaupio, ka pololu, ka elau, ke kuia, ka laau palau, ame na mea eha a pau loa. Aka, he wai auau ia mau mea no Kekuhaupio, aole ia i ku aole i pa i ka pohaku. Ma keia hoouka ana a Kekuhaupio me Maui, ua ku ke ahua o ka ihe, ka elau, ka pololu ma kona aoao, a me ka pohaku, a ua nele o Maui i ka mea kaua ole.

No keia nele o lakou i ka mea kaua ole, holo aku la lakou a ke alo o Kahekili, olelo aku la: "Kupanaha keia kanaka no Hawaii, he wai auau nona ka ihe ame na mea eha a pau loa. Aohe kanaka, he 'kua. Ua hee o Kalaiopuu ia makou ame ko Hawaii a pau loa, a e alualu ana makou a hiki i ke kula o Kamaomao. I nana aku ko makou hana, ku mai ana keia kanaka koa. Oia kanaka hoi ko makou mea nana i hoouka mai nei, aole i oni ia, aole hoi i alo ia. I ku malie wale ia mai no me ka nana maikai ia mai, a o ka nele iho la no ia i ke ku ia makou."

KE KAUA ANA O OULU ME KEKUHAUPIO.

Maanei kakou e ike ai i ko Oulu koa ame ko Kekuhaupio. A lohe o Kahekili i ka olelo a na kanaka a pau loa o Maui no Kekuhaupio i ke koa lua ole ame ke akamai, alaila, ninau ae la o Kahekili ia Oulu: "Pehea kela?" I mai o Oulu: "Na ko akua ia." (Eia ke ano oia olelo a Oulu: O ka maa ame ka ala ana, aole e hala ke maa i ke kanaka, i ka puaa, i ka manu, i ka ilio. Nolaila, he 'kua ka maa ame ka ala i kona manao.) Ia manawa, lalau o Oulu i ka maa ame na ala a hele e halawai me Kekuhaupio.

Ia laua e ku ana, he mau anana eono ke kowa mawaena o laua a elua, lalau iho la o Oulu i ka ala a hookomo iho la i loko o ka maa.

I ka maa ana i ka ala mua, hio ka makani, a ke ahi, kahawai ka lepo i haule ai. Lele aku la ia me ka ikaika loa a haule malalo o na kapuai o Kekuhaupio. O ke kumu

this escape of Kekuhaupio was his skill in evading. As he raised his foot, that was the time the place where he had been standing became a deep furrow, and the spot was permeated with heat, as if it were a fire. Oulu's first stone having missed Kekuhaupio, Oulu reached for another, and placed it in the sling, that being the second. He then shot at Kekuhaupio. At this missile of Oulu's, fear and dread entered Kekuhaupio. Wherefore, Kekuhaupio offered that pebble to the god, Lono. This is the manner in which he petitioned the god, Lono:

O Lono eh! O Lono eh!
Yours is Oulu's stone,
Take you the unerring aim,
The force of the sling stone.
Turn it hither, thither; let it miss.
Have compassion on the priest,
On the great warrior of the east.
Let me live! Let me live!
The prayer is heard! Amen! 'T is released!

Whilst Kekuhaupio was entreating his god Lono, Oulu's stone came flying; Kekuhaupio dodged and it went astray. Two of Oulu's stones had wandered off. Then, Oulu took another stone and placed it in the sling. Whereupon, Kekuhaupio besought Oulu, saying: "That is my stone."[7] Oulu consented. It was his third and last stone. In this contest of theirs, Kekuhaupio was victorious over Oulu;[8] and on account of the defeat of Oulu on that occasion, Hawaii was successful that day.

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[7] *Na'u ia ala.* Kekuhaupio claiming the stone is a victorious taunt, while the reply of Oulu meant it for him decidedly.

[8] Another case of single opposing champion's contest deciding the fate of contending armies.

o keia pakele ana o Kekuhaupio o kona akamai i ka alo ana. Iaia i kai ai i kona kapuai o ka manawa ia i lilo ai kona wahi i hehi ai, i awawa. A ua puni ua wahi la i ka wela me he ahi la. A hala ka ala mua a Oulu ia Kekuhaupio, lalau hou iho la o Oulu i ka ala, a ho-o iloko o ka maa, o ka lua ia. Alaila, maa hou o Oulu ia Kekuhaupio. Ma keia ala a Oulu, komo mai ka makau ame ka weliweli ia Kekuhaupio. Nolaila, haawi o Kekuhaupio ia ala na ke 'kua na Lono. Penei ke kaumaha ana a Kekuhaupio i ke 'kua ia Lono.

E Lono e! E Lono e!
Nau ka ala a Oulu,
E lawe oe i ka pololei,
I ka ikaika, i ka maa,
E uli ma o, ma o, e hala,
E nana i ke kahuna,
I ke koa nui o ka hikina,
E ola au! E ola au!
Lele wale! Amama! Ua noa.

Ia Kekuhaupio e kaumaha ana i ke 'kua ona ia Lono, lele mai la ka ala a Oulu, alo ae la o Kekuhaupio, hala. Alua ala a Oulu i hala. Alaila, lalau hou o Oulu i ka ala a hookomo i ka maa. Ia wa, nonoi o Kekuhaupio ia Oulu "Na'u ia ala." "Ae" mai o Oulu. O ke kolu ia o na ala a Oulu, o ka pau no ia. Ma keia kaua ana a laua, ua lanakila o Kekuhaupio maluna o Oulu, a no keia pio ana o Oulu ia la, ua lanakila o Hawaii ia la.

Story of Peapea.

Peapea, Famed Warrior.—His Battle and Victory Over Kahahana's Forces.—Kekuapoi of Rare Beauty.—Peapea's Display of Courage.

HE [PEAPEA][1] is a very widely known warrior even to this day, for his fame spread over all these islands. He was the son of Kahekilinui,[2] the king of Maui, in consequence of which, Peapea was really a high chief. Peapea could seize and crush two, three, and even a greater number of men. They were trifles[3] to him. While Kahahana, a king of the whole of Oahu here, was ruling, he ceded this island to Kahekili, the king of Maui, but afterwards rebelled and ignored that cession. Because of this renunciation by Kahahana, the report of which reached Kahekili, therefore, Kahekili sailed here with his war fleet and landed at Waikiki. He dispatched a messenger to summon Kahahana to come before him to consult[4] relative to the truth or falsity of the rumor.

The place where Kahahana was residing was at Kaneohe, in Koolaupoko. When the messenger appeared before him, he delivered Kahekili's order. Kahahana on hearing this message questioned[5] his priests: "How are these words of the king?" The priests answered: "O king! It is not wise that you comply and restore the land to him, because you are well prepared at this time; you have nothing lacking.[6] Therefore, let there be strife and by the point of the spear and javelin will be decided your victory or your dispossession."

When Kahahana heard these words of his priests, he was resolved to battle and to refuse the demands of Kahekili. Two days had elapsed following the return of the courier that had been sent by Kahekili to Kahahana, when the report was made that war was the only alternative; then, battle preparations were made. These arrangements were made at Waikiki-kai. When the curtains of dawn parted, the ranks commenced to march up to Nuuanu. Whilst they were ascending, the rumor reached Peapea in the upland of Manoa, where he was residing, in the woman's house. These were the words reported to him: "Say, Peapea! There is a struggle on the lowlands. When I left, the van was just beginning to move towards Kulaokahua."[7] Peapea inquired, "Whose is the battle?" The herald replied, "The battle is for Kahahana."

When Peapea heard this he left his wife and ran above Ualakaa,[8] Makiki,

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[1] Known also as Peapea Makawalu, the latter appellation, eight-eyed, implied that he was all-seeing; wise.

[2] Kahekilinui, the great Kahekili, this is to distinguish between the two kings of Maui of that name, one, of about the close of the 14th century, the other, son of Kakae, the more famous son of Kekaulike, contemporary with Kaleiopuu and Kamehameha.

[3] *Mea ole*, mere trifles; they were as nothing.

[4] *Kuka*, consult; a conference of state.

[5] *Ninau*, questioned, or sought the advice of his priests.

[6] The priests advising non-compliance to the mandate based it on the ground that they thought Oahu able to maintain her rights. *Aole ou hemahema*, you are not destitute; you lack nothing.

[7] Kulaokahua, the level section between Waikiki and Punchbowl.

[8] Ualakaa, Roundtop, at entrance to Manoa valley. His course carried him by the mountain path at the head of the valleys from this point to Nuuanu, about Wyllie street.

Kaao no Peapea.

PEAPEA, HE KOA KAULANA.—KAUA A LANAKILA MALUNA O NA KOA A KAHAHANA.—KEKUAPOI, HE UI LOA.—HOIKE PEAPEA I KONA KOA.

OIA KEKAHI koa kaulana loa o Maui a hiki i keia la, a ua kaulana nohoi oia ma keia mau mokupuni a pau loa. He keiki no ia na Kahekilinui, ke 'lii o Maui, a nolaila, he 'lii nui no o Peapea. E hiki no ia Peapea ke lalau a haihai i na kanaka elua, a ekolu, a hele aku i ka nui loa, he mea ole ia iaia. I ka wa e noho ana o Kahahana he alii no Oahu nei a puni, haawi aku la ia ia Oahu nei no Kahekili, ke 'lii o Maui, a mahope kipi a hoole i kela haawi ana. A ma keia hoole ana a Kahahana, hiki aku la ka lono i mua o Kahekili, nolaila, holo mai la o Kahekili me kona mau waa kaua a pae ma Waikiki. Hoouna aku la ia i ka elele e kii ia Kahahana a e hele mai i mua ona e kuka no ka oiaio ame ka oiaio ole o ka lohe.

A o kahi a Kahahana e noho ana, o Kaneohe, i Koolaupoko. A hiki ka elele i mua ona, hai aku la i na olelo a Kahekili iaia, a lohe o Kahahana i keia mau olelo, ninau ae la ia i kana mau kahuna: "Pehea la keia mau olelo a ke 'lii?" I mai na kahuna: "E ke 'lii! aole oe e pono e ae wale aku a e hoihoi aku i ka aina nona, nokamea, ua makaukau oe i keia wa aole ou hemahema. Nolaila e kaua, a maloko o ka maka o ka elau ame ka ihe e ko ai ia a e nele ai oe."

A lohe o Kahahana i keia mau olelo a kana mau kahuna, paa iho la kona manao e kaua a e hoole i na olelo a Kahekili. Elua la i hala mahope o ka hoi ana mai o ka elele i hoouna ia ia e Kahekili i o Kahahana ala.

Lohe ia mai la he kaua ka mea i koe. Ia wa, hoonoho ia ke kaua. O keia hoonoho ana, ma Waikiki kai. I ka moku ana o ka pawa o ke ao, hoomaka ka laina kaua e pii i uka o Nuuanu. Ia lakou e pii ana, loaa aku la o Peapea i ka lohe i uka o Manoa, i ka hale wahine kahi i noho ai. Penei na olelo iaia. "E Peapea! He kaua ko kai, haalele aku nei au e hoomaka ana e pii ka maka mua i Kulaokahua." Ninau mai o Peapea: "Nawai ke kaua?" I aku ka mea olelo: "Na Kahahana ke kaua."

A lohe o Peapea, haalele iho la ia i ka wahine a holo mai la ma uka mai o Ualakaa, a Makiki, Pauoa, Kaheiki, e pili la me Maemae. Ilaila loaa iaia ka maka mua o

Pauoa, and Kaheiki, which is adjacent to Maemae. There he met the van of the army of Kahekili. As to the forces of Kahahana, the main army was at Waolani;[9] while the front was descending from Maemae. When Peapea arrived between Kahekili's and Kahahana's warriors, he stood to defy[10] [the advance].

PEAPEA'S BATTLE AND HIS VICTORY.

As Peapea was standing between the Maui and Oahu ranks, he commenced to give battle. He pursued[11] the numerous warriors of Kahahana, and when they were caught by him, they were crushed (breaking in his hands as a brittle twig by the destroyer, was his treatment of the men). Likewise were those on the right hand and on the left. Thus he pressed upward until he encountered the *poe*,[12] and they were standing in a circle. (The meaning of the word "poe": a very great number of men, ranging from two *laus* to a *mano*, equivalent to eight hundred or more.)

When Peapea approached the section of the army of Kahahana, Peapea rushed into their midst and was immediately surrounded by overwhelming numbers. Simultaneously, the javelins were cast, the long spear, the spike, the war club; the stone was hurled, the maa thrower cast his sling-shot, the club was struck; but they were as bathing water[13] for Peapea, and they were as nothing to his powerful strength. Thus he went slaughtering until reaching Luakaha, in Nuuanu. Kahahana and his chiefs were defeated and fled, the majority having been all slain by Peapea. Oahu being conquered by Kahekili, Peapea took Kekuapoi,[14] Kahahana's wife, as his own, on account of his courage and strength, and [they] lived together.

OF KEKUAPOI.

Kekuapoi[15] was highly reputed as an excellent woman with a beautiful countenance to behold, and she was faultless. It is narrated in the story of this battle, that she was the superior of Oahu here and of the other islands. On the death of her husband, Kahahana, Kahekili had determined to take Kekuapoi as his wife, but, she became his son's, Peapea's. At this seizure by Peapea of Kekuapoi as his wife, Kahekili was greatly angered. Hence, he dispatched a courier to fetch Kekuapoi to him, but, she was not relinquished by Peapea. Many were the messengers Kahekili sent, but Kekuapoi never came, for she was withheld by Peapea. Wherefore, Kahekili[16] again sent the messenger to summon Peapea and his wife to appear, and should they remain, then Peapea would be punished with death. The courier having arrived in the presence of Peapea so informed him. Peapea, hearing, responded.

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[9] Waolani, the upper part and small valley above the Country Club, Nuuanu.

[10] *Pani*, in this case a hindrance to the army's advance; to stay the proceedings, there he stood, defiant.

[11] *Hahai aku la;* he gave chase. On catching Kahahana's men he crushed them (*haihai—i ka lima*) in his hands.

[12] *Poe*, the company or large body of men; the main body of the army.

[13] Here again is the *wai auau*, or enjoyment of Peapea as if bathing.

[14] On the principle "to the victor belongs the spoils," Peapea claims the famously beautiful wife of Kahahana for himself.

[15] All traditions referring to Kekuapoi agree in loud praise of her rare beauty in face and form. *Aohe ona lua.* She had no second, i.e., there was none to compare with her.

[16] Kahekili is determined not to be robbed of his legitimate spoils of war, according to the usage of those times.

na kanaka o Kahekili. A o ko Kahahana aoao hoi, i Waolani ka poe, i Maemae ka maka mua e iho mai ana. A hiki o Peapea mawaena o ko Kahekili mau koa ame ko Kahahana mau koa, ku iho la ia e pani.

KE KAUA ANA O PEAPEA AME KONA LANAKILA ANA.

Ia Peapea e ku ana mawaena o ko Maui aoao ame ko Oahu aoao, hoomaka aku la ia e kaua. Hahai aku la ia i na koa he lehulehu o Kahahana a loaa ia ia he haihai i ka lima me he lala laau palupalu la, i mua o ka mea haihai, kana hana ana i ke kanaka. Ke kanaka ua haki ia ia, pela ka akau me ka hema, o kona mau lima. Pela no kona pii ana a loaa ka poe i Waolani, e ku poai mai ana lakou. (Ke ano o ka olelo "poe".) He poe kanaka nui loa, ua like me elua lau a hiki i ka mano, ua like me ewalu haneri a oi aku.

A hiki o Peapea i kahi o ka poe kaua o Kahahana, komo aku la o Peapea i loko o na kanaka, o kona manawa ia i puni ai i ka lehulehu. Ia wa, o ka ihe, ka pololu, ke kuia, ka laau palau, nou ka pohaku, maa ka mea maa, hahau ka laau, aka he wai auau ia no Peapea, a he mea ole ia i kona ikaika nui. Pela no kona hele luku ana a hiki i Luakaha, a Nuuanu. Hee o Kahahana ame kona mau alii a holo aku la, o ka nui ua pau i ka make ia Peapea. A puni ae la o Oahu nei ia Kahekili, lawe ae la o Peapea ia Kekuapoi, wahine a Kahahana i wahine nana, mamuli o kona koa ame ka ikaika, a noho iho la.

NO KEKUAPOI.

Ua kaulana loa o Kekuapoi i ka wahine maikai loa a me ka nani o ka helehelena ke nana aku, aole hoi ona kina. A ua olelo ia ma ka moolelo o keia kaua ana, oia ka oi o Oahu nei ame ko na mokupuni e aku. A iloko o ka make ana o kana kane, o Kahahana, ua paa mua ko Kahekili manao e lawe ia Kekuapoi i wahine nana, aka, ua lilo i kana keiki ia Peapea. Ma keia lawe ana o Peapea ia Kekuapoi i wahine nana, ua huhu loa o Kahekili. Nolaila, hoouna aku o Kahekili i ka elele, e lawe mai ia Kekuapoi nana. Aole nae he loaa mai ia Peapea. A nui na elele a Kahekili i hoouna ai, aohe hiki mai o Kekuapoi, paa no ia Peapea. Alaila, hoouna hou o Kahekili i ka elele, e kii ia Peapea ame ka wahine e hele mai, a ina e noho, alaila, o ka make ko Peapea hope. A hiki ka elele i mua o Peapea, olelo aku la. A lohe o Peapea hele mai la.

PEAPEA'S SECOND DISPLAY OF COURAGE.

Prior to the summoning of Peapea, his death-trap[17] by men was laid out. Two boards had been arranged. It is said the length of the boards were forty fathoms, which occupied opposite sides of the path, whereby Peapea would come to the presence of Kahekili. All the men were equipped with javelins, war clubs, spear points, stones, and all death-dealing weapons. Whilst they were stationed behind the boards, Peapea approached between them. Immediately they cast all their javelins on Peapea, but they were trifles to him. Those death-dealing implements were his bathing water. However, as he journeyed[18] towards Kahekili, there by his right hand was Kekuapoi held. He traveled in this manner into the presence of Kahekili. He had escaped death, but, he was wifeless, for Kahekili took her.

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[17] Death trap, consisting of boards to shield his assailants each side of his pathway, behind which they stood to cast their weapons at him. A sort of "run-a-muck" procedure.

[18] Passing safely through their midst, and holding Kekuapoi by the right hand, they come into the king's presence.

KE KOA ALUA ANA O PEAPEA.

Mamua ae o ke kii ia ana o Peapea, ua hoonoho ia ka make o Peapea i na kanaka. Ua hoonoho ia elua papa, (ua olelo ia, he kanaha anana ka loa o ke ku ana o na papa elua,) ma kela aoao keia aoao o ke alanui, kahi a Peapea e hele aku ai a mua o Kahekili. Ua makaukau na kanaka a pau loa, i ka ihe, ka pololu, i ka elau, ka pohaku, ame na mea make a pau loa. Ia lakou e ku lalani ana ma na papa, hiki aku la o Peapea i waena o lakou. Ia wa lakou i o ai i na ihe a pau loa i luna o Peapea, aka, he mea ole ia ia Peapea, ua lilo ia mau mea make i wai auau nona. Aka, iaia e hele ana i mua o Kahekili, aia ma kona lima akau o Kekuapoi kahi i paa ia ai. Pela no kona hele ana a hiki i mua o Kahekili. Pau ae la kona make. Eia nae, ua nele ia i ka wahine ole, ua lilo ia Kahekili.

Brief Sketch of Kamehameha I.

HIS WARS AND CELEBRITIES OF HIS TIME.

KAMEHAMEHA was a most famous king for bravery and for his great strength; he was the foremost of the great chiefs of Hawaii, from the earliest days, therefore his record[1] must be briefly looked over from the time of his lowliness until he was prosperous. Keoua (First), the father of Kamehameha, was the younger brother of Kalaiopuu.[2] Another name of Keoua was Kalaninuikupuapaikalaninui. The place where Kamehameha was raised from his childhood up, was at Halawa, in Kohala. Here he became a planter. He planted the trees which are still growing to this day, which are the *noni*, and other kinds. He also built the temple (heiau) of Hapuu, in Halawa. Thus were spent his days when he was poor and destitute of land. Of Kamehameha's person, he had a large body, which looked to be solidly built, and was very broad on the shoulders. He was full formed without defects, and there was an abundance of muscles on his neck.

The great king of Hawaii at that time was Kalaiopuu, and Kiwalao was born to him. Before his death at Waioahukini, in Kau, Kalaiopuu left the kingdom to his own son, Kiwalao.

OF KALAIOPUU'S WORDS TO KIWALAO AND KAMEHAMEHA.

Before the death of Kalaiopuu he gave an injunction to the boys, Kiwalao and Kamehameha,[3] and to all the chiefs, thus: "Boys, listen, both of you. The heir to the kingdom of Hawaii nei, comprising the three divisions of land, Kau, Kona and Kohala, shall be the chief Kiwalao. He is the heir to the lands. As regarding you, Kamehameha, there is no land or property for you; but your land and your endowment shall be the god Kaili. If, during life, your lord[4] should molest you, take possession of the kingdom; but if the molestation be on your part, you will be deprived of the god." These words of Kalaiopuu were fulfilled in the days of their youth, and his injunction was realized.

After the death of Kalaiopuu, Kamehameha came away with his inheritance, the god Kaili. He took care and preserved it, building for it stone enclosures at Kona and Kohala. The meaning of stone enclosures is temples (*heiau*).

Kamehameha built temples at Hikiau in Kaawaloa; at Keeku, in Kahaluu; at Keikipuipui, in Kailua, all in Kona; and at Mailekini, in Kawaihae; Puukohola, in Kawaihae; Hapuu, in Halawa; Kupalaha, in Makapala; and Mookini, in Puuepa, all in

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[1] This somewhat historic series unfortunately presents several incidents in the life of Kamehameha not borne out by facts in the case, notably the account of his early arrival at and conquest of Oahu, and the length of his reign. Pihana and possibly other celebrities are also tinged with like inaccuracies. The collection, as gathered, is therefore presented as illustrative of Hawaiian narrative literature pure and simple, irrespective of wide variance from known facts, without attempt to alter or amend such to agree with the historical record.

[2] Kalaiopuu, known also as *Kalaniopuu*, was the ruler of Hawaii at the time of Cook's discovery of the islands, in 1778.

[3] Kiwalao and Kamehameha were first cousins.

[4] "Your lord" refers to Kiwalao.

Moolelo Pokole no Kamehameha I.

KANA MAU KAUA, A POE KAULANA OIA WA.

HE 'LII kaulana loa o Kamehameha I no ke koa a me ka ikaika loa, a oia ka oi o na 'lii nui o Hawaii nei mai kahiko loa mai, nolaila, he pono e nana pokole i kona moolelo o ka noho ilihune ana, a me ka noho waiwai ana. O Keoua mua ka makuakane o Kamehameha, o Kalaiopuu kaikaina no o Keoua (o kekahi inoa o Keoua, o Kalaninuikupuapaikalaninui). O kahi i hanai ia ai o Kamehameha, o Halawa, i Kohala, mai kona wa uuku a nui, alaila, mahiai o Kamehameha. Nana na laau e ulu la ma Halawa a hiki i keia la, oia ka noni, a me na mea e ae, a me kela heiau o Hapuu, makai o Halawa. Pela kona noho ana i kona wa ilihume, aina ole.

O ke kino o Kamehameha, he kino nui, paa ke nana aku, he kihikihi o luna kipoohiwi, he lawa ke kino, aohe hakahaka, he nui kona aa o luna o ka a-i.

O ke 'lii nui o Hawaii ia wa e noho ana o Kalaiopuu, a ua hanau nana o Kiwalao. A make o Kalaiopuu ma Waioahukini ma Kau, hooili ihola ia i ke aupuni maluna o kana keiki ponoi, o Kiwalao.

NO KA OLELO A KALAIOPUU IA KIWALAO A ME KAMEHAMEHA.

Mamua ae o ka make ana o Kalaiopuu, waiho aku ia i kana olelo kauoha i na keiki, ia Kiwalao a me Kamehameha, a me na 'lii a pau loa: "E na keiki, e hoolohe mai olua, o ka hooilina o ke aupuni o Hawaii nei, oia na moku ekolu, o Kau, o Kona, o Kohala, o Kiwalao ke 'lii, oia ka hooilina o na aina. O oe hoi e Kamehameha, aole ou aina, aole ou hooilina waiwai, aka, o kou aina a me kou hooilina, o ke 'kua o Kaili. Ina oe i noho a lalau ko haku ia oe, lawe ia ae ke aupuni, a ina hoi nau ka lalau i ko haku, e nele oe i ke 'kua ole." Ma keia mau olelo a Kalaiopuu, ua hooko ia i na la o kana mau keiki, a ua ko no elike me kana mau olelo kauoha, aole i hala.

Mahope o ka make ana o Kalaiopuu, hoi maila o Kamehameha me kona hooilina o ke 'kua o Kaili, a malama ihola, a hana i mau papohaku no kona akua no Kaili, ma Kona, ma Kohala. O ke ano o ka huaolelo papohaku, he heiau. Kukulu ihola o Kamehameha i na heiau:

O Hikiau, ma Kaawaloa, o Keeku, ma Kahaluu, a me Keikipuipui, ma Kailua, i Kona. O Mailekini, ma Kawaihae, o Puukohola, ma Kawaihae, o Hapuu, ma Halawa, o Kupalaha, ma Makapala, a me Mookini, ma Puuepa, i Kohala.

Kohala. In these temples (heiau's) Kamehameha was wont to worship his god, Kaili, thus maintaining his endowment given to him by his uncle, Kalaiopuu.

OF MOKUOHAI.[5]—FIRST BATTLE.

This was the battle that made Kamehameha king of Kona, Kohala and Hamakua. There remained the three divisions, Kau, Puna and Hilo, in Hawaii. The cause of this war was the desire of the chiefs of Hilo to possess Kona, which has a calm and pleasant climate.

When Kalaiopuu died at Waioahukini in Kau, the chiefs of Hilo and Kau[6] brought his dead body to Kona, in canoes. That was not, however, the real object of their coming, but they came to Kona, the land that they had been longing for, to divide it up, and also to make war. On the way from Kau to Kona, they and the corpse of Kalaiopuu were caught in the rains on the ocean; therefore, they turned in and landed at Honaunau, in South Kona, without reaching Kailua, in North Kona, where they had intended to land. When they landed at Honaunau, Keeaumoku[7] came to pay his respects to the remains of Kalaiopuu. On this occasion Keeaumoku well knew by the looks of the chiefs and the men that there was war brewing.

Soon after their landing at Honaunau with the corpse of Kalaiopuu, the chiefs and Kiwalao started to divide up Hawaii among themselves, and when Keeaumoku became cognizant of their warlike designs, he came to Kamehameha, who was at Halawa, in Kohala, to go and fight. When Keeaumoku left Kona, he arrived at Kekaha, where he met Kamehameha, who had already been brought by Kekuhaupio[8] from Kohala. At this meeting they consulted among themselves their plan of war, and their own proper proceedings; and their plans being settled upon they set sail, arriving at Kaawaloa and Keei.

When Kamehameha arrived there Kiwalao came to greet him with lying, deceitful words, thus: "Listen; we are going to lose our lives. Here is our uncle (Keawemauhili) insisting on war. It seems we two are the only ones to die. Oh! Pity us." After the meeting between Kiwalao and Kamehameha, the former returned to Honaunau,[9] dividing up the lands with the chiefs, thereby depriving Keoua of a share in the lands. This so enraged Keoua that he went with his followers to Keomo and cut down the coconut trees, killing a man.[10] That man was Kamehameha's. This was the commencement of the battle which continued for three days. In this battle there were four chiefs in defense of Kamehameha; they were Keeaumoku, Keaweaheulu, Kameeiamoku and Kekuhaupio.[11]

In the days of this battle Keeaumoku was the chief on Kamehameha's side who contended with Kiwalao's warriors. In the fray he got entangled with a long

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[5] Kamehameha's first battle for the throne.

[6] This refers to *Keoua* of Kau and *Keawemauhili* of Hilo, who accompanied Kiwalao with the remains of Kalaiopuu to Kona for burial.

[7] Keeaumoku was one of the four principal chiefs of Kona at that time.

[8] Kekuhaupio belonged to Keei, Kona, and was reputed to be the greatest warrior of his time.

[9] At this place, *Honaunau,* is the most famous "city of refuge," which is still in a good state of preservation, its temple and enclosure having been put in repair some ten years ago.

[10] This first victim of an authorized skirmish was placed in sacrifice upon the altar at Honaunau by Kiwalao, thereby assuming the responsibility of the war.

[11] These four named, as also Kamanawa, mentioned later, were the most powerful chiefs of Kona, all of whom espoused Kamehameha's cause.

Ma keia mau heiau o Kamehameha i hoomana ai i kona akua o Kaili, a pela no hoi oia i malama ai i kona hooilina, mai ko laua makuakane mai o Kalaiopuu.

NO MOKUOHAI.—KAUA MUA.

Oia ke kaua i ku ai o Kamehameha i ka moku o Kona, o Kohala, o Hamakua, koe ekolu moku o Hawaii, o Kau, o Puna, o Hilo. O ke kumu o keia kaua ana o ka makemake o ua 'lii o Hilo ia Kona i ka pohu, a me ka maikai, nolaila ke kaua.

A make o Kalaiopuu ma Waioahukini ma Kau, lawe maila na 'lii o Hilo a me Kau i ke kino kupapau o Kalaiopuu, maluna o na waa i Kona nei. Aka, aole ia o ko lakou manao maoli, aka, i hiki lakou i Kona, ka aina a lakou i makemake nui ai, alaila okioki, a kaua no hoi. Ma keia holo ana mai Kau mai a Kona, ua loaa lakou i ka ua ma ka moana me ke kino kupapau o Kalaiopuu, nolaila, pae lakou i Honaunau, ma Kona hema, aole i hiki i Kailua ma Kona akau nei, kahi a lakou i manao ai e pae. A pae lakou ma Honaunau, hele maila o Keeaumoku e ike i ke kupapau o Kalaiopuu. Ma keia ike ana o Keeaumoku, ua maopopo ia ia he kaua ke ano o na 'lii a me na kanaka.

Ma keia pae ana o na 'lii me ke kino kupapau o Kalaiopuu ma Honaunau, ia wa, okioki ihola na 'lii a me Kiwalao i ka aina o Hawaii, no lakou a pau. A ma ko Keeaumoku ike ana i ko lakou ano kaua, kii maila ia ia Kamehameha ma Halawa i Kohala, e hele e kaua. Ia Keeaumoku i holo ai mai Kona aku a Kekaha, halawai maila o Kamehameha meia, no ka mea, ua kii mua aku o Kekuhaupio ia Kamehameha ma Kohala. Ma keia halawai ana o lakou, kuka ihola lakou i ke ano o ke kaua, a me ka hana e pono ai, a akaka ihola, holo aku la lakou a hiki ma Kaawaloa, a ma Keei.

A hiki o Kamehameha malaila, hele maila o Kiwalao e aloha ia Kamehameha me na olelo pahele hoopunipuni, penei: "Auhea oe, e make ana kaua, eia no ka makuakane o kaua ke pue mai nei e kaua (oia o Keawemauhili), elua wale no paha auanei kaua e make, aloha wale kaua." A pau ka ike ana o Kiwalao me Kamehameha hoi akula o Kiwalao a Honaunau, okioki i na aina me na 'lii, a nele o Keoua i ka aina ole, huhu ihola ia. Hele aku la o Keoua me kona mau kanaka a hiki ma Keoma, kua ihola i ka niu, pepehi i ke kanaka, make ihola ko Kamehameha kanaka. Alaila, hoomaka ke kaua, ekolu la i kaua ai. Ma keia kaua ana, eha alii mahope o Kamehameha, Keeaumoku, Keaweheulu, Kameeiamoku, Kekuhaupio.

Iloko o na la i kaua ai, o Keeaumoku ke 'lii ma ko Kamehameha aoao i kaua aku, me ko Kiwalao poe kaua. Ma keia hoouka ana o Keeaumoku, ua hihia oia i ka

spear which threw him down. Kiwalao's men then stabbed him on the back, with wooden daggers. When Keeaumoku fell a man pierced him with a long spear, whereby he became very weak and near unto death, while the man said with a taunting brag: "My spear has struck a yellow-backed crab."

Then Kiwalao called to the warrior who was piercing Keeaumoku with the long spear: "Save the ivory necklace," by which Keeaumoku understood that his own death was sealed. And while he was thus lying prostrate on the ground, Kamanawa was leading the fighting against Kiwalao's warriors. Mahoe also stood up with his sling, sending a stone which struck Kiwalao, knocking him down. When Keeaumoku saw Kiwalao fall, he crawled over with a great effort, and when he found him he throttled him with the *leiomanu,*[12] which he held in his hand; and thus Kiwalao died.

On the death of Kiwalao, Kamehameha continued the fighting, and became victorious over the opposing chiefs. Keoua fled by sea to Kau, and reigned there. Keawemauhili fled over the mountains and became ruler over Hilo and Puna, while Kamehameha became ruler over Kona, Kohala and Hamakua. Therefore there were three different rulers on Hawaii at that time.

OF KAUAAWA.—SECOND BATTLE.

This was Kamehameha's second battle against his enemies, who were Keoua and Keawemauhili. This battle took place on the mountains in Kau,[13] which are called Kauaawa,[14] on account of the rains in the mountains. In this battle, Kamehameha's supporters, who were also his chief advisors in the work necessary for the battle, were Keeaumoku, Keaweaheulu, Kameeiamoku and Kamanawa. In this battle Keoua and Keawemauhili were not defeated by Kamehameha, so he retired to Laupahoehoe. After spending some time there, he again embarked in a canoe to fight for the conquest of Hilo and Puna.

When he arrived at Keaau, in Puna, he made a landing at Papai, where fishermen gathered for their daily vocation.

OF KAMEHAMEHA'S GREAT STRENGTH IN FIGHTING.

On landing at this place, where a number of fishermen dwelt, he chased after them intending to kill them, and while thus pursuing the fishermen, he fell in a crevice in the rocks where his foot caught and held him fast. Therefore he tried with all his might to extricate himself.

When he fell in the crevice, he was struck on the forehead with a paddle by the fishermen, and on account of this fact the title of that famous law, the "*mamalahoa,*"[15] was derived, which prevailed until the days of Kamehameha III, the interpre-

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[12] *Leiomano,* not *leiomanu,* was a small shark-toothed weapon, termed by some a dagger, though its use seems to have been with more of a saw purpose than a thrust.

[13] Kamehameha's second battle, pitted against the forces of Keoua of Kau and Keawemauhili of Hilo, resulting indecisively, was in the windward section of Hawaii, not in the southern district of Kau, for on his defeat Kamehameha fell back upon Laupahoehoe.

[14] *Kaua awa* is virtually "bitter war," and may or may not have been caused by excessive rains, suggested by a division of the word into the phrase *ka ua awa,* though in fact this would be misty rain.

[15] Kamehameha's famous *mamalahoa* law was given by him after recovery from his serious situation and the capture of his assailants, when he uttered this decree to protect them and their people against the penalty, of the then law, of stoning to death.

pololu, a hina ihola ilalo, o o ihola na koa o Kiwalao i ka pahoa ia Keeaumoku ma kona kua. I keia hina ana, hou ihola kekahi koa ia Keeaumoku i ka pololu, a ua nawaliwali oia, aneane e make, me ka hua olelo kaena penei: "Ku aku la kau laau i ka aama kua lenalena."

Alaila, pane mai o Kiwalao i ke koa nana e hou nei o Keeaumoku i ka pololu: "E malama i ka niho palaoa." Alaila, maopopo ia Keeaumoku e make ana ia i loko o ka Kiwalao olelo ana. Ia Keeaumoku e waiho ana ilalo, alaila, hoouka aku la o Kamanawa me ko Kiwalao poe koa, a ku aela hoi o Mahoe me kana maa, a pa aku la o Kiwalao i ka pohaku, hina ilalo. A ike o Keeaumoku ua hina o Kiwalao ilalo, hooikaika aela ia, a loaa o Kiwalao, uumi ihola ia me ka leiomanu ma kona lima, a make ihola o Kiwalao.

A make o Kiwalao, hoouka ihola o Kamehameha me na 'lii, a lanakila aela o Kamehameha mahuka aku la o Keoua ma ke kai a hiki i Kau noho alii. A o Keawemauhili, mahuka aku la ia ma ka mauna a noho alii maluna o Hilo a me Puna. A o Kamehameha hoi, noho alii ihola ia maluna o Kona, o Kohala, o Hamakua. A nolaila, akolu alii noho aupuni o Hawaii ia wa.

NO KAUAAWA.—KAUA ALUA.

O ka lua keia o ko Kamehameha kaua ana i kona mau enemi, oia o Keoua a me Keawemauhili. O keia kaua ana, ma ka mauna o Kau, nolaila kela inoa, o Kauaawa, no ka ua ma ka mauna. O na kokua o Kamehameha ma keia kaua ana, a o kona mau kuhina noia ma ka noonoo ana i na mea e pono ai ka hana ana, o Keeaumoku, o Keaweheulu, o Kameeiamoku, o Kamanawa.

Ma keia kaua ana, aole i hee o Keoua me Keawemauhili ia Kamehameha, nolaila, hoi aela ia a noho ma Laupahoehoe. Mahope o keia noho ana o Kamehameha i Laupahoehoe, hele aku la ia maluna o ka waa, e kaua hou ai i Hilo a me Puna.

A hiki o Kamehameha ma Keaau i Puna, o Papai kahi o na lawaia e noho ana, oia ke awa a Kamehameha i pae ai.

KA IKAIKA O KAMEHAMEHA MA KA HAKAKA ANA.

Ma keia pae ana o Kamehameha, he mau lawaia e noho ana ma laila, alualu aku la o Kamehameha e pepehi i na lawaia. Ma keia alualu ana, ua haule o Kamehameha i loko o ka mawae a paa loa kona wawae, nolaila, oni aela ia me kona ikaika loa.

Ia ia nae i haule ai i loko o ka mawae, oia ka wa i hahau ai na lawaia i ka lae o Kamehameha i ka hoe, a pa ihola ia i ka hoe. A no loko o keia pa ana o ka lae o Kamehameha i ka hoe, kela kanawai kaulana loa i kauia a hiki i na la o Kamehameha III oia

tation of which being that old men and old women might lie down in the road without being ruthlessly killed,[16] or robbed of their belongings.

By a tremendous effort Kamehameha extricated his foot and chased after the men. There was a large clump of ohia trees in his way which could not be encircled by less than three men. This obstructed Kamehameha from chasing after the men, but he reached around one side of the clump of ohias till he caught one of the men, whose body he bent over towards the clump of ohias, and thus killed him. When the other men saw this they were fearfully alarmed and ran away.

On another occasion, Kamehameha displayed his great strength when he and his own personal attendant, Hema, alone went into a fight with Keoua at Koapapaa, in Kekualele, and at Kealakaha, in Hamakua. There was a deep ravine, and very narrow at the bottom. Kamehameha and Hema went down till they reached this limited space, when they met Keoua's warriors. Forty of them with their spears and javelins jumped on Kamehameha, but they were as nothing to him. He stretched out his hands, caught the warriors, and broke them in two, one after another, all of the time moving onward. Thus Kamehameha slaughtered the soldiers until there remained only ten, when he became exhausted. He then told his servant, "Say, help me out." Hema[17] immediately jumped into the fray, killing the remaining ten; and on that day be became a chief of Kamehameha, being released from his position of attendant.

OF THE THIRD WAR, KEPANIWAI.

This is the third of Kamehameha's battles during his reign, and was fought out at Maui, in the Valley of Iao, at Wailuku.[18] It was one of the most renowned of Kamehameha's battles, on account of the great number of canoes, of the people, and of the damming of the waters of Iao. This trip of the canoes from Hawaii was called the Great Fleet, which was the first trip of Kamehameha's large *peleleu* (canoes) to Maui. It is said that the canoes which came in this single trip were so numerous that they covered the whole landing place from Keoneoio to Olowalu without a space intervening.

In the battle at Iao, Kalaikupule[19] was defeated by Kamehameha, the former fleeing in a canoe and going to Oahu. In this battle the slaughter of the people of Maui was so great that the stream and valley of Iao was dammed that the water receded upward and did not flow downward as it does now. On account of the great number of people slain and the great number of deaths of people rolling down the precipice, that battle was known under three famous appellations. They are: Kepaniwai,[20] Kauwaupali,[21] and Iao. In this war Maui became a possession of Kamehameha to this day of writing, and no one has ever denounced the powerful arm of Kamehameha to this day.

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[16] This refers to the famous saying, "*The old men and women and children shall lie in safety on the highway,*" which antedates the mamalahoa decree several generations.

[17] The incident here referred to is given in the sketch of *Hema*, a few pages further along.

[18] There had been raids on Maui by Kamehameha's forces on two or three occasions previous to this battle of Iao valley.

[19] Kalaikupule, known also as *Kalanikupule*, a son of Kahekili.

[20] *Kepaniwai*, the water dam.

[21] *Kauwaupali*, the precipice climbers.

ka Mamalahoa. Eia ke ano: "E hele ka elemakule a me ka luahine a moe i ke ala," aole e pepehi wale ia, aole hao wale ia ko lakou waiwai.

A no ka ikaika loa o ko Kamehameha oni ana, hemo aela kona wawae, alaila, alualu aku la ia i ke kanaka. Aia hoi, he opu ohia nui e ku ana mamua o ko Kamehameha alo, ekolu kanaka nana e apo puni ae, oia ka mea nana i keakea i ko Kamehameha hahai ana, aka, apo aku la o Kamehameha me kona mau lima ma na aoao o ke opu ohia, a loaa aku la ke kanaka ia ia, hoopio maila ia i ke kino o ke kanaka i ke opu ohia, a make ihola. A ike kekahi mau kanaka makau ihola, a holo aku la.

O kekahi hoike ana o Kamehameha i kona ikaika. Ia ia i hele ai me kona kahu ponoi me Hema, i loko o ke kaua a Keoua ma Koapapaa i Kekualele, ma Kealakaha, ma Hamakua, he kahawai hohonu manao loa ia, a he haiki loa o lalo o ka honua, o ke kahawai, iho aku la o Kamehameha me Hema, a hiki ia wahi haiki, halawai maila na koa o Keoua me Kamehameha. Ia wa, lele mai na koa o Keoua he kanaha, iluna o Kamehameha, me ka pololu, ka elau, ka ihe, aka he mea ole ia mau mea ia Kamehameha. Lalau aku o Kamehameha me kona mau lima, hakihaki i na koa, hele aku ana imua, pela o Kamehameha i noke ai i na koa, a koe he umi koa, pau ke aho o Kamehameha. Olelo ia i kona kahu ia Hema: "E, e kokua ae oe ia'u," ia wa, lele o Hema, pau na koa he umi i koe i ka make, nolaila, lilo o Hema ia la, he 'lii no Kamehameha, pau kona kahu ana.

KAUA AKOLU.—KEPANIWAI.

O keia ke kolu o na kaua a Kamehameha i kona aupuni; ma Maui keia kaua ana, ma ke kahawai o Iao, ma Wailuku. O keia kekahi o na kaua kaulana loa a Kamehameha no ka nui o na waa, no ka nui o na kanaka, no ka paa ana o ka wai o Iao. Ma keia holo ana mai a na waa mai Hawaii mai, ua kapaia o ka waa nui, oia ko Kamehameha peleleu mua o ka holo ana i ke kaua ma Maui. Ua olelo ia ka nui o na waa ia holo hookahi ana mai, ua pani ia ke awa mai Keoneoio a Olowalu e na waa, aole wahi kaawale.

Ma ke kaua ana ma Iao, ua hee o Kalaikupule ia Kamehameha, a mahuka aku la ma ka waa a noho i Oahu. A ma keia kaua ana, ua luku ia na kanaka o Maui, a ua paa ka hohonu o ka wai o Iao a me ke kahawai, a ua hoi ka wai i uka, aole kahe i kai elike me keia wa. No ka nui loa o na kanaka, ke kumu paa o ka wai, a no ka nui loa o ka poe make mailuna mai o ka pali. Nolaila, ua kapa ia ia kaua ana ma na inoa kaulana ekolu, o Kepaniwai, o Kauwaupali, o Iao. Ma keia kaua ana i lilo ai o Maui ia Kamehameha, a hiki i keia kakau ana, aole nohoi he mea nana i hoole i na lima kakauha o Kamehameha a hiki loa i keia kau.

THE FOURTH BATTLE, AT KOAPAPAA.

This battle was a secret invasion by Keoua. When Kamehameha had gone to Maui and then to Molokai, at Kaunakahakai, a messenger arrived from Hawaii, apprising him of Keoua's cruelty to his (Kamehameha's) subjects, by robbing them of their property, by the wantonly killing of men, women and children, the cutting of taro from the fields with overbearing arrogance, and all other malicious acts. Women who were with child were trampled under foot, pierced with small bambus and with sticks and stones.

When Kamehameha heard of these acts of Keoua, his love for the people of his three possessions, Kona, Kohala and Hamakua, was manifested, as they were cruelly slaughtered by Keoua. Kamehameha then abandoned his idea of going to Oahu.

He went back to Hawaii and fought Keoua in Hamakua, where Keoua was defeated[22] and escaped to Kau, and afterwards died at Kawaihae, in Kohala. That battle was called Koapapaa.[23] Here is the explanation of the name: the warriors of Keoua were reduced by death, and were as nothing before Kamehameha and his warriors, and were left on the ground as a lot of logs piled up in an *umu* (underground oven), and very much scorched by the heat of the fire.

The death of Keoua by which Kau became a possession of Kamehameha, happened in this way: When the temple (heiau) at Puukohola,[24] in Kawaihae was built, Keoua was sent for in Kau,[25] with deceitful words thus: "O Keoua, your cousin, Kamehameha, has requested that you come and make friends, and live together in harmony, and to cast aside all strife." On these cunning and deceitful words, Keoua came with his double canoes and landed at Kawaihae.[26] Before his arrival the umu had been prepared and was red hot. Keoua was then roasted.[27] And thus Keoua was killed by Kamehameha, who came into possession of Kau, making four divisions of land in Hawaii, in his possession, namely, Kau, Kona, Kohala and Hamakua.

THE FIFTH BATTLE, CALLED KE-PU-WAHA-ULAULA.[28]

This was Kamehameha's fifth battle which he fought against the rebel chiefs[29] Kahekili and Kaeo. The latter came from Kauai to Oahu and met Kahekili, both going to Hawaii, and at Kohala fought Kamehameha. They were defeated. In this

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[22] Alexander's Brief History says of this war with Keoua that "two bloody but indecisive battles were fought near Paauhau, Keoua falling back to Hilo, while Kamehameha recruited his losses at Waipio." On Keoua's return to Kau from this engagement, by way of Kilauea, a large portion of his army was destroyed by a volcanic eruption of cinders and sand. This took place in November, 1790.

[23] *Koapapaa*, parched warriors.

[24] This famous *heiau*, which takes the name of its location, was finished in 1791.

[25] The two emissaries sent on this mission were Keaweheulu and Kamanawa.

[26] The native historian Kamakau says Keoua was killed by Keeaumoku with a spear as he was leaping ashore to greet Kamehameha.

[27] Keoua and others were said to have been offered up as sacrifices at the *Puukohola* heiau, in celebration of Kamehameha's victory.

[28] This was a sea fight from a fleet of canoes and one or two small vessels off the Hamakua coast in which Kamehameha's men, aided by some foreigners, with firearms and a mounted gun, won the day over the combined Maui and Kauai invaders. The flame from the mouth of the cannon in this action gave the name of "the red mouthed gun" to the battle.

[29] Kahekili, king of Maui and Oahu, and Kaeo, king of Kauai, had joined forces for the invasion of Hawaii to overcome Kamehameha's rising power. Not being under the sway of Hawaii's king they could not be termed "rebels."

KAUA AHA A KAMEHAMEHA, KOAPAP-AA.

O keia kaua ana, he kaua poa na Keoua, a hala o Kamehameha i Maui, a Molokai, a Kaunakahakai hiki maila ka elele mai Hawaii mai, e hai mai ana i ko Keoua paia i ko Kamehameha mau makaainana, hao wale i ka waiwai, pepehi wale i ke kane me ka wahine, ke keiki, kokohi 'ku i ke kalo i waena, a me na hana ino a pau loa. Na wahine hapai keiki, hehihehi ia me ka wawae, pahu ia me ke ulili liilii, a me ka laau, ka pohaku.

A lohe o Kamehameha i keia mau hana a Keoua, hu mai kona aloha i na makaainana o kona mau moku ekolu, o Kona, o Kohala, o Hamakua, i ka luku wale ia e Keoua me ka hoomainoino, a me ka pono ole, alaila, pau ko Kamehameha manao ana e holo i Oahu. Hoi aku la o Kamehameha a hiki i Hawaii, kaua laua me Keoua ma Hamakua, a hee aku la o Keoua ia Kamehameha, a noho ma Kau, a mahope make ma Kawaihae i Kohala. A ua kapaia ia kaua ana o Koapapaa; eia ke ano oia inoa: O na koa o Keoua ua lilo i make, a i mea ole imua o Kamehameha, a me kona mau koa, a ua waiho lakou ilalo ma ka honua me he mau pauku laau la, elike me na mea kalua i loko o ka umu e ahu ana, me ka papaa loa i ka wela o ke ahi.

O ko Keoua make ana a lilo ai o Kau ia Kamehameha, penei no ia: A paa ka heiau o Puukohola i Kawaihae, kii ia akula o Keoua ma Kau, mamuli o na olelo maalea, penei: "E Keoua, i olelo mai nei ko kaikaina ia oe o Kamehameha, e holo oe, e ike olua, a e noho pu, a e noho me ka oluolu, e pau ke kue ana." Ma keia mau olelo pahele maalea, holo maila o Keoua me kona mau kaulua a pae ma Kawaihae. Ma keia pae ana ua makaukau ka umu, ua enaena, a 'kalua ia ihola o Keoua. A pela i make ai o Keoua ia Kamehameha, a lilo aela o Kau ia ia, loaa aha moku o Hawaii ia Kamehameha, o Kau, o Kona, o Kohala, o Hamakua.

KAUA ALIMA, OIA O KE-PU-WAHAULAULA.

O ka lima keia o ko Kamehameha kaua ana me na 'lii kipi, oia o Kahekili a me Kaeo. Hala maila o Kaeo mai Kauai mai a Oahu, loaa o Kahekili. Holo aku la laua a Hawaii ma Kohala, kaua me Kamehameha, a hee laua, ma keia hee ana, ua luku ia ko Kauai, a me ko Oahu, ko Maui, a ua pau i ka make ia Kamehameha a me kona mau koa.

vanquishment, the people of Kauai, and of Oahu and of Maui were slaughtered by Kamehameha and his warriors, so that the corpses of the people floated on the sea outside of Kohala, and looked red; hence the appellation Kepuwahaulaula. The head and the skin of the corpses were as red as the gun.

THE SIXTH BATTLE, CALLED KAIEIEWAHO.[30]

When Kamehameha heard that Kahekili had died in Oahu, and that the government of Oahu was under the control of Kalaikupule, his son, he set sail and arrived at Oahu, where he fought Kalaikupule at the famous *pali* of Nuuanu. Kalaikupule was defeated by Kamehameha. In this battle the people of Oahu were massacred at the cliffs of Nuuanu. The people stepped upon each other, and the people that day were in heaps at the bottom of the cliffs of Nuuanu. And by this battle the whole group of islands, including Maui, Molokai, Lanai, Kahoolawe and Kauai,[31] was conquered by Kamehameha.

PIHANA.

Pihana was a very celebrated warrior chief of Oahu, in the days of Kalaikupule, the great chief of Oahu. He (Pihana) was noted for his bravery and skill; the use of the spear, the lance, the javelin, were as a bath to him; his joys and pleasures; he could fight other people and many of them with the help of but a few soldiers.

THE SIXTH BATTLE.[32]

This was the battle between Kamehameha and Kalaikupule at Nuuanu. Kalaimoku was Kamehameha's chief warrior, from Hawaii, and Pihana was Kalaikupule's chief warrior.

When Kamehameha with his many soldiers came over from Hawaii in his canoes, the first of the canoe fleet in charge of Kalaimoku, Kamehameha's chief warrior, landed at Kapua.[33] Just as Kalaimoku was about to disembark, Pihana, with his nine soldiers, came and stood at the landing place of Kapua. The fight then commenced. The men from Hawaii under Kalaimoku, at that time, were eight times forty in number.[34] All of them threw their spears and lances at Pihana and his nine soldiers, but none were hit nor were any killed. After they had fought for some time, they moved to Waikiki where the fighting was renewed. Here the Hawaii men tried to mob Pihana, but were unsuccessful. The fighting kept moving thence to Kulaokahua, then to Puowaina,[35] behind which a man of the Oahu warriors was secretly shot by a foreigner's gun. From that place they moved on to Pauoa, and passing this place came to Kaheiki, a place adjacent to Maemae.[36] Here the Hawaii forces came to a stand.

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[30] This is an error. *Kaieiewaho* is the name of the channel between the islands of Oahu and Kauai. The battle that was fought on Oahu that ended at the pali, is known as the Battle of Nuuanu. This occurred in 1795.

[31] Kauai was not a conquered island and did not come under the sway of Kamehameha by this Oahu victory, for the following year he was twice thwarted in his intended invasion of Kauai, first by the refusal of Captain Broughton in the *Providence* to assist him with arms and ammunition; and again, two months later, in attempting to cross the channel a storm arose which wrecked many canoes and drove the rest back to Waianae. Kauai was ceded to Kamehameha by Kaumualii in 1810.

[32] This account precedes the Battle of Nuuanu.

[33] *Kapua*, at Diamond Head point, Waikiki.

[34] Ten warriors to oppose an army of three hundred and twenty men, shows this to be very much of a partizan story.

[35] *Puowaina*, Punchbowl hill.

[36] *Maemae*, above Judd hill, Nuuanu valley.

A ma keia make ana, ua lana ke kino kupapau o na kanaka ma waho o ke kai o Kohala, a ua ulaula ke nana aku. A nolaila kela inoa, o Ke-pu-wahaulaula. Ua like ke poo, ka ili o na kanaka me ke pu ka ulaula.

KAUA AONO, O KAIEIEWAHO KA INOA.

A lohe o Kamehameha ua make o Kahekili ma Oahu, a ua lilo ka noho alii o Oahu ia Kalaikupule, kana keiki, alaila, holo maila o Kamehameha a hiki ma Oahu, kaua ihola me Kalaikupule ma ka pali kaulana o Nuuanu, a hee aela o Kalaikupule ia Kamehameha. Ma keia kaua ana, ua luku ia na kanaka Oahu nei ma ka pali o Nuuanu, ua hehi kekahi maluna o kekahi, a ua lilo ke kanaka ma ia la i ahu no lalo o ka pali o Nuuanu.

A ma keia kaua ana, ua puni na mokupuni a pau loa ia Kamehameha, Maui, Molokai, Lanai, Kahoolawe, Kauai.

NO PIHANA.

Oia kekahi alii koa kaulana loa Oahu nei, i na la o Kalaikupule ko Oahu nei alii nui. Ua kaulana loa ia no ke koa a me ke akamai, o ka ihe, ka pololu, ka elau, he wai auau ia nona. Ua hiki ia ia ke hoouka me ka poe, a me ka lehulehu, me na koa uuku loa.

KE KAUA AONO.

Oia ke kaua ana o Kamehameha me Kalaikupule ma Nuuanu. O Kalaimoku ko Kamehameha pukaua nui, mai Hawaii mai, a o Pihana ko Kalaikupule pukaua nui.

I ka holo ana mai a Kamehameha mai Hawaii mai me kona mau waa, a me na koa he lehulehu loa, a pae ma Kapua, ka makamua o na waa, oia o Kalaimoku ka pukaua nui o Kamehameha. Ia Kalaimoku i hoomaka mai ai e lele mai na waa mai a ka aina, ia wa i hele aku ai o Pihana me kona mau koa eiwa a ku ma ke awa o Kapua. Hoomaka ko lakou hoouka kaua ana, o na kanaka a pau loa o Hawaii me Kalaimoku ia wa, ewalu kanaka ka nui o lakou. Oia poe a pau loa kai hou mai i ka ihe a me ka pololu ia Pihana, a me kona mau koa eiwa, aole nae lakou i ku, aole hoi i make kekahi o lakou. Pela lakou i kaua ai a pau ia, nee mai la lakou a Waikiki, kaua hou. Ilaila i alu ai na koa o Hawaii ia Pihana, aole i ku. Malaila ka hele kaua ana a hiki i Kulaokahua, malaila a Puowaina ma kona kua iho, ku kekahi koa Oahu nei i ka pu a ka haole, i ki malu ia. Malaila ae ko lakou pii ana a hiki i Pauoa, a hala ia, pii mao o Kaheiki e pili la me Maemae, alaila, ku ka poe o Hawaii.

Kalaikupule and his warriors were encamped above at Waolani,[37] and it was only his chief warrior, Pihana, that was battling with Kalaimoku. Kalaimoku and the Hawaii soldiers were distinguished by being surrounded by a fine-meshed net, which was the outside enclosure for the men; if a man was on the outside, then he was an Oahuan; if within the net enclosure, he was a Hawaii man. On account of this action, Pihana and his nine men stood up and fought Kalaimoku, in which engagement Pihana and his men were not defeated.

Therefore Kalaimoku asked Pihana to cease his resisting and to cede Oahu to Kamehameha. Pihana replied: "I will not give you the land until I have bathed[38] myself in Hawaii's medicine (weapons). In three days I shall leave the land in your hands." Then Pihana stood alone before the soldiers from Hawaii. They cast their spears and lances and javelins, and threw stones at him, but Pihana simply dodged them.

Thus he stood until tired when he laid down, face downward, and then on his back. He then stooped and exhibited his posterior in vulgar defiance, and in all that time the men from Hawaii were casting their spears and javelins at him without hitting him. The men from Hawaii, looking at him found no one among many equal to him in agility and daring.

After two days had passed Pihana joined his forces, which was the time of the great battle. He tore the surrounding net and stood at the opening. No spear nor lance were hurled, the dread of Pihana being so great. On the third day Pihana again came forward to fight with the warriors from Hawaii. He went up to Kalaimoku and ceded the land to him. Therefore Kalaikupule was vanquished.

SEVENTH BATTLE BY KAMEHAMEHA.

After Kamehameha had fought Kalaikupule on Oahu, Namakaeha, a chief who was residing at Hilo, raised a rebellion there, and made preparations to war upon Kamehameha. At that time Kamehameha was on Oahu, and he immediately returned to Hawaii,[39] to fight Namakaeha. In the battle which ensued Namakaeha was slain by Kamehameha at Kaipalaoa, in Hilo. This was the last battle by Kamehameha when he assumed the administration of his whole kingdom from Hawaii to Niihau, in which he reigned peacefully to the day of his death. On the consolidation of these Islands from Hawaii to Niihau under one great ruler, Kamehameha, with all the chiefs under him, he established his policy and wisdom over all his kingdom with uprightness.

THE ADMINISTRATION OF KAMEHAMEHA.

Kamehameha was a very wise king, and was honest, kind, charitable and humane. This is how he arranged the work of his kingdom: Kamehameha was the great ruler over all. There were four chief executives under him: these were Keeau-

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[37] *Waolani* is that section of Nuuanu valley on the north side, above the Country Club.

[38] "*A pau kuu auau ana i ka laau a Hawaii*" is the figurative expression again of "bathing" enjoyment in exercising with weapons.

[39] Four months after the Kauai failure Kamehameha was called to Hawaii by the Namakaeha rebellion, which he quickly subdued, capturing the rebel chief whom he sacrificed on the altar of the heiau at Piihonua, Hilo.

O Kalaikupule a me ka poe kaua, mauka lakou o Waolani kahi i hoomoana ai, a o kona pukaua o Pihana, oia ka mea nana e hoouka ana me Kalaimoku. O Kalaimoku a me ka poe koa o Hawaii, he poe okoa ia, ua paa o waho i ka upena nae, oia ka pa o waho o na kanaka, ina mawaho ke kanaka, alaila, he Oahu ia, ina maloko o ka upena he Hawaii ia. Ma keia hana ana ku mai o Pihana me kona mau koa eiwa, a hoouka me Kalaimoku, ma ia hoouka ana, aole i hee o Pihana me kona mau koa.

Nolaila, nonoi aku o Kalaimoku ia Pihana, e hooki i kona kaua ana mai a e haawi mai ia Oahu nei no Kamehameha. Olelo mai o Pihana: "Alia au e haawi aku ia oe i ka aina, aia a pau kuu auau ana i ka laau a Hawaii, ekolu la i koe, alaila, waiho aku au i ka aina i kou lima." Alaila, ku mai o Pihana hookahi imua o na koa o Hawaii, hou na kanaka i ka ihe a me ka pololu, a me ka elau, nou ka pohoku, alaila, he alo wale no ka Pihana hana. Pela kona ku ana a maloeloe, moe ilalo, a pau ia, huli iluna ke alo, a pau ia, hoopohopoho ka lemu iluna, hou no o Hawaii i ka ihe a me ka pololu, aka, aohe ku o Pihana.

Ma ka nana ana a na koa o Hawaii, aole e loaa kona lua, i ke akamai a me ke koa luaole i loko o ka lehulehu. A hala elua la, nee aku la o Pihana a hiki i ka poe, oia ke kaua nui loa, hahae aku la o Pihana i ka upena o waho, a ku aku la ma ka waha, aole nae he ihe hou mai a me ka pololu, no ka makau ia Pihana. I ke kolu o ka la, ku hou o Pihana e kaua me na koa o Hawaii, a hele aku la o Pihana a loaa o Kalaimoku haawi aku la i ka aina ia Kalaimoku, nolaila, pio ai o Kalaikupule.

KAUA AHIKU A KAMEHAMEHA.

Mahope o ko Kamehameha kaua ana ma Oahu me Kalaikupule, kipi o Namakaeha ma Hilo, he 'lii no e noho ana malaila, a hoomakaukau ihola oia e kaua me Kamehameha. Ia wa, e noho ana o Kamehameha ma Oahu, alaila, hoi aku la ia i Hawaii no ke kaua me Namakaeha. Ma keia kaua ana, ua make o Namakaeha ia Kamehameha ma Kaipalaoa ma Hilo. O keia kaua, ka hope loa o ko Kamehameha hooponopono ana i kona aupuni holo okoa, mai Hawaii a Niihau, a mahope o laila, noho ihola ia me ka maluhia a hiki i kona la make. Ma keia kuikahi ana o keia pae aina mai Hawaii a Niihau, hookahi alii nui o Kamehameha, a malalo na 'lii aimoku a pau loa. A ua kukulu oia i kona noonoo a me kona naauao maluna o kona mau aina a pau me ka pololei.

KO KAMEHAMEHA HOOPONOPONO ANA I KONA AUPUNI.

He 'lii naauao loa o Kamehameha, he 'lii hana pololei, he 'lii oluolu, he 'lii lokomaikai, he 'lii malama kanaka. Penei kona hoonohonoho ana i kana mau hana i loko o kona aupuni. Hookahi alii nui maluna, o Kamehameha. Eha kuhina malalo ona, o Kee-

moku, Keaweaheulu, Kameeiamoku and Kamanawa.[40] There were also advisors and counselors in the affairs of the kingdom. There were four of them: Kai, Kapalaoa, Kaaloa and Kauakahiakaola. With these people Kamehameha carried out all of his works, and through them important laws were made, which carried great influence upon the people, such as the *Mamalahoa*[41] and the *Maumae*,[42] "that the old and the infirm might lie down in the road and not be molested."

Here are also the names of certain men whom Kamehameha brought together to be with him; men who were skillful in all things, and who were considerate and intelligent. Here are their names and their offices:

Kalaimoku, a favorite, a chief warrior; Hewahewa, a priest; Kaumiumi, a fortune-teller; Kapoukahi, a statesman; Kaaloakauila, an advocate; Kekakau, a surf rider; Kekuhaupio, a celebrated warrior; Kepaalani, a canoeist; Waipa, a shipwright; Palake, a canoe builder; Kapueuhi, a dancer; Kamakau, a chanter; Keaweaheulu, a *lua-apana* (jester); Hoomakaukau, a steward; Wahahee, a masseur; Kalaimamahu, the law-giver or judge; Kamaalo, god impersonator; Kanihonui, observer of the *kapu* restrictions; Kaikioewa, an extortioner (thief). The word lua-apana means doing nothing, spending time in laziness. The word kikoola means robbing others of their property, and perjuring.

He took care of the people as though they were children, and his wives he placed as guardians. He, with his chiefs and the men of his court, cultivated the land and the result of which was that most noted field of Kuahewa, in upper Kailua, North Kona, Hawaii. It was most noted for its great size and length. It comprised eight divisions of land, about seven miles.

The most valuable commodity during Kamehameha's reign was the *iliahi*,[43] a very fragrant wood and very valuable, which flourished in the mountains, and in places thickly covered with vegetation. The feathers of the birds, of the oo and other birds, were made into feather cloaks for the chiefs and the warriors.

The extent of Kamehameha's reign was seven[44] years, and he died at the commencement of the eighth, in the year of the Lord, 1819.[45] He died at Kailua, in Kona, Hawaii, and it was there that Liholiho[46] was set apart as heir to his (Kamehameha's) kingdom.

OF THE CHIEF KEKUAOKALANI, AND HIS INSURGENCY.

The cause for this insurgency of Kekuaokalani[47] was on account of the raising of the restrictions, and Liholiho allowing the same to be done; this angered Kekuaokalani, who threatened to make war and destroy the reformers. Here is the meaning

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[40] These were the four principal chiefs of Kona that espoused Kamehameha's cause at the outset. See note 11.

[41] *Mamalahoa*, known as Kamehameha's beneficent law. See note 15.

[42] *Maumae* was also the name of a heiau that stood on the right hand, or southern, side of Palolo hill at entrance of the valley.

[43] *Iliahi*, sandalwood (*Santolum freycinetianum*).

[44] This is a grave error. Kamehameha's reign, from his victory over Kiwalao in the battle of *Mokuohai*, in 1782, till his death in 1819, was thirty-seven years.

[45] Kamehameha I died May 8th, 1819.

[46] Liholiho came to the throne on the death of his father as Kamehameha II, at the age of twenty-two years.

[47] The Kekuaokalani rebellion was in defense of the ancient *kapu* system which the new king had thrown down with the abolition of idolatry.

aumoku, o Keaweaheulu, o Kameeiamoku, o Kamanawa. Eia hoi kona poe imi manao, a hoa kukakuka i na mea pono ai ke aupuni, eha lakou, o Kai, o Kapalaoa, o Kaaloa, o Kauakahiakaola. Mai loko mai o keia poe, ka mea e holo ai ka Kamehameha mau hana a pau loa, a mai loko mai o lakou na kanawai ano nui, a kau ka makau o ka lehulehu, oia ka mamalahoa, ka maumae: "E hele ka elemakule a me ka luahine a moe i ke ala."

Eia hoi na kanaka akamai i laweia mai e Kamehameha e noho pu meia, he poe akamai i kela mea keia mea, a he poe noonoo me ka naauao. Eia ko lakou mau inoa a me ka lakou mau hana:

Kalaimoku, he punahele, he pukaua; Hewahewa, he kahuna; Kaumiumi, he kilokilo; Kapoukahi, he kuhikuhipuuone; Kaaloakauila, he kakaolelo; Kekakau, he heenalu; Kekuhaupio, he koa kaulana; Kepaalani, he hoewaa; Waipa, he kapilimoku; Palake, he kalaiwaa; Kapueuhi, he hula; Kamakau, he olioli; Keaweaheulu, he luaapana; Hoomakaukau, he aipuupuu; Wahahee, he lomilomi; Kalaimamahu, he kanawai; Kamaalo, he akua; Kanihonui, he aikapu; Kaikioewa, he kikoola. No ka hua olelo luaapana eia ke ano: he nohowale, he hoopau i ka molowa. No ka huaolelo kikoola, eia ke ano, he haowale i ka hai waiwai, a me na olelo lalau.

Ua malama oia i na makaainana mehe keiki la, a me kana mau wahine, ua hoonoho i mau kiaiai. A ua mahiai oia i ka ai me kona mau alii, a me na kanaka aialo, oia kela mala kaulana loa o Kuahewa, mauka o Kailua ma Kona akau, Hawaii. Ua kaulana loa ia no kona nui loa a me kona loihi ke nana aku. Ua komo ewalu ahupuaa i loko ona, ua like me ahiku mile.

O ka waiwai nui i loko o ko Kamehameha noho aupuni ana, o ka iliahi, he laau aala loa ia, a he laau waiwai loa, ua ulu ia laau ma na mauna, a ma na aina nahelehele loa. O ka hulu o na manu, o ka oo a me ka manu e ae, oia ka ahuula o na 'lii a me na koa.

O ka nui o ko Kamehameha mau makahiki o ka noho aupuni ana, ehiku ia, a make ihola ia i ka walu o na makahiki, oia ka makahiki o ka Haku 1819. Ma Kailua, i Kona Hawaii kahi i make ai o Kamehameha, a malaila i hoolilo ia ai o Liholiho i hooilina no kona aupuni.

NO KE 'LII O KEKUAOKALANI; KONA KIPI ANA.

O ke kumu o keia kipi ana o Kekuaokalani, o ka noa ana o ka ai kapu, o ko Liholiho ae ana i ka ainoa, oia ke kumu i huhu ai o Kekuaokalani a manao ai e kaua, e luku

of Aikapu:[48] The husband ate by himself, had a separate house, a separate oven, and so forth; so did the wife. They were separated in their social life. Ainoa[49] means: The husband and his wife eat together, dwelt in the same house, and so forth.

When Kamehameha died the kingdom fell to Liholiho. Kekuaokalani did not want Liholiho to remove the restrictions of the kingdom; he was in favor of *aikapu*, therefore he opposed Liholiho, but Kaahumanu[50] and the chiefs refused to continue the restrictions. The cause of this reformation was the death of Kamehameha. All the people went into mourning, and it was during that time that the husband and wife ate together, eating all foods that were restricted, and thus *ainoa* spread down to the battle at Kuamoo with Kekuaokalani.

When Kekuaokalani heard that Liholiho and all the chiefs had acceded to the ainoa, he went and resided at Kaawaloa with his wife, Manono. He then prepared to rebel and to fight against the ainoa people. Then two chiefs, Naihe and Hoapili, set sail from Kailua to Kaawaloa. They said to Kekuaokalani: "We have come to bring you back to your nephew and reside at Kailua, and it shall be as you desire whether the restrictions be continued or raised. But that shall be as you desire." Kekuaokalani then said: "You two tarry here until Manono hears about it. Tomorrow I will tell you."

They rested there, and in the morning Kekuaokalani came to the presence of Hoapili and Naihe. They then asked, "Are we going?" Kekuaokalani said "Yes," but his assent was not real. He was bent on war. Wherefore Naihe and Hoapili said: "The navel is cut then, companion."

After this Naihe and Hoapili returned and arrived at Kailua, and told Kalaimoku to prepare for war. Nine war canoes were made ready. Kalaimoku marched overland, and when he came to Lekeleke, the battle commenced with Kekuaokalani's scouts. In this battle Kalaimoku was defeated and a number of his men were killed. They again met at Kuamoo, where they fought from morning till evening when Kekuaokalani was killed. He was hit in the leg by a bullet, the effects of which rendering him very weak. His wife Manono remained safe.

Manono was a very beautiful woman and her face very fair to look upon. She called to Kalaimoku and the men thus: "O spare us two! There is no safety before the mouth of a gun." Kalaimoku then said: "You shall not live, because the chief has been killed." Therefore she was shot and died soon after.

After the death of Kekuaokalani and his wife Manono at Kuamoo, Kalaimoku returned with the warriors to Kailua. They held a consultation and decided to make war upon that other insurgent, Kainapau, a commoner, residing at Waipio, in Hamakua. Kalaimoku and his men then set sail and arrived at Kawaihae. From here they marched up to Waimea, arriving at a place called Pahupahua, near Mahiki, where the fighting occurred. In the melee the rebels were annihilated and Kainapau overthrown. He fled to the uttermost backwoods of Waipio, hiding there, and

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[48] *Aikapu* was not only the eating apart by husband and wife, but it included restrictions upon women on many articles of food which the men were free to indulge in.

[49] *Ainoa* was to eat free from all restraint; a release from *kapu*.

[50] Kaahumanu, the favorite queen of Kamehameha I, and appointed premier of the kingdom shortly before his death.

i ka poe ainoa. Eia ke ano o ka ai kapu; ai okoa ke kane, hale okoa, imu okoa, a pela aku; ka wahine, pela no, he kaawale laua ma na pono o ke kino. Ainoa, eia ke ano; he ai pu ke kane me kana wahine, he nohopu i ka hale hookahi, a pela aku.

A make o Kamehameha, ili ke aupuni ia Liholiho. A o Kekuaokalani hoi, aole ona makemake ia Liholiho e ainoa ke aupuni, makemake oia e aikapu, nolaila, aua oia ia Liholiho, aka, hoole o Kaahumanu a me na 'lii, aohe makemake e aikapu. O ke kumu o ka ainoa ana, o ka make ana o Kamehameha, nolaila, kumakena na mea a pau loa, a i loko oia wa, ai pu ke kane me ka wahine, ai i na mea kapu a pau loa, a nolaila, ua laha mai ia noa ana a hiki i ke kaua ma Kuamoo, me Kekuaokalani.

A lohe o Kekuaokalani ua ainoa o Liholiho a me na 'lii a pau loa, holo aku la ia a noho ma Kawaaloa, me kana wahine o Manono. A hoomakaukau ihola ia e kipi, a kaua me ka poe e ainoa ana, alaila, holo aku la kekahi mau alii mai Kailua aku a Kaawaloa, oia o Naihe a me Hoapili. I aku laua ia Kekuaokalani: "I kii mai nei maua ia oe, e hoi me ko keiki i Kailua e noho ai, a aia no hoi i kou manao, e ainoa paha, e aikapu paha, aka, aia no i kou manao." I aku o Kekuaokalani: "Pela iho olua, a lohe o Manono, apopo hai aku au ia olua."

Moe ihola lakou a ao aela, hele maila o Kekuaokalani a ma ke alo o Hoapili a me Naihe, olelo aku laua: "O ka holo keia o kakou?" ae aku o Kekuaokalani, "Ae." Aka, aole ona ae io, he manao kaua kona. Noia mea, olelo aku o Naihe me Hoapili: "Wehe i ka piko la e na hoahanau."

Mahope olaila, hoi maila o Hoapili me Naihe, a hiki ma Kailua olelo akula ia Kalaimoku: "E hoomakaukau no ke kaua, a makaukau na waa eiwa, hele maila mauka." A hiki o Kalaimoku ma Lekeleke, hoomaka ke kaua na kiu o Kekuaokalani, ma keia kaua ana, hee o Kalaimoku a make kekahi mau kanaka ona. A mahope, halawai me Kekuaokalani ma Kuamoo. Malaila lakou i kaua ai, mai ke kakahiaka a ahiahi, make o Kekuaokalani, ku kona wawae i ka poka a nawaliwali loa; koe kana wahine o Manono.

He wahine maikai loa o Manono, a he nani kona helehelena ke nana aku, oia kai hea mai ia Kalaimoku a me na koa, penei: Kahea mai o Manono, "E ola maua e! Aole e ola i ka waha o ka pu." I aku o Kalaimoku: "Aole oe e ola, no ka mea, ua make ke 'lii," nolaila, ki ia aku la i ka pu, a make ihola.

A make o Kekuaokalani ma Kuamoo, me kana wahine o Manono, hoi maila o Kalaimoku me na koa a hiki ma Kailua, ahaolelo ihola lakou a holo, e kii e kaua i kela kipi ma Waipio, i Hamakua, oia o Kainapau makaainana. A holo aku la o Kalaimoku me na koa, a pae ma Kawaihae, pii aku la lakou a hiki i Waimea, ma Pahupahua e kokoke ana ma Mahiki, loaa ke kaua. Ma keia kaua ana, ua luku ia ka poe kipi a ua hee o Kai-

while so doing, was found by the searchers. Kainapau was killed on the spot, and his intestines strung out to dry in the sun. That is the dreadful end of the evil-minded, the rebellious and the wrong-doer, a horrible death.

OF HEMA.

Hema was one of the most famous warriors in the days of Kamehameha, and a man who was not afraid of the bravery and strength of others. Hema was not trained to be a warrior, or in the art of war. He was not accustomed to the waging of wars, and was never a warrior. He was a steward of Kamehameha, and his duties were to take and keep in charge rations for the king every day. While going abroad in war times he was the bearer of food, and when a battle was in progress and Kamehameha became hungry, then Hema would bring him provisions.

In all these works pertaining to a steward Hema was an expert, and was satisfactory to Kamehameha, but he had not received a chiefly term, nor fame, nor was he a favorite, but on the day that he chose to be a warrior and destroyed the enemies of Kamehameha, that day he became a chief and a favorite of Kamehameha, and abandoned his stewardship.

When Kamehameha was fighting against Keoua at Koapapaa, in Hamakua, at a place called Kealakaha, near to Kaula, and in a deep valley called Kekualele, there a fight occurred between the strongest warriors of Keoua against Kamehameha. At that particular place the standing room was only a fathom in width, and it was there Kamehameha fought against forty[51] or more of Keoua's warriors.

After considerable fighting Kamehameha was very much out of breath, and the men of Keoua were being reinforced. Just then Kamehameha expectantly turned to the rear; but there were no chiefs, nor warriors behind him, only Hema the steward.

While Kamehameha was talking to Hema, the enemies were preparing to take Kamehameha's life, but Hema fearlessly leapt forward and slew the warriors of Keoua. By this work of Hema in leaping forward to repulse the enemies, Kamehameha was victorious that day, and his life was saved, and Keoua defeated. Hence the name Koapapaa until this day, which means that the warriors became a storehouse of death and the lance and the spear the pathway, here and there. The warriors were left there in that valley, a pile of earth.

When Kamehameha witnessed the matchless bravery of Hema, he said: "Today you become a chief as I am, and today you refrain from carrying and shouldering baggage, and you shall be a courtier in my presence, and in the presence of the chiefs and the people also. He who disobeys your word shall die. If the delinquent be a chief he shall lose his lands."[52] Therefore Hema was exalted until his death, and was very famous in the days of Kamehameha.

On reflection, therefore, perhaps there never was a man on the continents, or on the Isles of the Sea, who had never studied the requirements of a warrior, and who did go to war as Hema was, the unlearned.

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[51] Narrow quarters this for an encounter of forty or more men against two.

[52] In this as in other incidents the decree of a death penalty seems to have been applicable only to the common people, for in many cases, as here, it states that if a chief be the culprit he shall lose his lands as the penalty, thus making one law for the rich and another for the poor.

napau a holo aku la ia mai Mahiki aku a uka loa o Waipio, pee. Ma keia pee ana, ua loaa i ka poe huli, a malaila ua pepehi ia o Kainapau, a o kona naau, ua uu ia a kaulai i ka la. Oia ka hope weliweli o ka poe lokoino, kipi a hana pono ole. He make hoomainomaino ia.

NO HEMA.

Oia kekahi koa kaulana loa i loko o ko Kamehameha mau la, a he kanaka makau ole i ko hai koa a me ka ikaika. O Hema, aole oia i ao ia i ke koa a me ke kaua, aole i maa ma na hoouka kaua, aole no hoi oia he koa. Aka, he aipuupuu o Hema na Kamehameha, o kana hana o ka lawe a me ka malama i wahi ai na ke 'lii i na la a pau loa. I ka wa hele mao a mao, i ka wa kaua, oia ka mea lawe ai, i ka wa e kaua ai o Kamehameha a pololi, alaila lawe aku o Hema i ka ai a me kahi ia.

Ma keia mau hana a pau loa i pili i ka aipuupuu, ua makaukau loa o Hema, a ua kupono i ko Kamehameha makemake, aka, aole i loaa kona inoa alii, a me ke kaulana a me ka punahele. A i kona la i lalau ai i ke koa a luku aku i na enemi o Kamehameha, ia la oia i lilo ai i alii, a punahele na Kamehameha, a pau kona lawe ana i ka oihana aipuupuu.

Ia Kamehameha e kaua ana me Keoua, ma Koapapaa, i Hamakua, aia kela wahi ma Kealakaha e pili la me Kaula, ma kela kahawai nui hohonu, o Kekualele kona inoa, ilalo o laila i hoouka ai na koa ikaika o Keoua me Kamehameha. No ka mea, o ka honua olalo e ku ai, hookahi anana wale no ke akea, a maia wahi i noke ai o Kamehameha me na koa o Keoua, he kanaha a oi aku. Mahope o keia noke ana, ua pau loa ke aho o Kamehameha, a ua nui mai na koa o Keoua, ia wa huli o Kamehameha i hope, aohe alii, aohe koa mahope ona, hookahi wale no o Hema, o ka aipuupuu. Ia Kamehameha e olelo ana me Hema, ia wa i makaukau ai na koa o ka enemi e lawe i ko Kamehameha ola, alaila, lele o Hema me kona makau ole a pepehi i na koa o Keoua, Ma keia lele ana o Hema e pale i na enemi, ua lanakila o Kamehameha ia la, a ua pakele kona ola a ua hee o Keoua. Nolaila, oia kela inoa o Koapapaa a hiki i keia la; ke ano oia, ua lilo na koa i papaa na ka make, o ka pololu a me ka ihe, i alanui hele mao a maanei, ua waiho ia lakou he ahua lepo ma ia kahawai ia la.

A ike o Kamehameha i ke koa lua ole o Hema, olelo aku la ia: "I keia la oe e lilo ai i alii elike me a'u, a i keia la e waiho oe i ka lawe, a me ke amo i ka ukana, a e lilo oe i punahele ma ko'u alo a me kona 'lii, a pela na makaainana. O ka mea hoole i kau olelo, e make ia, ina he 'lii ka mea hoole, e hemo kona aina." Nolaila, ua kiekie o Hema a hala ia i ka make, a ua kaulana loa no hoi iloko o ko Kamehameha mau la. Nolaila, ma ka noonoo ana, aole paha he kanaka e noho ana ma na aina puniole, a me na moku o ke kai i ao ole i ke akamai o ke koa, a hele e kaua e like me Hema, ka mea ao ole ia.

OF NALU.

Nalu was a very celebrated warrior during Kamehameha's reign, and was an accomplished soldier. It is said that in his fighting days he could stand and fight fearlessly against an overwhelming number of his enemies and beat them, because he gloried[53] in the use of the lance, the spear, the javelin, the cudgel, the stone ax and the encircling pikoi rope. Nalu was therefore greatly feared in his warrior days and fighting in battles. No land division chief would dare and fight him; no warrior, no land, or island[54] would dare and fight Nalu, his great strength being the source of fear among all. Kamehameha was also apprehensive of Nalu on account of the latter's accomplishments in bravery and skill.

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[53] Gloried is given here as a definition for the phrase *he wai auau ia,* literally, "it was bath water," i. e., something he fully enjoyed, or delighted in.

[54] "No land, or island," refers to a collective body of men of a land division, or of an island.

NO NALU.

Oia kekahi koa kaulana loa i ko Kamehameha mau la, a he koa akamai loa no hoi. Ua olelo ia, i loko o kona mau la kaua, he hiki no ia ia ke ku imua o ka lehulehu e kaua ai me ka makau ole, ina he nui, a he lehulehu kona mau enemi ma kekahi aoao, he hiki no ia ke pale aku. No ka mea, o ka pololu a me ka ihe, ka elau, ka newa, ka pahoa, a me ka pikoi lua, he wai auau ia no Nalu. Nolaila, ua makau loa ia o Nalu i loko o kona mau la e noho ana i koa, a e hele ana i ke kaua; aohe alii aimoku e aa ia ia, a e kaua mai; aohe koa, aohe aina, a moku e aa mai ia Nalu, no ka mea ua makau loa ia kona ikaika e na mea a pau loa. A ua makau no hoi o Kamehameha ia Nalu, no keia mea i ke koa a me ke akamai o Nalu.

Famous Men of Early Days.

Of Kekuawahine.

KEKUAWAHINE was a master hand at deceiving and falsifying; he could turn an untruth into a reality; from correct to incorrect, and so forth. When Kamehameha was residing at Pakaka,[1] Kona, Oahu (that is the place where "White man Jim" lives), at the time that the islands from Hawaii to Niihau were subjugated by him, he was living with his wife, Kaahumanu. Kanaihalau was an uncle of Kaahumanu, whom she placed in power over Hamakua, Kawaihae and Waimea. These lands are on Hawaii, and of course, Kanaihalau became very much favored by his niece, Kaahumanu. On this account Kekuawahine and all the chiefs were very envious of him, and could not get along together at Waimea and Kawaihae. Therefore Kekuawahine meditated on a plan of action.

Kanaihalau was then with his deputy, superintending the lands. There were two of them, however, Kanaihalau and Malaihi, who were chiefs over Hamakua, Waimea and Kawaihae. Malaihi was at Oahu, residing with Kekuawahine, and while thus living together, Kekuawahine said to Malaihi: "Let us go until we come near to the presence of Kamehameha; you will then stay behind, and I will go forward and have conversation with Kamehameha, while you will watch me talk." After this conference they set forth, and when they were near enough, Malaihi remained behind.

As Malaihi did so, Kekuawahine spoke as follows: "I am now going to have a talk with Kamehameha. Keep your eyes on me, and do not wander, because on this day we will seal Kanaihalau's death. If I stretch out my hand, that is the signal for Kanaihalau's death. If I bow down and nod back toward here, then that is a sign for you to go and kill Kanaihalau. So you remain and watch while I go and talk with Kamehameha."

Kekuawahine then proceeded to the outside of Kamehameha's fence and stood there watching Kamehameha chatting with the chiefs. And while they were talking Kekuawahine stretched his arm toward the sea, and afterwards looked to the rear and nodded. After performing these movements, he returned to Malaihi.

When he had come before Malaihi, he said: "Well, you saw me perhaps stretch my hand toward the sea?" Malaihi answered: "Yes." "And you saw me nodding my head to the rear here?" Malaihi answered: "Yes." Then Kekuawahine said to Malaihi: "You go back to Hawaii today, and when you arrive kill Kanaihalau."

After these instructions Malaihi went back to Hawaii, and landed at Kawaihae. He then went up and passed Waimea, arriving at Hamakua. He found Kanaihalau residing at Eleio, in Waikoekoe. Kanaihalau was then murdered, the bones were stripped of the flesh and bundled up in mats, hence the expression "Kanaihalau Paa-

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[1] *Pakaka* was that portion of Honolulu below Queen street now known as Allen & Robinson's, formerly James Robinson's, the "White man Jim" referred to.

Poe Kaulana o ka Wa i Hala.

No Kekuawahine.

HE KANAKA maalea loa o Kekuawahine i ka pahele, a me ka hoopunipuni. He hiki ia ia ke hoolilo i ka oiaio ole i oiaio, i ka pololei i pololei ole, a pela aku no. I ka wa e noho ana o Kamehameha ma Pakaka, Kona, Oahu (oia kahi a Kimo haole e noho nei), i ka wa i puni ai na aina ia Kamehameha mai Hawaii a Niihau, e noho ana ia me kana wahina o Kaahumanu. O Kanaihalau, he makuakane ia no Kaahumanu, hoonoho aku la o Kaahumanu ia Kanaihalau maluna o Hamakua, Kawaihae, Waimea. O keia mau aina, aia ma Hawaii, lilo aela o Kanaihalau i punahele imua o kana kaikamahine o Kaahumanu. Ma keia lilo ana o Kanaihalau i punahele, ua huahua loa o Kekuawahine a me na 'lii a pau loa, a ua pono ole ko lakou noho ana ma Waimea a me Kawaihae, nolaila, noonoo ihola o Kekuawahine i kana mea e hana ai.

O Kanaihalau, aia no oia e hooponopono ana i ka aina me kona hope. Elua nae laua, o Kanaihalau, o Malaihi, oia na 'lii maluna o Hamakua, Waimea, Kawaihae. O Malaihi, ma Oahu nei no ia kahi i noho ai me Kekuawahine. Ia laua e noho pu ana, olelo aku la o Kekuawahine ia Malaihi: "E hele kaua a kokoke aku i ke alo o Kamehameha, noho iho oe, owau ke hele aku e kamailio pu me Kamehameha, alaila, nana ae oe i ku'u kamailio." Mahope o keia kamailio ana, hele aku la laua a kokoke, noho ihola o Malaihi.

Ma keia noho ana a Malaihi, olelo aku o Kekuawahine, penei: "Eia au ke hele nei a kamailio me Kamehameha, e nana pono ko maka ia'u, mai lalau oe, no ka mea, o ka la keia make o Kanaihalau ia kaua. Ina i kuhi ku'u lima o ko Kanaihalau make ia, ina i kulou ku'u poo a kunou i hope nei, alaila o ko kii ia a pepehi ia Kanaihalau. Nolaila, e noho oe e nana, e hele au e kamailio me Kamehameha." Hele aku la o Kekuawahine a hiki ma waho o ka pa o Kamehameha, ku aku la nana i ke kamailio a Kamehameha me na 'lii. Ia lakou e kamailio ana, kuhi aku la ko Kekuawahine lima i kai, a pau ia, nana maila ihope nei a kunou maila, a pau keia mau mea ia ia i ka hana, hoi maila ia a hiki imua o Malaihi.

A hiki o Kekuawahine imua o Malaihi, i aku la ia ia Malaihi: "Ea, ua ike ae nei no paha oe ia'u i ke kuhi o ku'u lima i kai?" "Ae" aku o Malaihi, "ae." "A ua ike ae nei no oe ia'u i ke kunou o ku'u poo i hope nei?" "Ae" mai o Malaihi, "ae." Alaila, olelo aku o Kekuawahine ia Malaihi: "E hoi oe i Hawaii i keia la, a hiki oe, pepehi oe ia Kanaihalau a make."

Mahope o keia mau olelo, hoi la o Malaihi a hiki i Hawaii, a pae ma Kawaihae, pii aku la ia a hala o Waimea, hiki i Hamakua, loaa o Kanaihalau e noho ana ma Eleio i Waikoekoe. Pepehi ia ihola o Kanaihalau a make, holehole ia na iwi a wàhi ia i ka ahu moena, nolaila kela inoa, "Kanaihalau Paahu," a hiki i keia la. Ma keia make ana

hu" to this day. The death of Kanaihalau was reported to Kaahumanu in Oahu, who thereupon began to wail until she came into the presence of Kamehameha, and when Kamehameha heard of the occurrence, he commanded that Malaihi be killed. Thus died those chiefs.

OF MAKAIOULU.

Makaioulu was one of Kamehameha's celebrated warriors in the war between Oahu and Kamehameha, at Nuuanu. Kaalamakaoikuwa was the warrior of Oahu, and resided at Luahenewai, Waikiki-kai. Makaioulu with a companion warrior, Naaimokuokama by name, came and met Kaalamakaoikuwa. Instantly Makaioulu was seized and held prisoner, while Naaimokuokama ran away. And while he was running, Makaioulu called after him: "Do you run away and leave me?" When Naaimokuokama heard this he stopped. Makaioulu then said: "Hurl that spear that you hold in your hand straight to my navel." Naaimokuokama did so, and at the same time that he did, Makaioulu dodged to one side, the spear striking Kaalamakaoikuwa and killing him. Makaioulu escaped, and they went thence to Puowaina.

Here were ten soldiers, who when they saw the two, pointed their ten spears at them at the same time. And while they were doing this, Makaioulu turned rearward and said to his companion: "Say, if they hurl their spears to my front, you stand sideways; and if they hurl at my side you stand at my right. Do not wink or you will be hit." Makaioulu then faced about and went forward. And when he came near to the ten men they hurled spears at him. He dodged and the spears missed him. As their spears missed him, Makaioulu made a sweep with his war club which caught six men, four escaping.

They went thence to Niuhelewai where Kupaka was stopping. He was a celebrated warrior of Kahahana, the great chief of Oahu, before the reign of Kalaikupule. When the two arrived at the place, Kupaka made a lunge with his spear at Makaioulu without result; Makaioulu, however, had a narrow escape from death, because he had his club in his left hand. Kupaka was, however, killed by Makaioulu.

The two continued on to Kalauao, at Ewa, where they met with a large number of warriors who surrounded Makaioulu. He considered a way for his escape from the hands of these people, and at last found it. He said to them: "If you all were to fight me, it will be to your shame. The best way is that one of you engage me, that is right; but if you mob me you will be ashamed, because I am only one." They consented and stood up one by one. By so doing they were all killed by Makaioulu.

When Makaioulu left Ewa, he went toward Waianae. At the hill of Kapolei, on its western side, he met a robber who was sitting on the edge of the road, with a *kuia*[2] stick in his hands, a war weapon of Hawaii nei. When he came up to the man Makaioulu uttered his greetings, but the other would not respond. Makaioulu turned and proceeded on his way. The man then hurled his kuia which Makaioulu noticed by the shadow which passed over his head. He parried the kuia with his club and then turned and said: "Here, I am going to kill you; for I greeted you with love and you did not respond, and I see that murder was on your mind." Just then the man

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[2] A *kuia* stick was a war weapon, said to be a cross between a long dagger and a short spear.

o Kanaihalau, ua lohe o Kaahumanu i Oahu nei, nolaila, makena oia a hiki i ke alo o Kamehameha, a lohe o Kamehameha kena aku la ia e kii e pepehi ia Malaihi, pela i make ai ia mau alii.

NO MAKAIOULU.

Oia kekahi koa kaulana o Kamehameha, i ke kaua ana Oahu nei me Kamehameha ma Nuuanu. O Kaalamakaoikuwa ko Oahu nei koa, e noho ana ia ma Luahenewai, ma Waikiki kai. Hele maila o Makaioulu me kona hoahele, he koa no, o Naaimokuokama, a halawai laua me Kaalamakaoikuwa, ia wa, hopu ia maila o Makaioulu a paa, holo o Naaimokuokama. Ia Naaimokuokama e holo ana, kahea mai o Makaioulu: "O ka holo ka kau, haalele oe ia'u?" ia kahea ana, ku o Naaimokuokama. Olelo aku o Makaioulu, "O ko ihe e paa ala i ko lima, pahu oe a pololei i ku'u piko." Ia wa, pahu o Naaimokuokama i kana ihe. Ma keia pahu ana, e alo ae ana o Makaioulu loaa o Kaalamakaoikuwa i ka ihe, a ku ihola, a make loa, pakele aku la o Makaioulu, a hele aku la laua mai laila aku, a hiki ma Puowaina.

Ilaila e noho ana he umi koa, ike maila lakou ia laua, hou like maila lakou i na ihe he umi. Ia lakou e hou ana, huli ae la o Makaioulu i hope, a olelo aku i kona kokoolua: "E! hou lakou la i ku'u alo, kunihi oe; i hou lakou i ku'u aoao, ma ka akau oe o'u e ku ai, mai imo oe o ku oe." Alaila, huli aku la o Makaioulu hele imua, a hiki ia io lakou la he umi, ia lakou e hou ana, alo ae la o Makaioulu hala, a hala ka lakou ihe, e huelepo iho ana o Makaioulu i kana laau palau, loaa eono kanaka, pakele aku eha.

Malaila aku laua o ka hele ana a hiki i Niuhelewai, e noho ana o Kupaka ilaila, he koa kaulana no Kahahana, ke 'lii nui Oahu nei mamua aku o Kalaikupule. A hiki laua ilaila, hou maila ia ia Makaioulu i kana ihe, aole i ku, aka, pakele nae o Makaioulu mai make, no ka mea, ma ka lima hema kana laau. A make ihola o Kupaka ia Makaioulu.

Hele aku la laua a hiki ma Kalauao i Ewa, ilaila i halawai ai laua me ka poe koa he nui loa, a puni o Makaioulu, alaila, noonoo ihola ia i mea nona e pakele ai i loko o ka lima o ka lehulehu, a loaa ihola. I aku o Makaioulu ia lakou: "Ina oukou e kaua me a'u, alaila, he mea hilahila ia no oukou, eia wale no ka pono, i hookahi o oukou i hookahi a'u, alaila, pono, aka, ina e alu oukou ia'u, alaila, hilahila oukou, no ka mea, he hookahi a'u." Ae lakou, ia wa ku pakahi, ma ia hana ana, ua pau loa lakou i ka make ia Makaioulu.

A haalele o Makaioulu ia Ewa, hele aku la ia ma Waianae a ka puu o Kapolei, ma kona aoao komohana, halawai oia me kekahi kanaka poa, e noho ana ma kapa alanui, he kanaka me ka laau kuia, kekahi mea make o Hawaii nei. A hiki o Makaioulu i mua o ua kanaka ala, aloha aku la keia, aole oiala aloha mai, huli aku la o Makaioulu hele. E pahu aku ana ua kanaka ala i ke kuia, ike o Makaioulu ma ke aka, i ka malu ana iho o ke aka maluna o ke poo. Ia wa o Makaioulu i pale ai i kana laau, a hala ae la, alaila, huli ae la o Makaioulu a olelo aku la penei: "E! make oe ia'u, no ka mea, ua olelo aku au ia oe ma ke aloha, aole oe i aloha mai, eia ka he make kou manao." Ia wa,

started to run with all speed. Makaioulu chased after until he caught him, grabbed him by the neck, turned the face upward and killed him. Then Makaioulu went from that place till he came to Makua,[3] where he met two women who understood the art of breaking bones, and where he came near being killed; but because of his own skill and knowledge of the art himself he escaped death, and the women were killed by him.

OF MAKOA.

Makoa was a very fast runner in the days of Kamehameha I, and was far-famed, having no equal. Kamehameha was once sojourning at the sea beach at Kawaihae. From there to Hilo, at Waiakea, is a very great distance, interspersed with rough road, gulches and deep ravines. The distance is about eighty miles, going and coming.

When Kamehameha was about to eat his breakfast and the awa was being chewed it was found that there was no accompanying dish for the drinking of the awa; that was the time for Makoa to run to Hilo to get mullet from the pond of Waiakea, on the boundary adjoining Puna. As soon as he received the mullet Makoa returned to Kamehameha, arriving with the fish still quivering, not dead. Then Kamehameha drank his awa down followed by eating the mullet to remove the bitter taste of the awa. The return of Makoa was yet in the morning time, not at noon. The distance to be traveled at the present time would take four days, going quickly and back, without baggage, but with some difficulties, stiffness and soreness.

OF KANEAKAEHU.

Kaneakaehu was one of the fastest runners in the days of Kamehameha. He could run from Kailua, in North Kona, to Waiakea, in Hilo, in a very short time. The distance from Kailua to Hilo is about one hundred miles, going and coming, as there were three divisions of land to be traversed, namely, Kohala, Hamakua and Hilo, and the same on the return. Only three divisions, but they abounded in rocks, and very rough. The road was very crooked and the precipices very steep and craggy.

It was habitual with Kamehameha that when it was time to have his meal, the fish, pond-mullet, was to be sent for in Waiakea, Hilo, either in the morning or in the evening; and when the meal was ready and the awa chewed, then Kaneakaehu started to get the fish. And when he got them, he returned and placed the fish, still alive and quivering, on Kamehameha's plate, which fish Kamehameha ate. That was the speed of Kaneakaehu mentioned in this writing as witnessed by people of old and known to the young people of today.

OF KELIIMALOLO.

Keliimalolo was one of the fastest runners of Maui, when Kahekili was king. Hana, in Maui, was the birthplace of Keliimalolo. One day he and his companions left Hana, sailing for and arriving at Kapakai, in Kohala, Hawaii. On arriving at Kapakai, Keliimalolo left without helping to draw the canoes up. He went along the beach and arrived at Kawaihae, Puako and Kaniku, successively. Thence[4] on to Ki-

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[3] *Makua* is one of the most western valleys of Waianae, a section which was the traditional home of the *olohe*, or professional robbers, whose skill as bonebreakers was the secret of their success.

[4] Thence, for maila aku; maila an abbreviation of mai laila, from thence.

holo ua kanaka nei me kona mama loa, alaila, hahai o Makaioulu a loaa, hopu ihola ma ka ai, a lole aela i ke poo iluna, a pepehi ihola a make loa. Alaila, hele aku la o Makaioulu malaila aku a hiki i Makua, ilaila he mau wahine akamai i ka lua, mai make o Makaioulu ilaila, aka, no kona ike a me ka akamai, ua pakele ia i ka make, a ua make na wahine ia ia.

NO MAKOA.

He kukini mama loa ia i loko o ko Kamehameha I mau la, ua kaulana loa ia, aohe ona lua. Ia Kamehameha e noho ana ma kahakai o Kawaihae, malaila aku a hiki i Hilo ma Waiakea, he loihi loa, he ino, he kahawai, he alu poopoo. Ua like ka loihi me na mile he kanawalu, mai ka hele ana a ka hoi ana.

I ka wa e ai ai ka aina kakahiaka o Kamehameha, a mama ka awa, aohe pupu e inu pu ai me ka awa, alaila, o ka nanawa ia o Makoa e holo ai i Hilo i ka anae o ka loko o Waiakea, aia ma ka palena e pili la me Puna. A loaa ka anae, hoi maila o Makoa a hiki imua o Kamehameha, me ka kapalili no o ka ia; aole i make. Ia wa inu o Kamehameha i ka awa a pupu i ka anae, no ka muemue o ka awa. O keia hoi ana mai o Makoa, eia no i ka manawa kakahiaka, aole i ke awakea. O ka lohi oia wahi ke hele ia i keia wa, ua like me na la eha, ke hele mama loa me ka ukana ole, a hoi mai, aka pilikia no nae, mauluulu loa, me ka eha.

KANEAKAEHU.

Oia kekahi kukini mama loa i ko Kamehameha mau la, Ua hiki ia ia ke holo mai Kailua, ma Kona akau a hiki i Waiakea ma Hilo, no ka manawa pokole loa. O ka loihi mai Kona a Hilo ua like me haneli mile, mai ka hele ana a ka hoi ana, no ka mea, ekolu moku e hele ai, o Kohala, o Hamakua, o Hilo, a pela no ka hoi ana mai ekolu no moku, he nui no ke a, a me ke ino, he kekee loa ke alanui e hele ai, a he mau pali hohonu awaawaa loa.

He mea mau ia Kamehameha aia a hiki i kona wa e ai ai, alaila, kii i ia i Waiakea ma Hilo, oia ka anae loko. Ina i ke kakahiaka, ina i ke ahiahi, a makaukau ka ai, a me ka awa i ka mama, alaila, holo o Kaneakaehu i ka ia, a loaa ka ia, hoi maila meia kapalili ola no a luna o ke pa, a Kamehameha ai ihola. Oia ke ano a me ko Kaneakaehu mama i olelo ia ma keia kakau ana, elike me ka ike o ka poe mua a me ka lohe o ka poe hou a hiki i keia la.

KELIIMALOLO.

Oia kehaki kukini mama loa o Maui, i ka wa o Kahekili ke 'lii. O Hana, i Maui, ka aina hanau o Keliimalolo, a håalele ia ia Hana, holo aku la ia me kona mau hoa holo, a pae ma Kapakai, i Kohala, Hawaii. Ia lakou i pae ai ma Kapakai, haalele ihola o Keliimalolo i ka waa aole i hapai, hele aku la ia ma kahakai a hiki i Kawaihae, a Puako, a Kaniku. Malaila aku a Kiholo, a Mahaiula, Kaelehuluhulu, Kailua, Holualoa, Kahaluu, Ke-

holo, Mahaiula, Kaelehuluhulu, Kailua, Holualoa, Kahaluu, Keauhou, and Kaawaloa. At this place he lost the road (because it was covered by the sea, a fording place until this day). Keliimalolo left two joints of sugar-cane there, and returned.[5]

On arriving at Kapakai, in Kohala, where their canoes were beached, their baggage was not yet taken to their friends' house, and the canoes were not covered; his companions had not even washed the sea-salt of the voyage.

His companions then inquired: "Where have you been, Keliimalolo?" Keliimalolo replied: "I went along that direction to a sandy landing away inland, with water near by; there was a temple (heiau) on a hill. From thence to a coconut grove at an open place, where a salt works' implements were piled up."

While Keliimalolo was relating his tale, the folks declared: "You are a lying man. The sandy landing is Kawaihae, to which belongs the temple on the hill of Puukohola. Mailekini was the name of the heiau. How could you get there? You have just gone and returned this early morning; how could you get there and return? It takes two days to go over, and on the fourth day arrive here again."

"When I passed the coconut grove, I continued past several alkali plains, and then came to the black volcanic rocks; from there to a sandy stretch with a pond on the upper side. When I passed this I continued on on the volcanic rocks until I came to where kou trees were growing, and a patch of dry sand; from there to a sharp-pointed cape; and I went till I came to where the kou and the coconut were growing. Further on I came to a very large coconut grove, and when I passed this I came upon a bay running far inland. Then the road was lost. There I left my two joints of sugar-cane, and returned and have just arrived."

By this narration the folks of Kapakai acknowledged its truth, as the places named were correct, the alkali plains being Kalahuipuaa; the rocky land, Kaniku; the sandy stretch and pond were Kiholo; the kou was Mahaiula; the dry sandy patch was Kaelehuluhulu; the long cape, Keahole; Kailua, the kou and coconut; Kahaluu, the coconut grove, and Kaawaloa the bay.

The course of Keliimalolo the folks acknowledged to be true, but his reaching these places was a wonder to them, and they doubted that he did so on account of the shortness of time taken to travel it. Therefore they disputed, and the dispute being at intense heat, they made a wager. And when the stakes were up, inquirers went to the places that Keliimalolo had gone over, and when they came to Kawaihae, the people of the place acknowledged that they had seen the runner going along the beach in the early morning. Thus they went questioning along all the sea beaches until they came to Kaawaloa. There they found the two joints of sugar-cane that Keliimalolo had left. Then they found that all the words of Keliimalolo were true, and that they all had lost their wagers to him.

The distance traveled in going and coming, was about ninety miles. It is a very bad place to this day; full of rocks; tortuous up and down; zigzagging in and out, up and down; a very long cape in some places, a hot burning sun in another place. And if people were traveling in their natural speed without baggage, it would take

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[5] Hoi maila, returned.

auhou, Kaawaloa. A Kaawaloa, nalowale ke alanui, no ka mea, ua komo ke alanui maloko o ke kai, he wahi hulaana ia a hiki i keia la, waiho aku la o Keliimalolo i na punako ana elua ilaila, a hoi maila.

Ma keia hoi ana a Keliimalolo a hiki Kapakai, ma Kohala, kahi o na waa o lakou e kau ana, aole i pau na ukana i ka hoihoi i ka hale kamaaina, aole hoi i paa na waa i ka uhi, aole hoi i auau ke kai o ka holo ana mai.

Ninau mai la kona poe hoa holo: "Mahea aku nei oe e Keliimalolo?" I aku o Keliimalolo: "Maanei aku nei au, a ke awa one i loko loa, e lana ala ka wai, he heiau ko ka puu, malaila aku a ka ulu niu i waho e ku ana, a e ahu ana ka hoohaha paakai ana."

Ia Keliimalolo e olelo ana, i mai kamaaina: "Kanaka wahahee oe, o Kawaihae ke awa one, nona ka heiau iluna o ka puu o Puukohola, o Mailekini ka inoa. Pehea la oe e hiki ai ilaila, o kau hele ana aku la noia a hoi maila no oe i kakahiaka nui, pehea oe e hiki ai ilaila a hoi no, elua la e hele ai, a i ka ha o ka la hoi a hiki i anei."

"A hala ka uluniu ia'u, hele aku la au he mau alialia a hiki i ke a uliuli, malaila aku a ke one loa e waiho ana, he loko mauka. A hala ia, hele aku wau he a no ia wahi, a hiki aku i ke kou e ulu ana, a me ke one maloo, malaila aku a ka lae oioi i waho, pela no ku'u hele ana a hiki i ka niu a me ke kou e ulu ana. Ma ia hele ana aku a'u hiki au he ulu niu nui loa, e ponaha ana, a hala ia, hele aku wau a ke kaikuono i loko loa, alaila, nalowale ke alanui, alaila, waiho au ia'u punako elua, a hoi maila au a hiki ihola."

Ma keia mau olelo a pau loa, he oiaio wahi a na kamaaina o Kapakai, he mau aina wale no ia. O ka aina aliali, o Kalahuipuaa, o ka aina a a, o Kaniku, o ka one a me ka loko o Kiholo, o ke kou, o Mahaiula, o ke one o Kaelehuluhulu, ka lae loa, o Keahole, o Kailua ke kou me ka niu, o Kahaluu ka ulu niu, o Kaawaloa ke kaikuono.

Ma keia mau olelo a Keliimalolo ua ae na kamaaina he oiaio, a o ka hiki ole o Keliimalolo ua haohao lakou me ka hoole, aole i hiki, no ka pokole o ka manawa hele, nolaila, hoopaapaa lakou a hoole, a no ka ikaika loa o ka hoopaapaa ana, pili ihola lakou, a mau na pili. Alaila, holo aku la ka poe ninau ma kahi a Keliimalolo i hele ai a hiki i Kawaihae, ae maila ko laila poe, ua ike i ke kanaka mama e hele ana ma kahakai i ke kakahiaka nui. Pela no lakou i hele ninau ai ma na kahakai a pau loa, a hiki i Kaawaloa, alaila, loaa na puna ko elua a Keliimalolo i waiho ai. Alaila, maopopo ia lakou, he oiaio na olelo a pau loa a Keliimalolo, a ua pau loa lakou i ke eo ia Keliimalolo.

O ka loihi ma keia hele ana a me ka hoi ana mai, ua hiki na mile i ke kanaiwa mai ka hele ana a me ka hoi ana. A he wahi ino loa no hoi a hiki i keia la, he a a loa, he kekee iluna ilalo, he aanapuu, iloko i waho, iluna ilalo, he lae oi loa ma ke kau wahi, a he one hohonu loa ma kau wahi, he la enaena haoa loa ma kau wahi. A ina e hele na kanaka me ka mama maoli nei me ka ukana ole, me kona mama loa a pau, hookahi hepekoma e

about one week to go and return. But to Keliimalolo, it was only the time of a breakfast, not a whole day, nor days. After this Keliimalolo, with his wife and his sisters dwelt up in Keolewa, a place in Kohala adjoining the hill of Puuhue.

While Keliimalolo was residing there, he afterwards, together with his wife and a sister went down to Koaie to fish for hinalea. They were about ready to go home in the evening, but a shower was coming windward which frightened his wife and sister. He therefore grabbed hold of his sister in one hand and his wife in the other, and ran with great speed and entered their dwelling house at Keolewa. Then the rain fell. The distance from the beach at Koaie to Keolewa was five miles.

OF KAMOEAU.

Kamoeau was an adept at guessing and at repartee; he knew the character of a man by his voice; a rooster by his crowing in the day or night; a woman by the ringing sound of her kapa block; and the birds by their singing.

If Kamoeau happened to be going on the road and heard the kapa block ringing, if the ringing be sharp it denoted her to be an unsightly woman; if the ringing be hollow, she had some personal defects; if a prolonged ringing, she was comely. Kamoeau never failed to characterize this or that woman by hearing alone, and not by sight. If a rooster crowed he could tell its color and shape according to its voice. If a black rooster, the voice was hollow and of sudden termination; if light-colored, the crowing was strong at the beginning and ended in broken accents; if dark red, the crowing at first was sharp and then became deep-toned; and if the rooster be mottled (*auha*), the voice would be harsh at the start and ended weakly.

Kamoeau could lie under water from morning until noon, and then emerge therefrom. It is therefore a most extraordinary thing to think of, and the power and knowledge, the accuracy of the guessing, if it were true, was something supernatural, and was only transmitted by the deity to Kamoeau.

OF PAHIA.

Pahia was a resident of Hilo, and was a righteous and very honest man; was not fraudulent and fickle; was not pompous nor recreant as other people. While residing in Hilo, or journeying to Kohala, if Pahia was entertained by a resident, or a friend, or a pretended wife, or brothers or parents, if the repast consisted of roasted pig, or a chicken, or turkey, or fish; or perhaps salt, or taro leaves, or roasted kukui,[6] or perhaps *limu*,[7] and so forth, then Pahia would return the same. If a pig was roasted for his use, Pahia would make a remark thus: "*Aia no io wahi a Pahia*," which meant, a pig was roasted for his use. Pahia would return the compliment to his entertainer when the latter came to his place; and if young taro leaves[8] were given to Pahia to eat, Pahia would give his entertainer the same thing when the latter visited him. And if roasted kukui was given to Pahia, he would likewise compliment with the same ingredient, and in the same way in all other things.

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[6] *Inamona*, kernels of roasted *kukui* nuts, a table delicacy.

[7] *Limu*, a variety of seaweed (*Algae*).

[8] Young taro leaves called *luau* when cooked, hence the name given to Hawaiian feasts, which would not be complete without a supply of that commodity.

hele ai a hoi. Aka, ia Keliimalolo, he aina kakahiaka wale no ia, aohe la okoa, aohe mau la. Mahope o keia mau hana, noho ihola o Keliimalolo me kana wahine a me kona mau kaikuahine i uka o Keolewa, aia no ia wahi ma Kohala e pili la me ka puu o Puuhue.

Ia Keliimalolo e noho ana ilaila, a mahope, iho me ka wahine a me kona kaikuahine i kai o Koaie i ka lawaia, hooluuluu hinalea, a ahiahi napoo ka la, alaila, hoi i uka. Aka, he ua e hele mai ana ma nae mai, a he mea makau ia na kana wahine a me kona kaikuahine, nolaila, lalau aku la o Keliimalolo i ka wahine ma kekahi lima, a i ke kaikuahine ma kekahi lima, ia wa holo o Keliimalolo me ka mama loa a komo o ka hale noho ma Keolewa, alaila, nee ke kua ua. O ka loihi mai kahakai o Koaie a hiki i Keolewa, elima mile.

NO KAMOEAU.

He kanaka akamai loa o Kamoeau i ke kilokilo, a me ka olelo ana, a he kanaka ike i ke ano o ka leo o ke kanaka, o ka moa kani o ka po a me ke ao, o ka ie kuku a ka wahine, a me ka leo o na manu.

Ina e hele o Kamoeau ma ke alaloa, a lohe oia i ka ie kuku e kani ana, ina e kani winiwini ka ie, he wahine inoino, ina i kani papa, he wahine kina ma ke kino, ina i kani kolea mai ka ie, he wahine maikai. Aole e nalo na ouli kela wahine keia wahine, ma ko Kamoeau hoolohe ana, me kona ike maka ole. Ina e kani ka moa, e hiki no ia ia ke koho i ke ano a me ke kino o ka moa, mamuli o ka leo. Ina he moa alae, he pa ka leo a poha wale aku, ina he uakea, he oili ka leo ahelelei ka pau ana, ina he ulahiwa ka moa, he winiwini ka leo a halulu aku, ina he auha ka moa, he palale ka leo a haule iho nawaliwali.

Ua hiki ia Kamoeau ke moe iloko o ka wai, mai ke kakahiaka a awakea, alaila, ala mai, nolaila, he mea kupanaha loa ia ma ka noonoo ana iho, a he ano akua wale no ka mana a me ka ike, ka pololei o ke koho ana, ina he oiaio keia alaila, mai ke 'kua mai no ia mea ia Kamoeau.

NO PAHIA.

No Hilo o Pahia, he kanaka hoopono me ka pololei loa oia, aole kekee a me ka lauwili, aole hooi a hoemi ihope elike me kekahi poe e ae. Ia ia e noho ana i Hilo a hele ma Kohala nei, ina i hookipa ia o Pahia e ke kamaaina, he aikane paha, he wahine hoowahine paha, he mau hoahanau paha, he mau makua paha. Ina he puaa ka mea kalua, a i ole he moa paha, he palahu paha, he ia paha, he paakai paha, he luau paha, he kukui inamona paha, he limu paha, a pela aku, alaila, pela no o Pahia e hana ai, ina he puaa kai kalua ia nana, alaila, e olelo o Pahia penei: "Aia no io wahi a Pahia." Eia ke ano oia olelo: he puaa kai kalua ia nana, a he puaa no hoi ka Pahia e kalua ai nana ke hiki i ko Pahia wahi, a ina he luau kai hanai ia ia Pahia, alaila, he luau no ka Pahia e haawi mai ai nana ke hiki i ko Pahia wahi. A ina he kukui inamona ke haawi ia Pahia, a he kukui no hoi ka Pahia e haawi mai ai, pela ma na mea a pau loa.

OF KAWAAIKI.

Kawaaiki was noted for his dexterity in cliff climbing. He could climb the most abrupt precipice. Kawaaiki was a resident of Molokai, and the cliffs that he climbed in Molokai were those at Pelekunu. These cliffs are very precipitous and very high, measuring about two hundred fathoms from the base to their crest. The top of the cliffs careened outwards, making a curve inwards at the base. Just a little below the summit of the cliffs, there stood a palm tree, and this was the object that allured Kawaaiki to climb that precipice.

During his ascent the sea below was covered with canoes, because the cliffs rose abruptly from the sea. Kawaaiki's hold against the cliffs was made with his chin, his toe-nails and his finger-nails. In this way he ascended till he came to the trunk of the palm tree. Near by where the palm tree was growing was a cave, and in it was the home of a demi-god of olden days, which was Koloea by name. When Kawaaiki reached the mouth of the cave, he held on to it with his chin, his body and limbs hanging down. He then seized hold of the trunk of the palm tree and climbed up. As he landed, in the mau[9] sphere perhaps, he observed that Koloea had the body of a bird with a human head. He took hold of the palm tree, cut it and threw it down. After cutting the palm tree he descended.

OF KAOHELE.

Kaohele was most renowned for bravery and his great speed at running; he was without an equal. He belonged to Molokai. During the reign of Kahekili as king of Maui, he (Kahekili) came to make war upon Molokai. In this war the king and people of Molokai were defeated, therefore certain warriors pursued Kaohele, and if caught were to kill him. While they were pursuing him, he showed wonderful speed, running and jumping, running and jumping. Therefore the pursuers were stationed in relays. As for instance: one at Honolulu, one at Kulaokahua, and one at Waikiki. If the first pursuer chasing after Kaohele did not catch him, then the next would continue the pursuit, and so on; hence the utterance: "Combine the speed in order to catch Kaohele."

While thus running before his pursuers, he came to a certain Niheu cliff called Kawa, which is in Molokai to this day. There was at this place a bathing pool for the people. The ground below was very wide, and the cliffs quite lofty by casual observation. Below were crowded the warriors and chiefs from Maui, armed with lances and spears, ready to kill Kaohele.

When Kaohele arrived at this place he made a great leap from one bank to the other, and escaped, without the pursuers ever coming near to him. Many of the older people saw the place where Kaohele made the leap, and they asserted that the distance from bank to bank was thirty-six feet. Therefore Kaohele was quite famous in this and that place throughout these Islands from Hawaii to Niihau, on account of his speed in running and his bravery.

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[9] *Mau,* name of a region on the sides of the mountain next below the *waoakua* (dwelling place of the gods); also called *waokanaka,* place where men may live.

NO KAWAAIKI.

Ua kaulana loa ia kanaka no ka mama i ka pii pali. Ua hiki ia ia ke pii ma ka pali nihinihi loa. No Molokai o Kawaaiki, o kana pali i pii ai o Molokai, o Pelekunu. Oia pali, he nihinihi loa, he pali kiekie loa, o kona loihi ua hiki paha elua haneli anana kona kiekie mai lalo a luna. A o luna o ka welau o kai pali, ua lou mai i waho me ka halehale o loko. Aia hoi i ka welau o ka pali malalo iki iho, he kumu loulu ke ku ana ilaila, a oia ke kumu i pii ai o Kawaaiki i luna o ua pali la.

Ma keia pii ana a Kawaaiki, ua paapu o lalo o ke kai i na waa, no ka mea, ua pii pololei ka pali mai ke kai a luna loa. O kahi e paa ai o Kawaaiki i ka pali, o ka auwae, o na maiuu wawae me na maiuu lima, pela kona pii ana a hiki i ke kumu o ka loulu. Aia ma kahi o ka loulu e ulu ana, he ana, a e noho ana ilaila kekahi kupua o ka wa kahiko, oia o Koloea. I ka hiki ana o Kawaaiki i ka waha o ke ana, paa aku la kona auwae i ka waha o ke ana, o ke kino a me na lima lewalewa ilalo, ia wa lalau aela ia i ke kumu o ka loulu a pii aela iluna. A hiki ia iluna, nana aku la ia ia Koloea, he kino manu, he poo kanaka, he mau paha, lalau aku la ia i ka loulu a ooki ihola, a kiola ilalo. A pau ka loulu i ke oki, hoi maila ia i lalo nei.

NO KAOHELE.

Ua kaulana loa o Kaohele i ke koa a me ka mama loa i ka holo ana, aohe ona lua elike ai. No Molokai o Kaohele, i ka wa e noho ana o Kahekili he 'lii no Maui, holo maila ia e kaua ia Molokai. Ma ia kaua ana, ua pio ko Molokai alii a me na kanaka, nolaila, alualu na koa ia Kaohele a loaa, alaila pepehi. Ia lakou e alualu ana ia Kaohele, he mea e kona mama loa, o ka holo o ka lele, o ka holo o ka lele, nolaila, kukulu lalani ia na kukini. Penei ke ano: hookahi i Honolulu nei, hookahi i Kulaokahua, hookahi i Waikiki i holo keia kukini e alualu ia Kaohele, a i loaa ole, alaila, alualu aku ana ia kukini, a pela aku no, nolaila, keia olelo: "E kui ka mama i loaa o Kaohele."

Ma keia holo ana a Kaohele imua o ka poe kukini e hahai ana, hiki aku la ia ma kekahi wahi pali o Niheu, Kawa kona inoa, aia no ma Molokai a hiki i keia la. Aia malaila he kawa auau no ka lehulehu, a he akea loa ka honua olalo, a he kiekie no hoi ke nana aku. Ua piha olalo i na koa o Maui a me na 'lii e noho ana me ka pololu a me ka ihe e makaukau ana e pepehi ia Kaohele.

A hiki o Kaohele malaila, ua lele oia me ka mama loa maluna o kela kapa a kau ma keia kapa, a holo aku la me ka launa ole aku o ka poe e hahai aku ana mahope. Ua nui ka poe kahiko i ike i kahi a Kaohele i lele ai, ua olelo mai lakou ua loaa kanakolukumamaono kapuai ke akea mai kela kapa keia kapa. Nolaila, ua kaulana loa o Kaohele ma kela wahi, keia wahi o neia mau mokupuni mai Hawaii a Niihau i ka mama a me ke koa.

OF KAHAHAWAI.

When Kahekili was reigning as king of Maui, and Kahahana was king of Oahu, it was during this period that Kahahawai with a number of warriors came to make war on Oahu. In this battle the people of Oahu were defeated and slaughtered at Niuhelewai,[10] and the waters of the stream were turned back, the stream being dammed by the corpses of the men.

After the battle of Niuhelewai, the chiefs and the men retreated and encamped on the mountains of Kaala. They were well supplied with war implements and other things necessary for the destruction of their enemies. So Kahahawai contrived a means of destroying them, thus: They were a little more than forty men, and Kahahawai told them to prepare torches. When these were ready they went one evening to the top of a hill which was near to the rendezvous of the enemies where they lighted their torches.

After the torches were lit they moved away to a cliff called Kolekole[11] and hid themselves there, leaving their torches burning at the former place until they (the torches) died out. The enemies thought that Kahahawai and his men had gone off to sleep. They therefore made a raid on the men of Kahahawai. But Kahahawai and his men arose and destroyed all the people who were asleep on the hills and the mountains of Kaala. Thus the enemies were annihilated, none escaping. Those who raided the torch encampment were captured, there being no avenue for escape from death and destruction by Kahahawai and his men.

Therefore, the conquest of Oahu by Kahekili was complete through the bravery and great ingeniousness of his warrior, Kahahawai, in devising means for the destruction of the enemy. Thus Oahu remained in subjugation until the reign of Kalaikupule, Kahekili's son, when it was conquered by Kamehameha.

OF UMA.

Uma was a daring and very small midget, looking at his person (about two cubits and a half in height).[12] He was very skillful in the art of bone-breaking, one of the principal things taught in Hawaii. During the time of Kamehameha I, the king of Hawaii, there was much robbery amongst the people, in lonely places, in ravines and in forests of tall timbers.

Uma belonged to Kohala, and Puehuehu was his place of abode. From there he went to Puuhue, a hill which stands at the southern part of Kohala, a place thickly covered with woods and shrubbery.[13] When Uma came to this place (he was carrying a piece of salt meat) and on entering the forest he found four men resting.[14] Two were on the edge of the road, one toward the center, and one standing.

Uma greeted them but they did not respond, and as Uma turned to go, a man

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[10] *Niuhelewai* is the name of the locality of the Palama cane field between the Fire and Pumping stations.

[11] *Kolekole* is the name of a pass in the Waianae range of mountains.

[12] A little short of four feet, English measure.

[13] Not so like a forest section in these days.

[14] Bands of professional robbers infested the lonely places of travel throughout the islands in the olden time, some of them as lawless bands on their own account, others again in the interest of a chief who would thus enrich himself by impoverishing his neighbors.

NO KAHAHAWAI.

I ka wa e noho ana o Kahekili he 'lii no Maui, a o Kahahana he 'lii no Oahu nei iloko oia kau i holo mai ai o Kahahawai me na koa e kaua ia Oahu. Ma keia kaua ana ua hee a ua luku ia na kanaka Oahu, ma Niuhelewai, a ua hoi ka wai i uka o ka muliwai, no ka piha i na kanaka.

A pau ke kaua ana ma Niuhelewai, hee aku nei na 'lii a me na koa a noho iluna o ke kuahiwi o Kaala. Ua makaukau loa lakou i na mea kaua, a me na mea e make ai ko lakou enemi, nolaila, noonoo ihola o Kahahawai i ko lakou mea e make ai, penei: He kanaha a oi ae ko lakou nui. Olelo aku o Kahahawai ia lakou, e hoomakaukau i mau kukui ihoiho. A makaukau keia mau mea, pii aku la lakou i ke ahiahi a luna o kekahi puu e kokoke ana i kahi a na enemi e noho ana, hoa aela lakou i na lamalama a lakou.

Ma keia a ana, holo aku la lakou a kekahi pali i kapa ia o Kolekole, pee ihola, a o ke ahi a no peia a hiki i ka pio ana, manao ihola na enemi ua pau i ka hiamoe o Kahahawai ma. Kii aku la lakou e poipu maluna o na kanaka. Ia lakou i lele ai peia, ala maila o Kahahawai ma a luku i na kanaka e moe ana maluna o na puu a me na kuahiwi o Kaala, a pau loa ihola i ka make na enemi, aohe mea i pakele i ka make. A o ka poe hoi i hahai i ke kukui, ua pio lakou aole wahi e pakele ai i ka make a me ka luku ia e Kahahawai ma.

Nolaila, ua puni Oahu nei ia Kahekili, make o kona kanaka o Kahahawai, a me ka maalea loa i ka mea e make ai na enemi. Pela no ka lilo ana Oahu nei a hiki ia Kalaikupule ka Kahekili keiki, ia wa lilo ia Kamehameha.

NO UMA.

He wahi kanaka aa uuku loa o Uma, ma kona kino ke nana aku, (elua kupika a me ka hapa kona kiekie). He akamai loa ia i ka lua, oia kekahi mea nui loa i ao ia ma Hawaii nei. I ka wa o Kamehameha akahi ke 'lii o Hawaii, he nui loa ka powa ana o na kanaka oia wa, ma na wahi mehameha, ma na awawa, a ma na ululaau loloa.

No Kohala o Uma, o Puehuehu kona aina i noho ai. Malaila aku kona hele ana a hiki i Puuhue, he puu noia e ku la ma ka hema o Kohala, he wahi paapu i na laau a me ka nahelehele. A hiki o Uma malaila, he wahi io paakai kana wahi ukana e lawe ana, ia ia i hoomaka ai e komo i ka nahelehele, loaa aku la ia ia eha kanaka e noho ana, oioi, oia hoi he hoomaha. Elua kanaka ma ke kapa o ke alanui, hookahi mawaena, hookahi e ku ana iluna.

Aloha aku la o Uma ia lakou, aole o lakou aloha mai, kaha aku la o Uma hele, la-

grasped him on the back. Uma faced about and threw the end of a rope[15] (about three feet long), which encircled and held fast one of the men. Another man with an iron spade[16] leaped forward to stab him. But Uma got hold of the first man he had caught, by the hair, and held him as a shield. This man was hit by the spade of the other man and killed. Another man leaped up to stab Uma with the iron spade but Uma dodged and caught him on the throat; that was his last moment. Three were killed and one ran away, thus escaping from Uma.

Thence he went on the way down to Kapia, at Waimea, looking toward Maunakea mountains, and continued on to Manauea stream to have a drink of water. While he was drinking, ten men appeared from down stream. When they came up to Uma, he saluted them, but they did not respond. He then arose and turned to go when one of the men sprang forward to seize him, but he slipped from under the man and caught the man by the throat, which made the man's tongue hang out. Another man also sprang forward, but he got a kick from Uma that sent him into the water. Thus Uma dealt with the men, save two, who escaped by running away.

Uma went on to Mahiki,[17] a place between Waimea and Hamakua, where he met an old man sitting in the road, at a resting place in the Hill of Moeawa (Puu o Moeawa). He saluted Uma, and Uma did the same to him. He then took a smoke from his pipe, handing it to Uma after an interval. And while Uma was smoking the old man pushed the back of the pipe, but it did not go down because Uma was on the look-out, and therefore did not receive the misfortune intended for him. Uma, however, had in a loop of his girdle some salt which he threw in the eyes of the old man. And while he was rubbing his eyes which were burning Uma threw the pikoi at end of a three-foot cord, which encircled and held the man fast, and his limbs were broken in pieces. Uma then went on his way.

While on his way, having passed Hamakua and upper Hilo, he came to Kaupakuea where a little further on, was a ravine full of *neneleau*[18] shrubbery. When Uma arrived at that place, he found a great big man sitting in the stream. Uma saluted him, but the other did not make any answer. In this meeting Uma came near losing his life by that man, because of the man's great size and his proficiency in the art of bone-breaking. It was when Uma was about to turn and go on his way that the man jumped on his back and grabbed his neck, swinging Uma up. Therefore Uma slipped down and behind the man's leg. He got hold of the man's testicles and tore them from the body, and the man was killed. Thus Uma escaped.

OF NAPUELUA.

Napuelua was a celebrated warrior of Kauai, when he was living at his birthplace in Waiakalua, Koolau, Kauai. That was the time that Kaumualii was reigning as king of Kauai. Napuelua was taught to be a warrior and also all the acts in old-

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[15] This was likely a *pikoi*, an elongated ovoid weapon of stone, or hard wood, at the end of a cord, to entangle an opponent on being thrown.

[16] Iron spades, *oo hao*, were unknown in the robber days of Hawaii. This iron implement is an introduction of civilization to take the place of their wooden spade of *kauila*, *uhiuhi*, *koaie* and such like hard, close-grained woods.

[17] *Mahiki*, the traditional mud lane of the Waipio-Waimea road.

[18] *Neneleau*, sumach (*Rhus semialata*).

lau kekahi kanaka ia ia ma kona kua. Huli maila o Uma a hoolei i ka piko kaula, he iwilei ka loa (ekolu kapuai ka loa), a paa ihola hookahi kanaka, lele maila kekahi me ka oo hao a hou. Lalau aku la o Uma ma ka lauoho o ke kaua mua i paa ia ia, a ku ihola i ka oo a kela kanaka, a make loa ihola, lele maila kekahi e hou ia Uma i ka oo hao, e alo ae ana o Uma hala, loaa ka puu, oia kona manawa, a make ihola ekolu, koe hookahi, holo aku la ia, a pela i pakele ai ia Uma.

Malaila aku o Uma a hiki i ka iho ana o Kapia ma Waimea e nana ala ia Mauna Kea kuahiwi, hele aku la o Uma i ke kahawai o Manauea e inu wai. Ia ia e inu ana, hoea maila he umi kanaka ma ke kahawai mai, a loaa maila o Uma, aloha aku la keia, aole o lakou aloha mai, ia wa, ea aela keia a hoi mai, lele maila kekahi kanaka e hopu, e poho lalo iho ana keia, hemo, loaa ka puu ia ia nei, lewalewa ke lelo i waho. Lele hou o ka lua, e peku aku ana o Uma haule i loko o ka wai, pela ka noke ana, a pakele aku elua kanaka, no ka holo ana.

Hele aku la o Uma a hiki ma Mahiki, mawaena o Waimea a me Hamakua, loaa he elemakule e noho ana i ke alanui, i ke oioina o Puuomoeawa. Aloha maila ia ia Uma, aloha aku la o Uma, pupuhi ihola ua elemakule la i ka paka, a haawi maila ia Uma. Ia Uma e puhi ana, e pahu mai ana kela mahope o ka ipupaka, aole i komo, no ka mea, ua makaala loa o Uma maia wahi, nolaila, aole ia i pilikia i kela poino i hanaia mai ia ia. Aka, ua makaukau o Uma i ka paakai i ka pola o kona malo, ia wa oia i kopi i na maka o ua kanaka ala, lilo oia ilaila e anaanai ai no ka wewela, e waiho aku ana o Uma i ka pikoi paa ua kanaka ala, pau na lala i ka haihai ia, alaila, hele aku la o Uma.

Ma keia hele ana o Uma a hala o Hamakua, a luna o Hilo, a hiki oia ma Kaupakuea, mahope mai olaila, he awawa neneleau. Ia Uma i hiki ai ilaila, loaa he kanaka nui e noho ana i ke kahawai, aloha aku la o Uma, aole kela i aloha mai. Ma keia loaa ana o Uma, mai make oia i kela kanaka, no kona nui a me kona akamai i ka lua. Ia Uma i kaha aku ai e hele, lele aku la kela ma ke kua, a apo ihola i ka ai o Uma, a koali aela iluna, nolaila, poho lalo ihola o Uma malalo, a hemo aku la mahope o na uha, a loaa ihola na hua o ke kanaka nui, paa loa ihola ia Uma, a hemo aela na hua, a make loa ihola, pela i pakele ai o Uma.

NO NAPUELUA.

Oia kekahi koa kaulana o Kauai, ia ia e noho ana ma kona aina hanau, o Waiakalua ma Koolau o Kauai. Oia ka wa e noho alii ana o Kaumualii no Kauai a i loko oia

en times relating to battle, such as spear-dodging, slinging, bone-breaking and all other things.

When Kaumualii died, Humehume reigned over the kingdom of Kauai. At that time a battle was fought between Humehume and Kahalaia. In this battle Kauai was defeated, and many people were taken prisoners by the Hawaii people. And Kahalaia made a decree over the whole of Kauai, thus: If a man was black-skinned from the feet to the thighs, he was considered completely black, and should be killed. Not one of them was to escape. Thus was the decree on any and every one found with the mark.

When the fort at Waimea was subdued by the Hawaii warriors, they hunted the defeated of Kauai to destroy and kill them. And when they arrived at Waiakalua, Napuelua was hiding in a woman's sacred house. The searchers entered the house and found Napuelua, and looking on him saw that he was black.

Then the soldiers were mustered up in five rows with muskets, to shoot Napuelua. Just then Napuelua stood up watching his chance. The guns were pointed and fired at him. He, however, fearlessly ran forward and seized the guns which were being fired at him. He got four guns, and after that the soldiers' ranks were broken; and in the confusion Napuelua escaped, thereby deriving his name, the two guns.

OF HAWAE.

Hawae was famous all over Hawaii for his great strength and power. That was the origin of the lines, "Only one Hawae but Kona is desolated." Here is the meaning: An expert in the art of killing by prayer, which is the death prayer of the Hawaiian to this day.

When he was residing in Kona, not one man on his land escaped death, and he never let one pass before his face. He was so very sacred. The *lauhue* was the only thing that grew about his place, and the chickens and the pigs and the dogs were his regular companions.

OF KAHAUOLOPUA.

Kahauolopua was noted for his strength at lifting lauhala bundles for his house up the Kupehau precipice, which is between Honokane and Pololu, in Kohala, Hawaii. With one load of lauhala two large houses were enclosed, one a dwelling, the other a canoe shed.

On this load that he was carrying were his wife and child. The reason for this method was because the precipice, Kohewaawaa by name, projected into the sea, the waves coming up and breaking against it then subsiding. As Kahauolopua was going along with his load the waves dashed over him, then he would brace himself against them by thrusting his staff against the precipice, then went on when the waves receded.

While walking thus the load was made heavier by being wet through his wading in the sea, but it was nothing compared to his great strength. And the distance that he carried his load of lauhala was nearly three miles in length, and very bad and precipitous, not mentioning the dancing waves; and for this feat he became noted throughout Kohala until this day.

kau, ua ao oia i ke koa a me na hana a pau o ka wa kahiko oia ka alo ihe a me ka maa, ka lua, a me na hana a pau loa.

A hala o Kaumualii i ka make, noho iho o Humehume ma ka noho aupuni o Kauai. Ia wa kaua o Humehume me Kahalaia. Ma keia kaua ana ua hee o Kauai, a ua pio na kanaka he nui loa i ka Hawaii, a ua kau o Kahalaia i kana olelo paa loa maluna o ko Kauai a puni penei: "Ina e loaa kekahi kanaka o Kauai he paele mai ka wawae a ka uha, he puni pu ia kanaka, he pono no e pepehi a make loa, aole e hookuu i kekahi o lakou, pela i kela mea i keia mea e loaa ai ke kanaka peia ke ano."

I ka wa i lilo ai ka papu o Waimea ia Hawaii, ia wa, hele na Hawaii a pau loa e imi i na pio o Kauai, e luku a e pepehi. A hiki ka poe huli o Hawaii ma Waiakalua, e pee ana o Napuelua i loko o kekahi pupupu hale kua o ka wahine, a komo aku la ka poe huli i loko, a hopu ihola i kona kino, i nana iho ka hana he paele. Alaila, hoonoho ihola na papa koa elima papa, me na pu kaupoohiwi, e ki ia Napuelua. Ia wa ku aela o Napuelua iluna, a hoomakaukau ia ia iho. Alaila, kau maila na pu iluna ona me ke ki mai ia ia, holo aku la o Napuelua me kona makau ole e apo i na pu e ki mai ana ia ia, a loaa aku la ia ia eha pu, alaila, hui aela ka poe koa, a nalo aku la o Napuelua. Holo aku la ia me ka mama loa, a pakele akula, a nolaila mai kona inoa o Napuelua.

NO HAWAE.

Ua kaulana loa ia ma Hawaii a puni, no kona ikaika loa a me ka mana. Nolaila, kela hua olelo, "hookahi no Hawae lauhue o Kona." Eia ke ano; he kanaka akamai loa i ka anaana, oia ka pule make a Hawaii nei e waiho nei a hiki i keia la. Ia ia i noho ai ma Kona aole he kanaka ola o kona aina, aole he mea maalo ma kona alo, he kapu loa. A o ka lauhue, oia ka mea ulu ma kona wahi; o ka moa, o ka puaa, o ka ilio kona mau hoanoho.

NO KAHAUOLOPUA.

Ua kaulana ia no kona ikaika i ke amo ana i ka lauhala no kona hale iluna o ka pali o Kupehau mawaena o Honokane a me Pololu, ma Kohala i Hawaii, hookahi ana haawe lauhala, ua paa elua hale nui loa, hookahi hale moe hookahi halau kau waa. Ia ia e haawe ana, aia iluna o kana haawe ka wahine, a me ke keiki. O ke kumu o keia haawe ana, he pali hulaana, o Kohewaawaa ka inoa, he poi ke kai a pa i ka pali emi aku.

Ia Kahauolopua e haawe ana, a popoi ka nalu maluna ona, alaila, koo aku la ia i ka laau i ka pali, a emi aku la ka nalu hele aku la. Ma keia hele ana no hoi, ua kaumaha loa kana haawe lauhala no ka pulu i ka nalu a me ke komo i loko o ke kai, aka, he mea ole ia i kona ikaika nui loa. A o kahi ana i amo ai i ka lauhala, ua aneane ekolu mile ka loa, aka, he inoino loa a he pali, a me ka hulaana kai. Nolaila, ua kaulana ia kanaka a hiki i keia la ma Kohala a puni.

FORNANDER COLLECTION

OF

HAWAIIAN ANTIQUITIES AND FOLK-LORE

THE HAWAIIANS' ACCOUNT OF THE FORMATION OF THEIR ISLANDS
AND ORIGIN OF THEIR RACE, WITH THE TRADITIONS OF THEIR
MIGRATIONS, ETC., AS GATHERED FROM ORIGINAL SOURCES

BY

ABRAHAM FORNANDER

Author of "An Account of the Polynesian Race"

WITH TRANSLATIONS EDITED AND ILLUSTRATED WITH NOTES BY

THOMAS G. THRUM

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PART III

Mythical Tales.*

THE BONES OF PELE.

THIS is a prominent hill situated at Hana, Maui. It is named Ka-iwi-o-Pele,[1] on account of a man named Namakaeha, who came from Kahiki and met Mahinahina. On meeting her, Namakaeha spoke to her because she was a good-looking woman. Her husband was Kapapauoa who lived near Puuhele, Hana, Maui, the place referred to by the bards as "The surf of Puuhele that is ridden."

Namakaeha said to Mahinahina: "Supposing we go along together from here, for you are familiar with this place where you are living." Mahinahina answered: "I would consent to your proposal, but here is the trouble of our meeting; you are a man from a strange country, and I am a woman of this place, also a resident of it; you may want to get me for your wife." Namakaeha replied to Mahinahina: "I do not desire such between us, because I have a wife still at Kahiki; but because of my great desire to go traveling, that is why I have come; I would have passed right on by the main road, only happening to see you, I came here and met you."

Mahinahina agreed to his proposal, and so they set forth and met Kanahaha. Mahinahina said: "There is another good-looking woman; but because she discovered Puuhele, she died. That is her spirit sitting there; she, however, is the oldest woman resident of this place." They continued on until the woman spied them, when she called out: "The stranger and the kamaaina arrive. It is unfortunate that you do not find me in the flesh; this is a spirit body which exists; my way of living is not right, for I am only a spirit as you see; because I was much ashamed of Puuhele, therefore, I died." Namakaeha quickly spoke to Mahinahina: "Let us proceed." They kept on their way until they were seen by Lehoula, who came along to a little hillock; and while Lehoula was waving to them, the spirit woman chanted as follows:

> You have arrived this day,
> Looking round for an opponent
> Where the wind swirls the leaves of the *hau*,
> Perhaps calling to me to be friendly,
> This is what you are searching for, ye stalwart! etc.

When she had finished chanting, Namakaeha waited a little and then sang as follows:

> I have not come to test strength;
> I have come as a traveler;

---

*This series of Lahainaluna School papers is presented as written, without liberty taken therewith of alteration for facts, or for completion of several unfinished. They afford interest and some value as the natural product of Hawaiian pupils, as compositions on the various subjects assigned them. It was through just such a method that the material for the original history of these islands was secured, and by the same school, some twenty-five years earlier.

[1] Bones of Pele. This is the name of a hill near the shore, to the south of Kauiki.

Na Kaao ano Kupua.

KA IWI O PELE.

HE PUU nui keia; aia keia puu ma Hana, Maui nei; ka mea i kapaia ai ka inoa o keia puu Ka iwi o Pele, no ka hele ana mai o kekahi kanaka, o Namakaeha kona inoa, mai Kahiki mai keia kanaka i hele mai ai, a halawai me Mahinahina, a i kona halawai ana me Mahinahina, pane aku o Namakaeha iaia, nokamea, he wahine maikai ia, o kana kane oia o Kapapauoa ua kokoke no ia ma Puuhele, ma Hana o Maui nei, oia ka mea i olelo ia e ka poe haku mele, "O ka nalu hee o Puuhele," a pela 'ku.

Ninau aku o Namakaeha ia Mahinahina: "E aho eu haele kaua ma nei wahi aku, o oe hoi ke kamaaina o neia wahi au e noho nei." Pane mai o Mahinahina: "E ae aku ana au i kau koi mai, eia ka mea hewa, o ko kaua hui pu ana, no ka mea he kane oe no ka aina-e, a owau nei he wahine au no keia wahi a he kamaaina no hoi no keia wahi, malia paha o kii mai oe ia'u i wahine nau." Pane mai o Namakaeha ia Mahinahina: "Aole o'u makemake e hana ia mea mawaena o kaua, no ka mea, he wahine no auanei ka'u, aia no i Kahiki, a no ka nui o kuu makemake e hele i ka makaikai, nolaila au i hele mai nei; he hele loa ae nei no ma ke alaloa, o ka ike ana mai nei ia oe nolaila, kipa mai nei maanei a loaa oe."

Ae mai la o Mahinahina i ka ianei olelo, o ko laua nei hele aku la no ia a halawai me Kanahaha. Olelo mai o Mahinahina: "Aia kela wahine maikai la, no ka ike ana ia Puuhele make ai oia. O ka uhane nae kela e noho mai la, o kela nae ka wahine kahiko o keia wahi." I ko laua nei hele ana aku, a ike e mai la ua wahine a olelo mai: "Hiki mai ka malihini a me kamaaina. Aole o ke ea mai he kino maoli e noho aku ana, o ke kino eepa nei e noho nei, aohe kupono o ka noho ana, no ka mea he uhane wale no au e noho aku nei no ka nui o kuu hilahila ia Puuhele, nolaila, make iho nei au!" Pane koke aku no o Namakaeha ia Mahinahina: "Ina kaua," o ko laua nei hele aku la no ia a ike e mai la o Lehoula, o kona hele e mai la no ia a hiki ma kahi oioina; i uo o Lehoula nae e ani peahi ana, kani mai la ke mele o ua wahine uhane nei, penei:

Hiki mai hiki mai e ka la—e,
O ka imi ana o ka ikaika la,
A loaa ka lau o ka hau i ka makani,
E-i mai ana paha ia'u i hoa nona-a,
O keia imi ia e ka ikaika, a pela aku.

A pau ka ua wahine nei mele ana, kakali iho la o Namakaeha a hoopuka aku i kana mele penei:

Aole au i hele mai ma ke ano ikaika
I hele mai au ma ka makaikai

If it is strength you desire,
Pass by on that side.
It would be a pity to hear the *ulili* saying, "you are dead," etc.

When he had finished chanting, Lehoula spoke up and asked: "What is the object of your travel to this place?" He replied: "I am traveling to see the country, and when I saw you, I came right over here." Namakaeha said to Lehoula: "Suppose we go traveling together." She consented, and they went together to view the hill. But Lehoula said: "On our way, if Pele should see us first, she wins, but if we should spy her first, we win." So they went along, and Namakaeha caught sight of her first and he said to Lehoula: "There is the woman", and he commenced to chant. Thus did Namakaeha pray, a chant however customarily used for Pele:

An exhorting cry reaching up to high heaven,
To drop the one thing abhorred, the rain.
The rain from the east, from yon high heaven;
From heaven the rain falls quickly in a narrow stream, etc.

After his prayer, Pele looked up from where she was digging potatoes and spoke to Namakaeha. She also saw Lehoula lying down and peeping, so Pele chanted as follows:

Notice the woman skimming along the ground,
Facing downward; came near dying, being stripped off.
Rid her of fear for safety,
Of jealousy for safety. By the prophet art thou saved!

Pele asked: "What is the purport of the journey?" "A journey taken to see the country," said Namakaeha, "and also to seek out champions" (for opponents). Pele said: "I had thought it was a journey for a good purpose, but it is a journey with an evil design." While they were talking Lehoula disappeared, and went back to her place. These two fought until Pele was weakened. The body of Pele was then taken and the bones were stripped of flesh and taken and buried in the ground. They were exhumed by dogs, placed in a pile and that was why this hill was so named, because the bones of Pele were stripped off there. Perhaps others have a different explanation, but this is what I have obtained by questioning friends concerning this subject. This hill stands on the east side of Maui, near Hana.

FAMOUS PLACES ON THIS HILL.

Right on top of this hill is the place where Peapea's bones were burnt. On the eastern side of the same hill are the holes made by the club of Kane and Kanaloa. On the western side were the boys digging potatoes; near that is the fishing *Noio* (small black bird). These are the famous places on this hill. Perhaps there are other famous places on this hill; you will supply them.

NAMAKAEHA CONTINUING HIS JOURNEY.

When Namakaeha continued his journey, he met Pihehe, a good-looking woman; and when she saw him approaching, she said: "[I feel] sorry because of the death you

Ina he makemake no ka ikaika
E hele no ma ia aoao.
Aloha ka leo o ka ulili i ka-i mai-e, ua make oe, a pela aku.

Apau kai nei mele ana, o ka i mai no ia o ua Lehoula nei me ka olelo iho: "He huakai aha kau o ka hele ana mai nei o nei?" Olelo aku keia: "He huakai makaikai ka'u i hele mai nei, a ike mai nei nae ia oe, nolaila, hele loa mai nei maanei. Olelo aku o Namakaeha ia Lehoula: "E aho e hele kaua i ka makaikai," o koi ala ae mai la no ia, o ko laua hele aku la no ia e makaikai i ua puu nei. Ninau e mai nae o Lehoula, "I hele auanei kaua a i ike e mai o Pele ia kaua, alaila make kaua, aka, ina na kaua ka ike mua, make ia ia kaua." O ko laua hele au la no ia, a ike e aku la no o Namakaeha, olelo aku ia Lehoula: "Aia ua wahine nei la," o ke kau aku la no ia i ka pule. Penei ka pule ana aku o ua Namakaeha nei, o keia pule nae ua maa mau ia Pele:

Kani kahoa kaluna kiei opua,
Haule ka inaina hookahi, ka ua.
Ka ua i ku kaua i lani nei,
Ke ahalani kuku ka ua maaweau, a pela aku.

Apau kai nei pule ana, o ko Pele ea ae la no ia mai ke kilo uala ana. A pane mai ia Namakaeha, ike e mai la nae ia Lehoula e moe ana ilalo e kiei mai ana, ike aku ua Pele nei a kau aku i kana pule:

He wahine auhea ke ku hanai mai nei,
I na la ilalo ke alo, mai pepehia mai holeholehia,
Oi ka ia i ka makau la i malu,
I na lili oe e malu ai, i kaula oe e malu ai, a pela aku.

Pane mai ua Pele nei: "He huakai aha ka huakai?" "He huakai makaikai," wahi a Namakaeha, "ame ka imi ikaika no hoi kekahi." Pane mai o Pele: "Kai no he huakai no ka pono, eia ka he huakai no ka ino." Ia manawa no a laua nei e kamailio ana, o ka nalo aku la no ia o Lehoula, a hoi aku la no i kona wahi. O ko laua nei hakaka iho la no ia a nawaliwali o Pele. O ka lawe ia ae la no ia o ke kino o ua o Pele a holehole ia na iwi, lawe ia aku la na iwi a huna ia ilalo o ka lepo a hue ia e na ilio, hoopuupuu ia iho la ka iwi a ku ke ahua, malaila mai ka mea i kapa ia ai ka inoa o keia puu la no ka holehole ia ana o na iwi o Pele. Malia paha he wehewehe okoa ae no ka kekahi, o ka wehewehe no nae keia i loaa ia'u ma ka ninau ana aku i na hoa no keia mea, o kahi nae i ku ai o keia puu aia no ma ka hikina o Maui nei, kokoke ma Hana.

NA WAHI PANA O KEIA PUU.

Aia maluna pono o ua puu nei, na iwi o Peapea i puhi ia ai i ke ahi, ma ka aoao hikina o ua puu nei, na lua palau a Kane ma laua o Kanaloa, aia ma ka aoao komohana no, na keiki kilo paoo, kokoke no ma ia wahi, ka Noio aukai oia iho la ua wahi pana o keia puu. He wahi pana okoa ae no paha kahi, na oukou no ia e hoolawa mai.

NO KA HELE HOU ANA O NAMAKAEHA.

Aia ia Namakaeha i hoomaka hou ai e hele i ka makaikai, halawai oia me Pihehe, he wahine maikai keia, a no ka ike ana mai ia ianei e hele aku ana, kamailio e mai

will receive from Wakiu; that man is always full of anger." He replied: "I came prepared to die if need be." So he went right into the fight with Wakiu. Namakaeha was killed by Wakiu. Wakiu, however, had used his numerous bodies, and that was how he won; had he used his single body like the other, he would not have been safe from the champion of Kahiki. That is the story of this hill.

John Moo.

LEGEND OF THE OOPU GOD.

During times long past the oopu god was worshiped. This was done to increase the oopus.[1] If the god was not worshiped, the oopus would be neither fat nor numerous. This god was called Holu. This name was derived on account of the keeper going to the beach to fish and catching soft-shell crab (*aama* which had shed its shell and was consequently soft); that was why it was called Holu. Before that there was no name. The keepers were Kalana and Waihauakala, and from them were born two children, Ahekeanui, a daughter, and Kaneikakalua, a son.

When the parents died, the children continued in caring for Holu. The people continued also to come up to worship. Here were the things brought: a black pig, a white chicken, root of the black awa, dark coconut, and red fish.[2] It was taken and placed on a prepared stone platform. Then was lighted the *imu* for the pig, the imu for the chicken and the fish, and the awa chewed, the awa to be drunk by the god. A child who had never cohabited was selected; when everything was ready, the god's [offering] was given first, and after that the people's.

This place had three platforms; the first platform for the women and girls, the second platform for the men and boys, and the third platform for the priests. Prayers for blessings on this life were offered; after that the cup of awa was taken and given to this god to drink; he appeared just like a man,[3] but was in reality a network, and was wrapped in a wicker basket with the exception of the head and the mouth. After that everything was free; the *oopu* was obtained; it was then like the sand-sleeping *opule;*[4] when it was eaten it was delicious.

CONCERNING THE RETURN OF THE PEOPLE TO THEIR HOMES.

The people would return rejoicing that Holu had partaken of the sacrifice, for when that was finished [the god] would not sulk and render the oopus lean. The people next began the construction of a *ha;*[5] these were small sticks similar to house battens, which were set close together, but without the covering of sugar-cane leaves; tied down with cords of *i-e,* which was the proper vine for cords. The *ha* was built along one side of the stream, walled in well by rocks; and any kind of wood was used. But it must be wood which was known to be durable. The posts and the sills were important timbers, more so than the battens [which may be of any kind of wood]; the side in the water was braced with wooden posts.

---

[1] Oopus, gobies (*Eleotris fusca*).

[2] Offerings for the god.

[3] An image in human form.

[4] *Opule* (*Anapses evermanni*).

[5] *Ha,* a water course or trough.

kela: "Minamina ino oe i ko make mai ia Wakiu, he keu aku kena a ke kanaka huhu." Pane mai kela: "I hele mai no ka hoi mamuli o ka make," o koi nei hele aku la no ia a hakaka me Wakiu. Make ua Namakaeha nei ia Wakiu, he kino lau nae ko Wakiu oia ka mea i make ai iaia ina o na kino hookahi o laua, ina no aole pakele i ke keiki o Kahiki. Oia iho la ka moolelo o keia puu.

JOHN MOO.

MOOLELO NO KE AKUA OOPU.

AIA i ke au i kunewa aku la, ma ia wa i hoomana ia ai ke akua oopu. Ke kumu o keia hana ana pela, i mea e nui ai na oopu; ina aole e hoomana ia, momona ole na oopu, a nunui ole no hoi. O ka inoa o keia akua, o Holu. Ua loaa mai keia inoa no ka hele ana o na mea nana e malama i kahakai, i ka lawaia, a loaa ka papai olu (Aama ua palupalu, aohe oolea o ka iwi), kapa ia ka inoa o Holu. Mamua aku aohe inoa; o na mea nana e malama, o Kalama, ame Waihauakala, na lauu mai na keiki elua, o Ahakeanui, kaikamahine, ame Kaneikakalua, keikikane.

Aia i ka wa i make ai na makua, ua noho iho na keiki me ka malama no ia Holu. Ua pii mai no hoi na kanaka e hoomana. Eia na mea e lawe ai; puaa hiwa, moa lawa, puawa hiwa, niu hiwa, ia ula. Lawe ia maluna o kekahi papa pohaku i hoomakaukau ia; alaila, ho-a ka imu o ka puaa, ka imu o ka moa, ame ka ia; mama ka awa; o ka awa e inu ai o ua akua nei, na na keiki ula paa (keiki aole i kolohe), a pau na mea i ka lako, haawi mua na ke akua, a pau haawi na na kanaka.

Ekolu nuu o keia wahi, nuu mua no na wahine ame na kaikamahine, nuu alua no na kane ame na keiki kane, nuu akolu no na kahuna. Alaila pule no ka pono o ka noho ana, apau ia lawe ia ka apu awa hoa inu ia i ua akua nei, he kanaka maoli no i ka nanaina, he pukapuka nae, ua paa i ka hana ia me ka aha a puni koe ke poo me ka waha. Pau ia noa ae la, kii ka oopu, ua hele a kohu Opule moe one ka nui, ai aku, momona.

NO KA PAU ANA O KANAKA I KA HOI I KAI.

Hoi aku la na kanaka me ka olioli, no ka ai ana o Holu i ka mohai, pau ae la, aole e huhu mai a momona ole na oopu. Hoomaka na kanaka e hana i ka ha, he laauliilii me he aho hale la ke ano, ua hana ia a pili me he hauna ako hale la, me kaula e paa ai, he ie ke kaula pono. Ua hoopili ia ma kekahi aoao o kahawai, me ka nini ia a paa i ka pohaku he pono laau no; o na laau nae e ike ia ana he paa, me na pou ame na kaola he mau laau nui keia, aole like me ka aho, ma ka aoao mawaho he mau pou laau.

CONCERNING THE COMPLETION OF THE HA.

When the *ha* was completed, a pig was killed, the awa was chewed, and when everything was ready, a prayer was offered to Holu in this manner:

"O Holu, grant the desire of your ha-constructing devotees; give them the lehua-fed oopus of Hoopulu. Harken, thou chief of Hoopulu. Return to partake of the drink and the food. Amen."

After eating, the water was diverted, so that it would flow towards the ha, by banking up the head so that the water would rise and flow over the ha. The value of this was only for the time of a freshet, when the oopus were taken by the water and stranded on the ha where it was protected by the bank on either side. The owner of the ha waited until the first fish was caught which fish was thrown aside,[6] for that was the custom; for if it were not cast aside, that which had been prepared would become useless, for it would be torn by the water from the head to the rear and become good for nothing.

THE KAPUS OBSERVED ABOUT THE HA.

It was kapu for a woman having her menses to climb or walk on the ha, because a woman in that condition was despised by Holu. It was kapu to bathe at the head of the ha. It was kapu for a man, woman or child who had been to a house of mourning to walk on the ha. He or she should do this first: purify with olena-salt water—olena and water and salt mixed together—by throwing the same on the eyes of the unclean. The owner of the ha performed this service.

DAMMING AND DIVERTING THE WATER SO AS TO CATCH OOPUS.

It was not well to dam up water where the stream was narrow; the best place was where there was a natural division of the water—where some of it flowed on one side and some on the other side. Then in that case the head of one branch was dammed up and all the water was diverted into the other. After the head was dammed up, and that side was dry, then was the time to look for oopus. If one had an *apua*[7] that was placed where there was plenty of water so that when the oopus were being swept along, they would be caught in this. The *apua* was a basket bråided like the traps used in catching fish in the sea; small at the bottom and large at the mouth like that of a bell; and was braided in the form of a funnel.

THE KAPUS RELATING TO THIS WORK.

It was kapu for a woman, child, or a man to sit on a knoll, or walk at the head [of this place] or to cause a shadow to fall [on this place] or to make a noise with or in the water behind the apua. It was not well to cook the *nuukole* (the red-tail mudfish) and pound it until pulverized, and then throw it into the water. If that were done, a freshet would come and break down the head of the dammed up division. All these kapus belonged to Holu.

That was how the people of Honokohau observed this kapu until the days of

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[6] Fish thrown aside was afterward taken and offered up as a sacrifice, being the "first fruit" of the *ha* or trough.

[7] *Apua,* a wicker fishing basket, somewhat bell-shaped.

KA PAA ANA O KA HA.

No ka paa ana o ka ha kalua ka puaa, mama ka awa, a makaukau, pule aku ia Holu. Penei ka pule ana:

"E Holu, e hooko mai oe i ka makemake o kau poe pulapula kukulu ha, e haawi mai i ka oopu ai lehua o Hoopulu; E hoolohe mai oe e ke alii o Hoopulu. Hoi mai e inu, e ai. Amama."

Ai no hoi apau, kii ka wai hoohuli mai ma kahi o ka ha e ku nei, papani a paa olalo, pii mai ka wai maluna o ka ha. O ka waiwai o keia, no ka wa wai nui wale no; alaila lilo mai ka oopu, kau maluna o ka ha, me ke kaupale ia ma o a maanei noho aku ka mea nona ka ha, a loaa ka oopu mua a hoolei aku i kahi e, no ka mea he mea mau ia, ina aole e hoolei ia e lilo ana ka mea i hanaia i wahi holo na ka wai, mai mua ai hope; pono ole ai.

NA KAPU O KA HA.

Aole pono i ka wahine kahe koko ke pii iluna o ka ha, no ka mea he hookae o Holu i na wahine kahe koko. Aole no e pono ke auau mamua o ke poo o ka ha. Aole e pono ke hele ke kanaka maluna o ka ha, a wahine, a keiki paha, ina ua hele e uwe i ka mea ua make, a kanu pu paha. Eia ka pono, e pikai kaiolena; he olena me ka wai ame ka paakai, alaila pi aku i ka maka o na mea i haumia, na ka mea nana ka ha e hana i keia mea.

NO KA PANI OOPU ANA.

Aole e pono ke pani ma kahi haiki o kahawai, aia wale no ma kahi e mana ai o ka wai ma kela ame keia aoao, alaila pono pani ma kahi aoao, huli ka wai ma kahi aoao. Pani a pio huli ia ka oopu. Ina he mea apua, ma kahi wai nui iki aku ka pono i holo mai ka oopu a komo iloko o ka Apua (he mea ua nala ia me he hinai hooluuluu la, he uuku ka mole a nui ka waha e like me ke ka pele, a he hoihoi e like ka ulana ana me he mea ukukuhi aila ala ka puka omua ame hope).

NA KAPU O KEIA HANA.

Aole pono e pii ae ka wahine a keiki, a kanaka paha, maluna o ka ahua, aole nohoi e hele mamua, aole ma ke hoomalumalu maluna, aole ma ke hoohala mai i ka wai mahope o ka apua. Aole e pono ke pulehu ia ka nuukole (oopu hiu ulaula) a kui ia a wali hoolei ia iloko o ka wai. Ina e hoolei ia, wai kahe koke pau i ka nohaha na niho pohaku i pani ia. Keia mau kapu apau no Holu wale no.

Pela no ka malama ana o na kanaka ma Honokohau ia kapu, a hiki i ka la a

Haumalaue, the oopu god of Makamakaole, who fought with and was killed by Kaneikapalua with the aid of Holu. It was he who urged Kaneikapalua to cast his spear and strike the gill; and thus he [Haumalaue] died. At the same time the earthly body of Waihauakala became a large koa tree which stands even to this day, a place for recuperating from the effects of an illness. Kalana's soul, however, went and lived at the source of the water, and became a large koa tree for the pali of Kalana. Ahakeanui was carried by the water to the shore of Kunounou. After a while Holu wanted some awa, so he changed from his stone body and went for some; after he obtained it, he still lacked water. So he stretched out his legs and with one foot on one side of the precipice and the other on another side, he trod down and water came forth. Those springs were named Waipu and Kaluaokapuhi. Holu was carried by the water to the sea; he tore off a part of his body, and that became the sea oopu, known as *poopaa*. At this time there are no more restrictions on any of these things; the people no longer go up to worship. No attention whatever is paid to them.

LEMUEL K. N. PAPA JR.

MYTH CONCERNING MOLOKINI.

MOLOKINI is an islet,[1] although it is counted as one of the Hawaiian Islands; it is comparable in size to Kaula, Nihoa and Lehua, the smallest of this Hawaiian group, and is not fit for human habitation. The subject of this story is between Kahoolawe and Makena, Maui, in a southeasterly direction from Lahaina. But what is wanted is to find out the cause of its origin. I have two important matters to present concerning the origin of this islet: 1. Relating to its having been born by parents; 2. Its originating from Haupu, that mountain on Molokai.

The parents of Molokini were Puuhele the father and Puuokali the mother; they were lizards, those hills standing just beyond Kamaalaea.[2] After they became husband and wife, Puuokali became pregnant with their first child, and gave birth to a daughter, a lizard like themselves, to whom was given the name Puuoinaina. This daughter of theirs was placed on Kahoolawe; the name of Kahoolawe at that time, however, was Kohemalamalama; it was a very sacred land at that time, no chiefs or common people went there.

There lived here in Lahaina a chief named Hua, whose elder brother, Namakaahua,[3] was living at Hawaii at that time. Hua lived along until he desired to get some *ua'u* squabs to eat; then he sent some men up to the mountains above Oloalu[4] to get some squabs to satisfy his desire. He did not wish for birds from the beach. When the birds were obtained, they were to be taken to the priest for him to ascertain where the birds came from; if he should give out the same information as the men had given to the chief as to the source of the birds, then he would be safe; if he should give a contrary answer, he would be killed. The name of this priest was Luahoomoe, and

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[1] This islet lies in the channel between Maui and Kahoolawe, its surface but a few feet above the water.

[2] Better known now as Maalaea, the western landing for central Maui.

[3] Na-maka-a-hua, so divided, becomes "the eyes of Hua."

[4] Known generally as Olowalu, adjacent to Lahaina on the south.

Haumalaue ke akua oopu o Makamakaole; hakaka me Kaneikapalua, a make o Haumalaue, ma ke kokua ana o Holu, nana i kono ia Kaneikapalua e hou i ka ihe a ku ma ka maha, o ka make no ia. Ia manawa lilo iho la ke kino lepo o Waihauakala i koa nui a hiki i keia manawa he wahi hoolana mai ia. Hoihoi ko Kalana uhane a noho i ke kumu o ka wai, he koa nui ia o ka pali o Kalana. Lilo hoi o Ahakeanui i ka wai a noho i kai o Kunounou, noho ua Holu nei a ono i ka awa, haalele i ke kino pohaku ona a kii i ka awa a loaa ka awa koe ka wai kii i ka wai, kikoo ma kela ame keia aoao o ka pali na wawae a hehi, puka mai ka wai. Kapa ia ia mau puka wai o Waipu ame Kalua o ka Puhi. Lilo o Holu i ka wai lilo i kai, uhae ia i kahi kino ona, nona mai ka ka oopukaipoopaa kahi inoa. A i keia manawa ua pau na kapu oia mea, aohe pii o kanaka e hoomana. Aole no he hoomaopopo ia.

LEMUEL K. N. PAPA JR.

HE MOOLELO NO MOLOKINI.

O MOLOKINI, he wahi moku uuku loa ia, oia no hoi kekahi heluna o na mokupuni o Hawaii nei, ua ane like kona nui me Kaula, Nihoa, Lehua, o lakou no hoi na mokupuni liilii loa o keia pae aina Hawaii nei, aole kupono ke kanaka ke noho malaila. O ka mea hoi nona keia moolelo, aia oia mawaena o Kahoolawe a me Makena, ma Maui, aia hoi ma ka Hikina Hema mai Lahaina aku. Aka, o ka mea i makemake ia, e imi i kona kumu i loaa mai ai. He elua a'u mea nui e hoakaka aku i ke kumu i loaa mai ai keia wahi moku: 1. No kona hanau maoli ia ana mai e kona mau makua. 2. O kona loaa ana mai mailoko mai o Haupu, kela puu ma Molokai.

O na makua o Molokini, o Puuhele ka makuakane, o Puuokali ka makuahine, he mau moo keia, aia kela mau puu e ku nei ma Kamaalaea oia wahi aku. I ko laua noho ana, he kane a he wahine, hapai iho 'la o Puuokali i ka laua makahiapo, a hanau mai la he kaikamahine moo i ku i ko laua ano, a kapa ia'ku kona inoa, o Puuoinaina. Ua hoonoho ia ua kaikamahine nei ma Kahoolawe, o ka inoa nae o Kahoolawe ia manawa, o Kohemalamalama, he kapu loa no hoi kela aina ia wa, aohe alii, aohe makaainana e hele malaila.

O kekahi alii hoi e noho ana ia wa ma Lahaina ae nei, o Hua, o kona hanau mua, o Namakaohua, aia oia ma Hawaii ia manawa. Aka, i ka noho ana o Hua a ono i ka manu ua'u, kena 'ku ia i na kanaka e pii i kona ua'u mauka o Olowalu, aohe ona makemake i ka manu o kahakai, aia a loaa ka manu, alaila, lawe aku i ke kahuna e nana mai i kahi i loaa 'i o keia manu, ina e hai pololei mai oia e like me ka na kanaka mea i olelo aku ai i ke 'lii, alaila, pakele, ina aole pololei, o ka make no ia. O ka inoa o ua kahuna nei, o Luahoomoe, a he mau keiki no hoi kana. I ka pii ana o na kanaka, aole i loaa iki

he also had children. When the men went up, they could not find any mountain birds at all, so they decided to get some shore birds. When they caught some, they daubed the feathers red with dirt so that the chief would think the birds came from the mountain. When they returned and handed the birds to the chief, he was exceedingly glad because he thought the birds came from the mountain. The chief told the men to take them to the priest for his inspection. The priest perceived, however, that the birds came from the seashore, so he told the chief that they did not come from the mountain, but from the seashore. Then the chief said to the priest: "You shall not live, for you have guessed wrongly.[5] I can very well see that these are mountain birds." Then and there an imu was prepared in which to bake the priest.

Before he was placed in the imu, however, he said to his children: "You two wait until the imu is lighted, and when the smoke ascends,[6] should it break for the Oloalu mountains, that indicates the path; move along; and where the smoke becomes stationary, that indicates where you are to reside. Also, do not think of any other woman for a wife; let the daughter of Puuhele and his wife be your wife. With that wife you will live well, and your bones be cared for. Then the priest was cast into the oven and the opening closed up tightly. The smoke arose and darkened the sky; for six days did the smoke darken the sky before the fire in the imu gave out. But after the priest had been in the imu for two days, he reappeared and sat by the edge of the imu unknown to any one; the chief thinking all the time that he was dead; but it was not so.

When the smoke ascended and leaned towards the Oloalu mountains, the two sons went off in that direction; the cloud pointed towards Hanaula, and there it stood still, so the two sons ascended to the place and resided there.

Then the whole of Maui became dry; no rain, not even a cloud in the sky, and people died from lack of water. The smoke that hung over Hanaula became a cloud, and rain fell there. The two men became planters so as to furnish their wife Puuoinaina with food.

Hua, the chief, lived on, and because of the lack of water and food he sailed for Hawaii, the home of his elder brother; but because Hawaii also suffered from lack of water and food he came back and lived at Wailuku. Wailuku also did not have any water, and that caused the chief to be crazed, so he leaned against the edge of the precipice and died, and that was the origin of the saying "The bones of Hua[7] rattle in the sun."

These sons lived until their food was ripe, then they cooked it and carried it to their parents-in-law and their wife. These sons, however, were birds; Kaakakai was the elder and Kaanahua was the younger. A prophet living at Kauai noticed this smoke hanging right over Hanaula, so he sailed towards it with eight forties of pigs to be offered as a sacrifice to these sons, so that life might be restored to the whole of the Hawaiian Islands.

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[5] This is a familiar plot in several Hawaiian legends, the origin of which may be traced to the story of Paao.

[6] This portion of the story is largely an adaption from the legend of Hamanalau, while the next section, relating to Haupu, belongs to that of Kana, in preceding volume, p. 448, but with a new ending.

[7] An ancient proverb referring to an early king whose wickedness won him the detestation of his people, who therefore let his body lie where he fell that his bones bleached in the sun and rattled in the wind.

ka manu o uka ia lakou, manao ae la lakou, e kii i ka manu o kahakai, i ka loaa ana o ka manu, hamo iho'la lakou i ka hulu a ulaula i ka lepo, i manao aku ke 'lii, no uka ka manu. I ka hoi ana 'ku o lakou a haawi i ke 'lii, olioli loa iho 'la ia, me ka manao no uka ka manu. Olelo aku 'la ua 'lii nei i na kanaka, e lawe i ke kahuna e nana mai. Aka, ike iho 'la ke kahuna no kahakai ka manu, olelo aku 'la i ke 'lii, aole no uka keia manu, no kahakai keia manu. Ia wa, olelo aku ke 'lii i ua kahuna nei: "Aole oe e ola, oiai, ua hala kau koho ana, ke ike nei no hoi au, no uka keia manu." Ia wa, hoomakaukau ia ka imu e kalua ai i ua kahuna nei.

Mamua nae o kona hookomo ia ana iloko o ka imu, olelo aku ia i kana mau keiki: "I noho olua a i a ka imu, a i pii auanei ka uahi a moe i uka o Olowalu, o ke ala no ia hele ana, a ina e pii ka uahi a paa i kahi hookahi, o ko olua wahi no ia e noho ai, alaila, mai manao ae i wahine-e ka olua, aia ka olua wahine o ke kaikamahine a Puuhele ma, o ka wahine ia, pono ka noho ana, ola no hoi na iwi. Ia wa no hoi, hookomo ia 'ku 'la ua kahuna nei iloko o ka imu e a nei, papani ia 'ku la ka puka a paa, pouli aela hoi ka uahi, eono la o ka pouli ana i ka uahi, a pau iho la ka a ana o ua imu nei. Aka, he elua la o ka noho ana o ua kahuna nei iloko o ka imu, a puka hou ae la oia ma kae o ka imu me ka ike ole ia 'ku; ua kuhi no hoi ke 'lii, ua make, eia ka aole. I ka moe ana hoi o ka uahi mauka o Olowalu, o ka hele aku 'la no ia o ua mau keiki nei malaila a hina ka uahi i luna o Hanaula, malaila, pohuhu ka uahi i kahi hookahi, o ka pii no ia o ua mau keiki nei a laila noho.

Ia wa hoi, o Maui nei a puni, aohe ua, aohe no hoi he kau ao iki ma ka lewa, make na kanaka i ka wai ole. O ka uahi hoi e kau nei iluna o Hanaula, ua lilo ae la i ao, a haule iho la no ka ua ma ia wahi; he mahiai ka hana a ua mau keiki nei, i ai na ka wahine na Puuoinaina.

Noho iho la hoi ua 'lii nei, oia o Hua, a no ka make i ka wai, pololi no hoi, holo aku la ia i Hawaii i kahi o kona hanau mua, a no ka nele no hoi o Hawaii i ka wai ole a me ka pololi i ka ai, hoi mai la oia a ma Wailuku. Aohe wai o Wailuku, pilikia loa iho la ka manao o ua 'lii nei, o ka pili wale ae la no ia ma kae o ka pali, a make, nolaila ka mea e olelo ia nei, "Ahu wale na iwi o Hua i ka la."

I ka noho ana hoi a ua mau keiki nei a oo ka ai a laua, kalua a mo-a, o ka lawe no ia na na makuahonowai a me ka wahine. O keia mau keiki nae, he mau manu laua, Kaakakai ka mua, o Kaanahua ka muli. Noho mai la hoi ka makaula o Kauai a ike i keia uahi i ke kau pono iluna o Hanaula, holo mai la oia me na lau puaa ewalu, i mea hahau imua o ua keiki nei, i loaa ke ola o keia mau aina a puni o Hawaii nei.

When the prophet arrived, these two flew on to the parents-in-law; when the prophet arrived there, they flew to Kahoolawe, and from there they returned to Hanaula, and at that place the prophet met them [and offered his sacrifice]; and that was how the rain was restored. While these sons lived at Hanaula, they thought a great deal of Puuoinaina, their wife, but they did not know what she was doing. Because after that Puuoinaina took for her the husband of Pele, Lohiau, and forgot her own husbands.

But when Pele heard what Puuoinaina had done she became angry. She then cursed Puuoinaina. When Puuoinaina heard this cursing from Pele she felt so ashamed that she ran into the sea. She left her home, Kohemalamalama, now called Kahoolawe. Pele, residing at Kahikinui, thought so much of her husband, Lohiau, who was living at Kealia, Kamaalaea, that she started out to meet him; but she found her way blocked by Puuhele, so she went from there and waded through the sea. She saw her lizard rival, Puuoinaina, stretching from Kahoolawe to Makena, so she came along and cut the lizard in two, right in the middle, separating the tail from the head. The tail became Puuolai at Makena, and the head became Molokini. When the husbands heard that their wife was dead, they looked and beheld the head of their beloved standing in the sea, so they called the name of the islet Molokini. That is the story of how it was born of its parents and how it obtained this new name Molokini.

HOW IT WAS OBTAINED FROM HAUPU, THAT HILL ON MOLOKAI.

Here is the reason why Molokini was detached from Haupu. It was during the battles of Kana with the chief of Haupu; the latter had taken his mother, and Kana wanted her released to return to her husband; the husband had felt very badly because his mate, the wife, was separated from him; he had cast about for a way of getting her back, but found none. So the father thought that Kana could bring her back, because he had numerous bodies, and he was born in a queer way. But when Kana went to get the mother, the hill started to grow upwards and nearly touched the heaven. This was the reason for it: there were two turtles under the mountain; so when Kana went over for his mother, the people on the mountain called to the turtle in this manner: "O Kahakauwila, lift up the hill;" then the mountain would rise until Kana became a dwarf alongside of it. This was continued until Kana was hungry, because his food had given out, so he laid down towards Uli, his grandmother, who was residing on Hawaii. She nourished him until he grew large. When his younger brother saw that Kana's feet were plump he said to himself, "Strange! here you have enough to eat and I live in hunger; I shall cut off your feet." So he cut off Kana's feet. Kana said to his grandmother: "My feet are getting cold." The grandmother replied: "Yes, your younger brother noticed that your feet were fat; he became peeved; and that was why he chopped them off."

Then Kana arose and commenced the fight with his enemy again; the mountain started to rise because of the call from the people to do so. But when the mountain rose up, Kana also rose up. They went up together until the hill was lower than Kana. Kana tipped it, and when the people [on the hill] looked up and saw Kana's eyes glaring down at them, they trembled with fear. Kana then trod the hill, and broke

I ka hiki ana mai o ka makaula, e lele aku ana laua nei iluna o na makuahonowai, a hiki ka makaula ilaila, lele laua nei i Kahoolawe, a mai laila ae, hoi hou laua nei i Hanaula, a malaila, loaa i ka makaula, oia ka ka loaa o ka ua a hiki mai i keia wa. I ua mau keiki nei hoi e noho ana iluna o Hanaula, me ke kau nui loa o ko laua manao ia Puuoinaina ka laua wahine, aole hoi laua i ike aku i ka mea a ka laua wahine e hana nei. Nokamea, ma ia hope mai, ua kii o Puuoinaina i ke kane a Pele, oia hoi o Lohiau, ua pau aku la ka manao i kela mau kane.

Aka, i ka lohe ana o Pele i keia hana a Puuoinaina, lilo iho la ia i mea ino loa ia Pele. Ia wa oia i hoopuka aku ai i na olelo ino loa imua o Puuoinaina, a lohe ia i keia mau olelo ino a Pele, o ka hilahila no ia o ua o Puuoinaina a holo iloko o ke kai, haalele aku la i kona aina ia Kohemalamalama, o Kahoolawe hoi ka inoa i keia wa. Noho mai la hoi o Pele i Kahikinui, a aloha i ke kane ia Lohiau e noho ana i Kealia ma Kamaalaea, ia hele ana mai, ua paa ke alanui ia Puuhele, malaila ka iho ana a au iloko o ke kai, ike aku la nae oia i ka moe a kona punalua moo, oia hoi o Puuoinaina, e moe ana mai Kahoolawe a hiki aku ma Makena, o ka hele mai la no ia o Pele a ooki iho la mawaenakonu o ua moo nei, a kaawale ka hi-u, kaawale ke poo. O ka hi-u, oia o Puuolai ma Makena, o ke poo hoi, oia o Molokini. Aka, i ka lohe ana o na kane ua make ka laua wahine, nana aku la laua o ke ku mai o ke poo o ka laua lei aloha iloko o ke kai, kapa aku la laua i ka inoa o ua wahi moku nei, o Molokini. Oia iho la kahi moolelo no kona hanau ia ana mai e kona mau makua, a loaa'i keia inoa hou o Molokini.

O KONA LOAA ANA MAI MAILOKO MAI O HAUPU, KELA PUU MA MOLOKAI.

Eia ke kumu o ke kaawale ana o Molokini mai Haupu mai. I ka wa a Kana i kaua 'i me ke alii o Haupu, no ka lilo ana okona makuahine i ua 'lii la o Haupu, nolaila, kii aku ia e hookuu mai e hoi me kana kane, oiai, ua uluku loa ka manao o ke kane i ke kaawale o kona koolua he wahine, ua imi hoi i mea e hoi mai ai, aole nae he loaa. Aka, manao iho la ua makuakane nei, o Kana ka mea e loaa 'i, ka mea kino lau, no ka mea, he keiki ano e ia o ka hanau ana. I ke kii ana 'ku hoi i ka makuahine, e pii ae ana ua puu nei iluna a kokoke e pili i ka lani. Eia ke kumu o ka pii ana. He mau honu malalo o ua puu nei, i ka wa a Kana e kii aku ai i ka makuahine, o ka wa ia a na kanaka oluna e kahea iho i ua mau honu nei. Penei e hea 'i: "E Kahakauila-e! hapai ia ka puu!" ia wa, o ka pii ae la no ia o ua puu nei a haahaa iho'la o Kana. Pela ka hana mau ana a pololi o Kana i ka ai ole, e hina aku ana ua Kana nei i o Uli 'la ke kupuna wahine e noho ana ma Hawaii, o ka hanai ia o ua o Kana a nui. Ike iho la hoi kahi pokii oia nei i ka nelunelu o na wawae o ua o Kana, olelo iho la ua wahi keiki nei: "Kahaha, o oe ka hoi ke ai a maona, noho hoi au i ka pololi, e moku ana ko wawae ia'u," o ke oki iho la no ia o ua wahi keiki nei i ka wawae o Kana. I wa, olelo aku o Kana i ke kupunawahine, "Huihui mai la ka hoi kuu wawae;" olelo mai la ke kupunawahine: "Ae, noho iho la ko wahi pokii a ike iho la i ka nui o ko wawae, hoohalahala iho la, oia ka mea i oki iho la i ko wawae."

Ia wa, o ke ala mai la no ia o Kana, a hoomaka hou me kona enemi e kaua, a mahope iho, o ka pii ae la no ia o ua puu nei, mamuli o ke kahea ana a na kanaka, pii no ua puu nei pii pu no me Kana, o ka hele ia a haule ua puu nei malalo o Kana, oi ae la keia maluna, nana ae la hoi kanaka a ike i na maka o Kana i ka aa iho maluna, aole o kana mai ka makau a me ka weliweli. O ka hehi iho la no ia o Kana i ua puu nei, naha-

it into small pieces; some flew over towards Koolau, Oahu; some were thrown right near Molokai, and some flew over towards Maui. That was how Molokini was originated; it was a part of Haupu wet with the sea.

This is all that was told me as to the origin of our subject.

Jos. K. Kahele Jr.

PA'UPA'U.

This is one of the famous hills of Lahaina of olden times, when our ancestors lived in their pagan and ignorant ways. We know that at that time murders, adultery, and doubtful pleasures were frequent. Listen therefore to what your friend has collected. Let it not, however, cause you to wonder, and your eyes to stare.

ORIGIN OF THE NAME PA'UPA'U.

This name originated from one of the descendants of Papa and Kumuhonua. Kumuhonua took to wife Kauaohilo and begat Kaenaena; Kaenaena took Waiukeke of Kaliuwaa and begat Lihau. It was said that he excelled in comeliness any other handsome man of that time, and from him descended men of this group who were good to look upon. Lihau took to wife Kapulani and begat Ihiihi, the one whose name is—Pa'upa'u.[1] Because the parents and servants [of Ihiihi] became wearied with constant going down to Kahala to get water with which to bathe the child, the parents complained and said: "There is too much labor connected with this work [*he pa'u keia hana*], and too little benefit. Therefore they named the place[2] where their child lived Pa'upa'u.

THE FAMOUS THINGS ON THIS HILL.

Right on top of this hill is a large heiau called the heiau of Kamohomoho, one of the noted chiefs of the olden times. He was the first one to build a heiau for the worship of a god called Moo. This lizard [god] excelled in strength; it had a stumped tail; that is the way the tails of the lizards of the present time appear, because of Moo, the great and strong.

Here is another thing: On the western side of this hill is buried the remains of a celebrated and wise man, David Malo.[3] Here is one of his famous remarks: "If we live together and I die, do not bury me down here at Lahaina; carry me to the top of Pa'upa'u and bury me there, because the white man is a seeker of land." What he prophesied has come to pass.

Here is another thing: On the eastern side of the hill is a place of refuge[4] where those fleeing from battle sought safety, also a hill where those who fled [from other troubles] were assured protection. That was probably the place to where Kahekili the great and his soldiers fled after his battles with Kamehameha, chief of Hawaii. In the battle fought below Kauaula where Kamehameha was victorious, they [Kahekili

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[1] Pa'upa'u, intensive of pa'u, to cease; to break off, or make an end of.

[2] Names of places or persons were often given from some connecting incident.

[3] Hawaii's earliest antiquarian writer.

[4] Various localities seem to claim title to a place of refuge for safety, but none with the fame or distinctive features of Hawaii's two, at Waipio and at Honaunau.

ha liilii, lele aku la kekahi mau apana ma Koolau, Oahu, o kekahi hoi, ma Molokai iho no, a ma Maui nei no hoi kekahi. Oia ka mea i loaa'i ke kumu o Molokini, he apana no Haupu kele i ke kai.

Oia iho 'la kahi mea i hai ia mai ia'u i ke kumu o ko kakou wahi moolelo i loaa'i.

JOS. K. KAHELE JR.

NO PA'UPA'U.

O KEKAHI keia o na puu kaulana o Lahaina i ka wa kahiko, ka wa a na kupuna o kakou e noho ana iloko o na hana uko ole o keia noho ana naaupo. Ua ike ia ia wa, na hana pepehi kanaka, a me ka moekolohe, a me kekahi mau lealea e ae. Nolaila, e huli mai kakou a hoolohe i ka mea a ko oukou wahi hoa nei i imi ai, a mai lilo hoi ia i mea e nalu ai ko oukou mau puuwai, a nana ku mai na maka.

KE KUMU I LOAA MAI AI KEIA INOA PA'UPA'U.

Ke kumu i loaa mai ai keia inoa, no kekahi keiki no ia a Papa laua me Kumuhonua. O Kumuhonua moe ia Kauohilo hanau mai o Kaenaena; o Kaenaena moe ia Waiukeke o Kaliuwaa, hanau mai o Lihau. Ua oleloia he kanaka oi o ka ui a me ke nani i ko na kanaka ui o ia wa, a mai iaia i laha ai ka nani o na kanaka ma keia mau paemoku. O keia kanaka, ua moe ia Kapulani a hanau mai o Ihiihi, ka mea nona keia inoa Pa'upa'u. No ka luhi o na makua a me na kahu i ke kii pinepine i ka wai ilalo o Kahala i wai auau no ua keiki nei, ua kaniuhu na makua a olelo iho: "He nui ka pa'u ma keia hana, a he uuku ka pomaikai." Nolaila kapa laua i kahi i noho ai o ka laua keiki la o Pa'upa'u.

NA MEA KAULANA MA KEIA PUU.

Aia maluna pono o keia puu he heiau nui, i kapaia ka heiau a Kamohomoho, kekahi alii kaulana o ka wa kahiko. A nana i kukulu mua i ka heiau hoomanakii no kehaki akua, o Moo, kona inoa. He oi aku ka ikaika o keia moo, kona ano he huelo muumuu, a pela e ike mau ia nei na huelo o na moo o keia wa, mamuli o Moo ka nui a me ka ikaika.

Eia kekahi; aia ma ka aoao komohana o keia puu ke kupapau o kekahi kanaka kaulana a me ka naauao, oia hoi o Davida Malo. Eia kekahi wahi olelo kaulana ana: "Ina i noho kakou, a make au, mai kanu oukou ia'u ma Lahaina lalo nei, e lawe oukou ia'u a kanu maluna pono o Pa'upa'u, no ka mea he poe imi aina ka haole," a ua ko no kana olelo i wanana ai.

Eia kekahi; aia ma ka aoao kihina o keia puu he puuhonua kahi e holo ai ka poe i auhee a lanakila, a he puu pale hoi ia no na kanaka i auhee a pakele, a malaila paha i holo ai o Kahekili ka nui a me na koa ona i ke kaua ana me Kamehameha ke lii o Hawaii. I ke kaua ana malalo o Kauaula, a lanakila o Kamehameha, holo lakou i ka

and his forces] ran to the place of refuge for safety; when the Hawaii forces commenced to climb, stones were rolled down on them; thus Kahekili escaped from the great spear of Kamehameha; thus the Maui forces escaped.

VEGETATION ON THIS HILL.

A great variety of plants and trees grow on this hill. Here are some of them: the ulei,[5] the lehua,[6] the creeping akia,[7] the small-leaved koa,[8] the fragrant maile,[9] the ever-shaded fern, the mule-kick pala,[10] the guava,[11] the rabbit's foot (that is the present name; in the olden times it was called rat's foot[12]), and so forth. You will add what are omitted.

ANIMALS ON THIS HILL.

There are plenty of wild turkeys[13] on this hill, turkeys which are not cared for by man, and which simply wander about. They are called wild. There are some cattle and horses running on this hill which belong to the teachers of this seminary; there are none for the pupils, only for the teachers. Why is it that the pupils of this school are not allowed to keep horses for themselves? Perhaps it is because they favor[14] the white men; they can't be Hawaiians, else they would recognize their own.

THE FAMOUS WIND OF THIS HILL.

The famous wind is the Kauaula. This wind blows along the eastern side of this hill. It is a wind made famous by the bards of the olden times; here are a few lines of a song:

Kauaula is pretending the wind of Ulupau,
[That it is] the rain of Kaawaawa,
[Thus causing] calm at Boston, etc.

There are a number of other things not enumerated. You will supply those.

S. P. KANOA.

THE FLOOD IN HAWAII IN THE OLDEN TIMES.

I SOUGHT for some one who could tell me about the Flood in the olden time here in Hawaii, and I learned some bits of information concerning the said Flood from an old man whose number of years approaches seventy-two, from the time of Kamehameha II to the present.[1] There are, however, two divisions which I will explain: first, concerning the one who brought the Flood; second, concerning the sea of Kahinalii.

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[5] *Ulei* (*Osteomeles anthyllidifolia*), a fine-grained hard wood, furnishing choice arrows or small spears.

[6] Lehua (*Metrosideros polymorpha*), a variety of the ohias, a good serviceable wood.

[7] *Akia* (*Wiketroemia foetida*), a low shrub.

[8] Koa—small-leafed—(*Acacia Koa*), a forest tree furnishing an excellent cabinet wood.

[9] Maile (*Alyxia olivaeformis*), a fragrant twining shrub, much used for leis and decorations.

[10] Pala fern (*Marattia Douglasii*). The *pekū hoki* (mule kick) variety has not become so known.

[11] Guava (*Psidium guayava*), of wild growth on all the islands.

[12] Rat's foot (*Lycopodium cernuum*), a desirable evergreen for house decoration.

[13] Turkeys were introduced from Chile in 1815 by Captain John Meek.

[14] *No ka pili haole*, an expression implying a leaning towards, or preference to, the foreigner.

[1] The writer is astray in his chronology, as the time of Kamehameha II, when this essay was written, was just about fifty years. The figure given was most likely his informant's age.

Puuhonua i pakele; i ka wa i pii aku ai ko Hawaii malalo ua olokaa ia mai ka pohaku maluna mai a pela i pakele ai o Kahekili mai ka ihe wela mai a Kamehameha mai, a pela i pakele ai ko Maui nei.

NA MEA ULU MALUNA O KEIA PUU.

He nui na mea ulu maluna o keia puu. Eia kekahi mau mea ulu e kupu ana. O ka ulei, lehua, akia moe lepo, ke koalaulii, ka maile wai anu hea, ka palai moe anu, ka pala peku hoki, ka puawa, ka wawae rabati, oia ka inoa i keia wa, i ka wa kahiko, he wawae iole, a pela aku. A na oukou ka hoolawa loa ana 'ku.

NA HOLOHOLONA MALUNA O KEIA PUU.

He nui na palahu maka nahelehele maluna o keia puu, na mea i hanai ole ia e ke kanaka, e holo wale ana hoi me ka auwana, ua kapaia, he maka nahelehele. O ka bipi a me ka lio kekahi mea e holo ana maluna o keia puu, no na kumu o keia kula nui; aole hoi no na haumana, aka, no na kumu wale no. Heaha no la hoi ka mea i ae ole ia ai o na haumana o keia kula e hanai i mau lio no lakou? No ka pili haole aku la no paha; oia hoi e he kanaka Hawaii o ike iho iaia iho.

KA MAKANI KAULANA O KEIA PUU.

O ka makani kaulana, oia no ke Kauaula. Eia keia makani ma ka aoao hikina o keia puu, ua kaulana keia makani i ka poe haku mele o ka wa kahiko, a penei kekahi wahi lalani mele: "Hookohukohu Kauaula, ka makani o Ulupau, ka ua i Kaawaawa, lai ai o Bosetona," a pela aku. He nui na mea i koe, a na oukou e hoolawa.

S. P. KANOA.

NO KE KAIAKAHINALII MA HAWAII NEI.

UA IMI au i mea nana e hai mai ia'u i ke ano o ke Kaiakahinalii i ka wa kahiko ma Hawaii nei, a ua loaa iki mai kekahi mea e pili ana no ua kai nei, mai kekahi wahi elemakule mai i hiki aku kona mau makahiki i ke kanahiku kumamalua mai a Kamehameha II mai, a hiki i keia manawa. Aka, elua a'u mau mea e hoakaka aku ai: Akahi, na mea e pili ana i ka mea nana i lawe mai i ke kai; Alua, no ke Kaiakahinalii.

It is said that Pele was the one who brought the sea of Kahinalii; she was begotten of Kahinalii,[2] her mother; Kanehoalani[3] was her father; Kamohoalii[4] and Kahuilaokalani[5] brothers. Pele was born at Hapakuela.[6] It is said that this land touches the sky to the southwestward of us. She lived with her parents until she was married. She begat two children, Laka,[7] a daughter, and Menehune,[8] a son. Wahieloa[9] was their father and husband to Pele. But while living together with her husband he was enticed and snatched away from her by Pelekumulani;[10] and because she was deprived of her husband she was displeased. She came away because of the love of husband.

Secondly, concerning her bringing the Flood and all else relating to that journey. It is said that here in Hawaii in the earliest times there was no sea; the land was exposed. There was not even fresh water, but because she brought the sea it reached Hawaii. Because Pele was displeased on account of her husband being enticed from her, she came to Hawaii; her parents gave her the sea, so that when she came she could bring her canoes. She arrived at Pakuela, and from there she came to Kanaloa where she poured out the sea from her head, and there and then Hawaii first received the sea. When the sea broke [on the land] her brothers composed this chant:

The sea! O the sea!
The sea is breaking,
Breaking on Kanaloa.
At the cliffs is the grave of the sea.
Passed is the quietness of the sea:
It is breaking double,
It is breaking triple.
It is a sea carried on the back of Pele.
The sea turned around and smote the earth.
The sea is rising, rising to Kilauea,
Raising up the hand of Pele.
The sea of Pele is growing larger—
The sea nestled on the breast of Pele.
The voice of the sea is tumultuous at Papalauahi;
The sea is rising to the height of Akanikolea;
The sea is spreading to the ki at Wahinekapu.
It is the sea of Pele the goddess!
Thy compassion be on us!

When the sea broke it rose from the surface of the land until it reached high ground. However, all the land was not covered, some places were still exposed, such as the summits of Haleakala, Maunaloa and Maunakea; these were not totally sub-

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[2] Kahinalii, in ancient tradition, is identical with Nuu, in the time of the Deluge, though the sex is here changed.

[3] Kanehoalani, also, was the Luanuu of that time, "from whom the Hawaiians and Tahitians are said to have sprung." *Polynesian Race,* vol. 1, p. 60.

[4] This name figures prominently in Hawaiian mythology, not only as a brother of goddess Pele, acting with, or apart from her as a volcano deity, but also as a shark deity of dreaded power.

[5] Literally, the wheel of the heavens.

[6] Hapakuela, a place not now known by this name.

[7] Here again the sex differs from the records. Laka is given in the Kumu-uli genealogy as son of the first man. The name is conjured with among the deities as god and goddess of the hula.

[8] Menehune, here given as a son of Wahieloa, is also said to be a son of Lua-nuu, traditions of whose descendants in various parts of the Pacific are vague and conflicting.

[9] The Ulu genealogy shows Wahioloa as the father of Laka, but the wife and mother is given as Koolaukahili.

[10] Pelekumulani is a new name among celebrities of that time.

Ua olelo ia, o Pele, oia ka mea nana i lawe mai i ke Kaiakahinalii, ua hanau ia oia e Kahinalii kona makuahine, a o Kanehoalani kona makuakane, a o Kamohoalii a me Kahuilaokalani kona mau kaikuahine. Ua hanau ia o Pele i Hapakuela, aia ka keia aina ke pili pu`la me ke ao, ma ke komohana hema mai a kakou aku nei, a ua noho pu oia me kona mau makua, a hiki i kona wa i mare ai i ke kane, a hanau mai ka laua mau keiki, o Laka ke kaikamahine, a o Menehune ke keikikane, a o Wahieloa ko laua makuakane, ke kane a Pele. Aka, ia laua e noho pu ana me kana kane kaili ia 'ku la kana kane e Pelekumulani, a no ka lilo ana o kana kane, ua hoohalahala oia, a ua hele mai oia mamuli o ke aloha i ke kane.

Alua, no kona lawe ana mai i ke Kaiakahinalii, a me na mea e pili ana ma ia hele ana mai. Ua hai ia mai, ma Hawaii nei mamua loa, aole he kai, he waiho wale no, aole hoi he wai maoli, aka, ma kona lawe ana mai i ke kai, ua loaa ke kai ma Hawaii nei. No ka hoohalahala o Pele i ka lilo ana o kana kane, ua hele mai oia i Hawaii nei, a ua haawi pu mai kona mau makua i ke kai, aka ia ia i hele mai ai, ua hele pu mai no me kona mau waa, a hiki oia ma Pakuela, a malaila mai a hiki ma Kanaloa, ua ninini aku oia i ke kai mai kona poo aku, a oia no ka hoomaka ana o ke kai ma Hawaii nei, aka i ka wa i hai ai ke kai ua paa mai ke mele i kona mau kaikunane, a penei no ia:

He kai! e he kai!
Popoi aku la ke kai,
Popoi aku la i Kanaloa,
Aia i na pali ka ilina a ke kai,
Hala ae la ka maha a ke kai,
Hai kualua ke kai,
Hai kuakolu ke kai,
He kai haawe i kekua o Pele,
Huli iho la ke kai, wahi i ka honua,
Ke amo la ke kai, amo i Kilauea.
He kai kalele i ka lima o Pele,
Hoomakua mai la ke kai a Pele,
Kai hii i ke alo o Pele
Wawa ka leo o ke kai i Papalauahi,
Pii ae la ke kai iluna o Akanikolea,
Holo ke kai i na ki o Wahinekapu,
Kai a Pele a ke Akua.
Elieli e kau mai.

I ka popoi ana o ke kai, ua pii ae ke kai mai ka iliwai like ae o ka honua, a hala loa iluna. Aka, aole i nalowale loa ka aina i ke kai, ua koe iki ae kekahi wahi, oia no o luna o Haleakala, a me Maunakea a me Maunaloa, aole i nalowale loa, a ua kapaia keia

merged. This sea was named after the mother of Pele, i e., Kahinalii, because the sea belonged to her; Pele simply brought it, and caused it to recede to what it is which we see today, floating calmly at Hauola.

From that time Pele and her whole family left Hapakuela for good, and all came here to Hawaii. Pele, however, came first and her brothers followed. When the brothers arrived at Kanaloa, Pele had arrived at Kauai.[11] It was there the brothers chanted another song:

Pele sailed for Kauai;
Her canoes landed at Mookini.
Pele and others stood before the image.
Pele dwelt in the sea.
Pele offered sacrifices there.
Pele progressed with her retinue
And at the cape of Leleiwi
Scented the fragrance of the hala
And the lehua-flowers of Makaulele,
The lehua standing red at Puuloa.
[Saw] the large house at Kilauea,
The sleeping house at Papalauahi.
Pele arrived from heaven
[With] the thunder and the earthquake,
The severe rain and the soft rain;
Returned by Kaumeaiku,
[By] the women of the land in the clouds.
Answer thou, Pele! Prepare! Prepare!
Here we are thy numerous ministers!
Have compassion on us!

There were reasons for composing this song, because the brothers did not know for a certainty where Pele, their sister, would make her permanent abode, not knowing she would make it at Kilauea. They had composed the chant before she came to live there.

Pele lived at Kauai, and when she left that place she came and lived at Kalaupapa,[12] Molokai, at a place called Kauhako; from there she came and lived at Puulaina; she dug there; leaving Puulaina, she went to live at Haleakala; she also dug there. From there she went to Kilauea. There she caused a separation of their residences. Kamohoalii was assigned one place, and Kahuilaokalani was given a different place. From that time forth Pele was never seen at Kamohoalii's place, because she had another body, the rainbow; her division of land is very sacred, and no fire was kindled there.

This is the end of the story. There was not very much given concerning the Flood. That was all that the one who told me knew.

[MOANAULI.]

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[11] Tradition credits Pele's first landing on these islands as at Puukapele "Hill of Pele," on Kauai.

[12] Oahu should resent this slight to her traditions, as Pele is said to have made two attempts to locate on this island before testing Molokai.

kai mamuli o ka inoa o ka makuahine o Pele, oia hoi o Kahinalii. Nokamea, o Kahinalii ka mea nana ke kai, a he lawe wale ana mai no ka Pele, a na Pele no hoi i hoihoi hou iho a like me keia e ikeia nei i keia manawa ka laua molia i Hauola.

Nolaila, ma ia wa mai ua haalele loa aku o Pele a me ka ohana a pau loa ia Hapakuela a ua hele mai lakou a pau loa i Hawaii nei, mamua mai no nae o Pele mahope mai na kaikunane, a hiki na kaikunane i Kanaloa, ua hiki mai o Pele i Kauai, malaila ua mele hou mai na kaikunane i ke mele, penei:

Holo mai Pele a Kauai,
Kau na waa i Mookini
Ku o Pele ma i ike kii
Noho i ke kai a Pele
Kanaenae Pele ilaila
Kai a huakai; kai mai Pele,
A ka lae i Leleiwi,
Honi i ke ala o ka hala,
He lehua o Mokaulele,
Kuula na lehua i Puuloa,
Halauloa o Kilauea,
Hale moe o Papalauahi,
Haule mai Pele mai ka lani mai,
Ka hekili o ke olai,
Ka ua loku o ka ua poko,
Hoihoi o Kaumeaiku,
O na wahine i ke ao maukele,
O mai Pele! e liu, e liu e!
Eia makou koolau kaula la,
Elieli, e kau mai!

Aka, he mau kumu no keia haku ana i keia mau mele, no ka mea, aole i maopopo lea i na kaikunane kahi e noho paa loa ai o Pele ko laua kaikuahine eia ka auanei e noho paa aku ana i Kilauea, mamua ka loaa ana i ke mele a mahope ka noho ana'ku.

Aka, ia Pele i noho ai ma Kauai, a haalele oia ia wahi, mailaila mai a noho ma Kalaupapa i Molokai, o Kauhako ka inoa oia wahi, a mailaila mai a noho ma Puulaina a nana i eli, haalele ia Puulaina, mailaila aku a noho ma Haleakala, a nana no i eli, a malaila aku, noho i Kilauea, a mahele i na wahi o lakou; he okoa ko Kamohoalii wahi a he okoa ko Kahuilaokalani, a ma ia manawa mai aole a iki ka Pele ma ko Kamohoalii wahi, no ka mea, he kino okoa kekahi ona, he anuenue, he kapu loa kona mahele aina, aole e a ia, a oia iko la ka hope o keia. Aole no i loaa nui mai na mea e pili ana i ke Kaiakahinalii. O na mea wale no keia i loaa i ka mea nana i hai mai ia'u.

MOANAULI.

A STORY OF POO.

A CERTAIN person lived with his brother-in-law, and after some time the latter said to him: "Let us go up to get battens for our house." So they prepared for the journey, and one day they went up to cut battens. They went to a place right above Kaanapali, called Wahikuli. They went up from Lahaina. Arriving there they cut the battens that whole day. That night, however, was showery and it was cold, so they talked about going back because it was night. The husband insisted on sleeping up in the mountains, and it was so decided. Before they went to sleep, however, they went and gathered a lot of wood which they placed all around the cave. That cave is still at that place today.

When they did this, and lighted the fire, they went to sleep. While sleeping and nearing midnight, the brother of the wife awoke startled, on account of the great heat; when he awoke he found that the fire had commenced to burn his feet, and that was really the reason for his awakening; but the brother-in-law still slept. The fire, however, had commenced to consume his feet; so he tried to awaken him, but without any success; the fire burned up to the knee, and he was still trying to awaken the brother-in-law; he kept this up until his stomach, his breast and his shoulders were consumed. When the fire reached the neck he ran away. He climbed a hill and when near the top he heard the head calling: "Let us not go home now; wait until I arrive, then we will go home together." But he kept on running; the head meanwhile kept on calling from behind. He passed one hill and while descending the second hill, the head commenced to roll after him. At the same time he saw tongues of fire shooting out from the rolling head. It called again, "O Head! O Head! retard him so that I can catch him." They thus raced along until a number of valleys had been passed; and when they reached the plains above Puulaina he realized that the head was close behind him, so he did not go by way of Puulaina but made a short cut for the sea by the trail heading for Keonopoko, on the western side of Mala. At the same time, a prophet who was going to Kaanapali with some friends saw this person running along, so he said to his friends: "If this person running towards us is not caught by that head until he comes up to us, he will be saved; but if he be caught above here he would be fortunate if he lives."

His friends were filled with fear and urged him to continue on their journey. The prophet replied: "Let us wait; if we go on that man would die." He directed them to split the bambu into small pieces. It was done at once. When the man arrived before them, the head was right at his heels; he fainted away. The others lashed the head with the split bambu and it died; the brother was still in a dead faint. After a while, however, he came to and told them of their journey, and how this trouble came to him. After that the others continued their journey, while he went home. Arriving at the house his sister asked: "Where is your brother-in-law?" He replied: "You question as if it were correct. Your husband is no good. I thought he was man; I found him a god. He came near killing me." The other asked: "Kill you, how?" So he told what happened from the time they went until they came by this trouble. The sister approved of what had been done, saying: "It is well he died! I see that he is a god."

HE MOOLELO NO POO.

I KA noho ana o kahi kanaka me kona kaikoeke, a hala kekahi manawa, ua olelo aku ke kaikoeke ia ia: "E pii kaua i ke kalai aho no ko kaua hale." Ia manawa, ua hoomakaukau laua i mau mea e pono ai ko laua pii ana, a i kahi la, ua pii aku laua i ke kalai aho. O ko laua wahi nae i pii ai, aia no ia mauka ae e kupono ana paha iuka o Kaanapali; o ka inoa oia wahi a laua i pii ai o Wahikuli, a mai kai aku no o Lahaina ko laua pii ana. I ko laua pii ana a hiki malaila, ua hoomaka no laua nei i ke oki i ka aho, mai kela la a po; i kela po nae ua nui ka ua liilii, a nui ke anu, a ua olelo aku kekahi i kekahi: "E hoi kaua ua po." Ua olelo mai no ke kaikoeke, e moe no mauka nei, a ua moe no laua. Mamua nae o ko laua moe ana, ua hele laua e hana i wahie a nui, a hoopuni a puni ke ana, aia no ia ana ke waiho nei malaila a hiki i keia wa a'u e olelo nei.

A i ko laua hana ana a pau, a hoa i ke ahi, ua hoomaka iho laua nei e moe, a i ko laua nei moe ana a kokoke i ke aumoe, ua hoomaka ke kaikunane o ka wahine a ke kaikoeke e puoho, no ka nui loa o ka wela i ke ahi a i kona ala ana, aia hoi, ua hoomaka mai ke ahi e a i ko ia nei mau wawae, o ke kumu ia o kona ala ana, aka, o ke kaikoeke ke moe ala no kela. Ua hoomaka mai nae ke ahi e a i kona mau wawae, a ua hoala aku keia, aole no he wahi mea a ala iki o kela mea e moe ana; ua hoomaka mai ke ahi e a a hiki i ke kuli, ke noke nei no nae keia i ka hoala, pela mau ka ia nei hana ana, a pau aku ka opu i ke ahi, a hiki mai ka a ana i ka umauma, pela no a hiki i ka poohiwi ke noho nei no keia, a hiki ka a ana i ka pu ai, ua hoomaka keia e holo, ua holo keia a pii i ka pali a kokoke keia e puka iluna o ka honua, ua hoomaka mai kela poo e kahea: "Alia hoi paha kaua e hoi, aia hoi a hiki aku au, alaila, hoi kaua." Holo no keia kahea mai no kela, pela no a hala hookahi pali, a kaa i ka lua o ka pali, ua hoomaka mai kela poo e kaapa mai. Ia manawa no ike aku keia i ka lapalapa o ke ahi e kaa pahuku mai ana me ke poo. Ia manawa ua kahea mai kela poo: "E poo e! E poo e! kohia iho i paa." Pela no laua nei e holo nei a hala kehaki mau kahawai, hiki laua nei i ke kula e hele mai ai a hiki i Puulaina, ia manawa, ike aku la ua kanaka nei, ua kokoke loa mai ua poo nei mahope ona, nolaila, aole oia i holo a hiki ma Puulaina, aka, ua iho koke kela kanaka i kai e kupono ana i kai o Keonepoko, ma ke komohana aku o Mala. Ia manawa, ua ike mai kahi makaula e hele ana i Kaanapali, me kona poe hoa, i keia mea e holo aku ana, ia wa, ua olelo aku kela makaula i kona poe hoa: "Ina o keia kanaka e holo mai nei, ina aole oia e loaa mai i kela poo a hiki i o kakou nei, alaila, e ola ana kela kanaka; aka, ina oia e loaa mai ana iuka, alaila, pomaikai kona ola."

Ia wa ua nui ka makau o kona poe hoa, a ua olelo aku e hele kakou. Ua olelo mai ka makaula: "E noho kakou, ina kakou e hele, alaila, e make ana kela kanaka." Ka olelo aku la no ia o ua makaula nei: "E wawahi mai oukou ina ohe a liilii," aole i manawa ua pau i ka hana ia. Hiki ana no ua poo nei me ke kanaka e kuike ana nae kela poo ma kona mau wawae, a hiki imua o lakou, ua moe a make kela kanaka imua o lakou. Ia wa, ua hahau aku ka lakou mau ohe maluna o kela poo a make iho la kela poo; o kela kanaka nae ua waiho a make aku la oia, a noho iho la lakou a liuliu pohala ae la kela kanaka, a hahai mai la i ke ano o ko laua hele ana, a loaa ai keia pilikia iaia. A pau kana olelo ana ua hoomaka lakou e hele, a ua hoi mai no hoi keia, a i ka hoi ana a hiki i ka hale ua ninau mai ke kaikuahine: "Auhea ka hoi ko kaikoeke?" I aku la keia: "O ka auhea mai anei kau he pono aohe pono o kau kane, ke kuhi nei au he kanaka, eia ka he akua. Mai make mai nei au la i kau kane." Ninau mai kela: "Heaha hoi ka mea e make ai?" Hahai aku la no hoi keia, mai ko laua hele ana a hiki i kahi o ka loaa ana o kela pilikia, ia wa no i hoapono mai ai ke kaikuahine: "Ua pono aku la no kona make ana, eia ka he kanaka akua kena."

Soon after this conversation the prophet appeared. He had gone on until an idea occurred to him to return, because he realized that if he did not come back then all these people would be eaten by this god; for the head was not dead; its spirit still lived. And when he came to where these two were talking he said: "I have returned because I feared you would all be consumed. Your husband is coming, but it will be when nearing night; you will then behold your husband coming to you in the same way he usually appeared. So, do not stay here; all of you go to your brother's house, and we will wait there. When he arrives then all of you surround me so that he can not see me; do you not, however, acquiesce in his request to come back and live with him, because if you do you will surely die."

Not long after that the one they were talking about appeared and urged the wife to return and live together with him, but the wife did not reply on account of fear. The prophet, however, chased it. That is what I have learned.

Before the woman was taken into the house and left there the prophet had already said to her: "If you are cold, go into the house; then listen attentively. When you hear the first whistle, then you will think that it is not near; at the second whistle, he has drawn nigh, and when the whistle sounds again, he is very near; then you move further in to the corner of the house, lie down and keep still and wait for his arrival. You will not fail to notice his coming; when the outside here is lighted up, he has appeared. When he arrives he will not enter the house; his hands will be groping inside while his head will remain outside watching other people; but when the inside is lighted up, then he has entered the house; you will then hide yourself well so that he will be delayed in his search for you."

After the prophet was through talking, the woman went and stayed in the house. All kept awake, however, and at about midnight, they heard the sound of a whistle, and they knew that he would soon appear; when the whistle sounded again the prophet ran over to the house where the woman was and said to her: "Should your head of a husband ask you to give him your son to rear, do not consent; and should he ask you to come outside do not go outside, else you die." The real reason for his coming up, however, was to find out whether or not she was asleep; but when he called, she answered. So the prophet returned to the house from which he came. Arrived there, he heard another whistle, and still another, and after that the head arrived at the house and called out to the wife, "O Kaneikiawaiuli!" The other answered. The head said: "Please come out here." Kaneikiawaiuli replied: "I will not come out." "Why not?" asked the head. "It is raining for Kaala is shiny." "There is no rain," answered the head.

Again the head spoke: "Then please let me have one of our children and I will give it food; I have that which is greatly desired by our child, the banana; it is well ripened." "I will not give you one." It went on thus for a few minutes, when he rushed in and felt around, but the woman was not found; the head finally got into the house; it was then the prophet and others ran and blocked the doorway, and the woman ran and got outside. The door was closed. The head called from inside: "Say, please do not close the door on me; I wish to come outside." But the door was not opened, and the house was set on fire. The other kept calling from the inside. It kept

A pau ka laua kamailio ana, hiki ana no ka makaula, ua hele kela makaula a ua loaa ka manao haupu nona, e hoi hou mai, nokamea, ua ike oia, ina oia e hoi ole mai, alaila, o kela poe apau, a pau ana lakou i ka ai ai e kela akua, no ka mea, aole i make kela poo, ua ola no kona kino uhane. A i kona hiki ana mai ma ka laua wahi e kamailio ai, ua olelo aku oia: "Ua hoi mai nei au, no ku'u manao o pau oukou i ka aina ia; eia aku ko kane la a hiki mai, aia nae la, a kau aku ke ano ahiahi, alaila, e ike aku ana no oe i ko kane e hele mai ana, o kona ano no nae a pau, nolaila, mai noho olua ma keia hale, e hoi oukou apau i ko ianei hale, a ilaila kakou a pau e noho ai. A hiki i kona manawa e hiki mai ai, alaila, e hoopuni oukou apau ia'u i hiki ole ai iaia ke ike mai, alaila, mai noho nae oukou a puni iki ke olelo mai kela e hoi aku olua e noho pu me ko kane, no ka mea ina oe e hoi ana o kou manawa iho la noia."

Aole i liuliu iho, hiki ana no ua mea nei a lakou e kamailio nei, a koi ana no i ka wahine e hoi a e noho pu, aole nae he ekemu aku o ka wahine no ka piha loa i ka makau, a mahope ua alualu ia e ka makaula, oia ka mea i loaa mai ia'u.

I ka manawa i hoohui ia ai kela wahine iloko o ka hale, a noho, olelo mua aku la nae ka makaula i ua wahine la: "Ina anu oe, e noho iloko o ka hale, alaila e hoolohe pono oe, ina i kani ka hokio mua, alaila, manao ae oe aole i kokoke mai, a alua hokio ana ua ane kokoke mai, a kani hou ka hokio ua kokoke loa, alaila, nee aku oe a maloko o kuono o ka hale, moe malie iho oe, a hiki mai kela, aole anei e nalo ka hiki mai, e malamalama ana mawaho nei, o kona hiki no ia. A i ka hiki ana mai, aole oia e komo ana iloko, o kona mau lima no ke haha iloko nei, a iwaho no kona poo, e nana ana i kanaka, a ina e malamalama oloko, alaila o kona komo no ia iloko, a i ka wa e komo ai iloko, e pee oe a nalo loa, i loihi kona imi ana."

A pau na olelo ana a ka makaula, hoi aku la ua wahine nei, a noho ma ka lakou hale. Ala aku la nae lakou a pau ka hapalua o ka po, lohe ana lakou i ke kani o ka hokio, a hoomanao ae la lakou o ka hiki mai koe, a kani hou ka hokio holo aku la ka makaula i ka hale a ka wahine e noho ana, olelo hou aku ka makaula: "Ina e noi mai ko kane poo ia oe, e haawi aku i ke keiki a olua e hanai, mai noho oe a ae, i olelo mai e puka aku oe iwaho, mai noho oe a puka o make oe;" ke kumu o kona hele ana aku no ka manao ua moe, i kahea aku ka hana, o mai la no kela, a hoi aku la ua makaula nei a hiki ia ma kona hale kani hou ka hokio, a kani hou no, a mahope iho no hiki ana ma ka hale a kahea ana i ka wahine: "Kaneikiawaiuli e," E-a mai la no kela, olelo aku la ua poo nei: "Puka mai hoi oe iwaho nei;" olelo aku la o Kaneikiawaiuli: "Aole au e puka." "No ke aha?" wahi a ua poo nei. "He ua ka, ke hinuhinu mai nei Kaala." "Aohe hoi he ua," wahi a ua poo nei.

Olelo hou mai no ua poo nei: "Haawi mai hoi ha oe i kekahi keiki a kaua na'u e hanai aku i ka ai, eia hoi ka puni a ke keiki a kaua la, o ka maia, ua hele a kapule." "Aole au e haawi aku." Pela no a hala kekahi mau minute, hoomaka mai la oia e haha maloko, aole nae kela i loaa aku, a komo iho la kela poo iloko o ka hale, o ka manawa no ia i holo mai ai o ka makaula me na kanaka a puni ma ka puka, a holo mai la ka wahine a puka iwaho, a pani ia aku la ka puka a paa, a kahea mai la kela poo maloko: "E, mai pani hoi paha oukou i ka puka ia'u i puka aku au iwaho." Aole nae he hookuu ia aku o ka puka, a puhiia aku la ka hale i ke ahi. Kahea mai la no kela ma-

on in this manner until the house was surrounded by fire, and the head of this god burst; after twelve reports [were heard] the prophet then said that [the head] was dead. This is the end of what I know, but perhaps there is more to the story.

D. KAMAHA.

A STORY OF UALAKAA.

THIS story is familiar to this and that man, and perhaps none of us have failed to hear the story of this potato. There are several versions of this story,[1] one has a version, and another a different one; this is one.

This potato was planted at Manoa, Oahu, on the northwestern slope of Manoa. There were two potato fields, one for Kupihe and the other for Kapanaia. Kupihe planted his potato on the side hill while Kapanaia planted his on the flat. When they were cultivating, only one potato was found in Kapanaia's field, so he hilled it up. But the potato grew large and became exposed from the hill in which it was planted; the field of the other man, however, did not contain any potato. Afterwards they went to their homes, and on the next day they went up again to cultivate. Kapanaia hastened to see [his potato], but when he looked there was no lump in the hill; he searched but could not find the potato. He looked here and there, but he could not find it. So he went up to Kupihe's, the field on the hillside. When he looked, he saw this potato causing a lump in the other's potato hill, and Kupihe was hilling up the soil. Kapanaia stood there and asked, "Whose potato is this?" The other answered: "It is mine, for it is growing in my potato-hill." After their quarrel over the potato they returned to their homes. That night the potato rolled down the hill and made a deep hole where it first struck; from there it bounced and became again attached to its parent vine. That is one version of the story. But in the story which I heard, it is stated that the stem of this potato was bitten by a rat and the potato rolled down until it landed in Kapanaia's field, and it was left there until new sprouts commenced to grow from it. That is why new sprouts come from potatoes as we see them now. That was why this potato at Makiki was called Ualakaa, because it rolled [down hill]. Another name which I heard [applied to it] was Iolekaa (rolling rat). Another has it that Kaauhelemoa pecked at the stem of this potato and it rolled to Kapanaia's field, because Pupuulima chased after it.

STORY OF PUULAINA.

CONCERNING the origin of this hill,[1] some say that it was begotten by two mountains, Eeke[2] and Lihau.[3] Eeke was the husband and Lihau was the wife. They were real persons, but it will be shown later the reason for their being changed to mountains.

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[1] One version of the story of Ualakaa, whence its name, "rolling potato", credits its fame to the time of Kamehameha, when during his residence on Oahu he had the whole slope of this spur of the Manoa range planted with potatoes which, on being dug from the ground, when grown, rolled down to the bottom of the hill and were there gathered.

[1] Laina hill (Puulaina) is to the northwest of Lahainaluna, and is of 647 feet elevation.

[2] Eeke, or Eke, is a summit crater of the West Maui mountain range; is some 4,500 feet high, back of Waihee.

[3] Lihau is the mountain top back of Olowalu.

loko. Pela no a puni wale ka hale i ke ahi, a pahu ana ke poo o ua akua nei, a pau na pahu ana he umikumamalua, alaila, olelo aku la ka makaula: "Ua make." O ka pau keia o kahi i paa ia'u, aole no paha i pau ka moolelo.

D. Kamaha.

MOOLELO NO UALAKAA.

Ua lohe mau ia keia moolelo e kela a me keia kanaka, aole no paha he mea o kakou i nele i ka lohe ana i keia moolelo oia hoi ka moolelo o keia uala. He nui no na moolelo o keia uala, he okoa ka kekahi wehewehe, a he okoa ka wehewehe ana a kekahi, oia keia.

Ua kanu ia keia uala ma Manoa, Oahu, aia ma ka pali komohana akau e pili la ia Manoa. He elua nae mala uala, na Kupihe kekahi, a na Kapanaia kekahi. O ka Kupihe mala uala, ua kanu ia maluna o ka pali, o ka Kapanaia hoi, ua kanu ia maluna o kahi honua palahalaha, i ko laua wa i mahiai ai, hookahi no uala i loaa i ka Kapanaia mala, ua hoomaka oia e puepue a hoomaka nohoi ua uala nei e nui a ahuwale aku mawaho o ka pue i kanu ia ai, o ka mala hoi a kela kanaka, aohe uala iki iloko o kana mala. A mahope, hoi laua nei a hiki i ka hale, a i ka po ana iho a ao ae, pii aku auanei ka hana o laua nei e mahiai; wikiwiki e aku la no o Kapanaia e nana, i kiei aku ka hana, aohe ahuake mai i ka pue, oi huli wale keia aohe loaa iki, halo iho la mao a maanei aohe no he loaa iki, pii aku la keia i o Kupihe la ka mea nona ka mala uala ma ka pali, i nana aku auanei ka hia, e ahuake mai ana keia uala i kana pue uala, a o Kupihe e puepue ana no. Ku ana o Kapanaia, a pane ana: "Nawai keia uala?" Pane aku keia: "Na'u no ke ku nei i ka'u pue uala." A pau ka laua nei hoopapa ana no ka uala ko laua hoi aku la noia, a hiki i ka hale, a po iho, hoomaka ua uala nei e kaa a haule ilalo, a hohonu kahi i haule ai, a lele hou a paa i ka mole, oia kekahi moolelo i olelo ia. Ua olelo ia ma keia moolelo a'u i lohe ai, ua oki maoli ia no ke anakiu o ua uala nei e ka iole, a hoomaka mai ua uala nei e kaa a paa i ka mala a Kapanaia, a malaila kahi i waiho ai a ulu haupuupu, oia ka mea e ulu haupuupu nei ka uala a kakou e ike nei. Oia ka mea i kapa ia ai kela puu mauka o Makiki o Ualakaa, no ka kaa ana o ua uala la. A kekahi inoa a'u i lohe ai o Iolekaa. O kekahi hoi, na Kaauhelemoa i kiko ke anakiu o ua uala la, a haule i ka mala a Kapanaia, no ke alualu ia ana mai e Pupuulima.

MOOLELO NO PUULAINA.

Na kumu kahi i puka mai ai keia puu. Wahi a kekahi poe i hanau maoli ia mai no e kekahi mau kuahiwi, oia ke kuahiwi o Eeke ame Lihau. O Eeke ke kane, a o Lihau ka wahine, he mau kanaka maoli no keia, aka, mahope aku e ike no kakou i ke

After they had lived as man and wife, a child was born to them, a son, the subject of this story which we are considering. But after some time Eeke became entangled, for he saw a beautiful woman, Puuwaiohina from Kauaula, and they committed adultery. Because of this, Lihau thought to choke the child to death, so that the two of them could go and do mischief; this caused them to quarrel. Eeke took the child to his mother, Maunahoomaha,[4] and left him with her. After that their god, Hinaikauluau, placed a restriction over them; they were not to live together, nor were they to have any intercourse with others; but ten days after this order, Eeke again committed adultery with Puuwaiohina above referred to, who was a younger sister to Lihau. Because of this their god punished them by making Eeke a mountain and Puuwaiohina a mountain ridge; that is the ridge prominent at Kauaula. There is, it seems, a hole below the highest point of this ridge. When sound issues from this hole, that is the time the kauaula[5] wind blows a fierce gale.

After that, Lihau was possessed with love for their child, so she asked Maunahoomaha for permission to meet her son. That was agreeable to her mother-in-law, and when she met her child she was glad. When she realized what a handsome man her favorite son had grown to be, she gave him for husband to Molokini,[6] one of the noted beauties of that time, because she was the wife intended for him.

But at some time, a man sailed from Hawaii to Kahikinuilaniakea; his name was Kanilolou. He possessed also an eel body. That is why an eel is named Puhikanilolou. Arriving there, he saw that it was a land not as fair as Hawaii (but Hawaii was not the name at that time). Therefore he bragged, saying: "This can not compare in beauty with my country; there are no stones for the feet to strike against."

When Pele heard this boast, she replied: "When you return, your country is no longer beautiful; it is covered with rocks from the mountain to the sea." When he returned and landed first at Kauai, he found the land destroyed; he sailed on to Maui, it was as bad; and so it was when he arrived at Hawaii.

However, arriving on Maui, this was one of Pele's cruel deeds: one of her younger sisters saw how handsome Puulaina was, so she asked Molokini to let her have him for husband. The other refused, for she was greatly in love with her own husband; so she was changed into a little island, and she has remained so to this day.

When Lihau heard of this, she grieved for her daughter-in-law, so she went to consult Pele on the matter. But Pele replied gruffly: "If that is the case, then I say to you that you will die; also your son." Lihau was there and then changed into a hill where Pele resided for some time; the son also died. But the one whose was the desire, earnestly entreated and begged that her husband be spared. But the red-bleary-eyed[7] did not wish it that way. That was how the son became a hill and has remained such until this day.

After this Pele traveled until she came to Aheleakala[8] the large mountain of

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[4] Maunahoomaha, literally, rest mountain.

[5] The name of strong trade winds when they break over the mountains at Lahaina; ofttimes destructive.

[6] The islet in the Maui-Kahoolawe channel.

[7] Makole-ulaula, an epithet applied to Pele.

[8] The ancient name of Maui's famous crater, which means "rays of the sun," and it was these which the demigod Maui snared and broke off to retard the sun in its daily course so that his mother might be able to dry her kapas.

kumu o ka lilo ana i mau kuahiwi. I ko laua noho a kane a wahine ana, hanau mai la ka laua keiki, he keiki kane, oia ka mea nona ka moolelo a kakou e kamailio nei. Aka, i kekahi manawa, loaa iho la ka hihia ia Eeke, no ka mea, ua ike aku la o Eeke i ka wahine maikai o Puuwaiohina, no Kauaula ia, a ua hana laua i ka hewa. No ia mea, manao iho la o Lihau e umi i ke keiki, a hele pu aku no hoi i ke kalohe; a noia mea, hoopaapaa ae la laua. Lawe ae la o Eeke i ke keiki na kona makuahine e hanai, oia hoi o Maunahoomaha. Ma ia hope iho hookapu mai la ko lakou akua, o Hinaikauluau, aole e noho pu laua, aole hoi e launa aku me kekahi mea e; aka he anahulu mahope iho o keia olelo, haule hou iho la o Eeke i ka hewa, me Puuwaiohina, oia kela mea mua i hai ia ae nei, a o ko Lihau muli iho nohoi ia. No ia mea, hoopai mai la ua akua nei o lakou, a hoolilo ia o Eeke i mauna, a o Puuwaiohina hoi i kualapa, oia no kela kualapa i Kauaula e ku mai la. A aia ka ma ka welau o ua pali la malalo iho, he puka; ina e kani ana ua puka nei, oia iho la ka wa e pa ai ke kauaula, aole o kana mai.

Mahope iho oia manawa, kupu mai ke aloha ia Lihau no ka laua kamalei; nonoi mai la ia ia Maunahoomaha, e ike mai i kana keiki. He mea oluolu ia i kona makuahonowai, a ike ia i kana keiki, alaila, oluolu kona manao. A ike hoi i ke kanaka maikai o kana kamalei, alaila, hoomoe aku la ia me Molokini, kekahi kaikamahine puukani oia kau, no ka mea, oia no ka wahine i upu ia nana.

Aka, i kekahi manawa, holo aku la kekahi kanaka mai Hawaii i Kahikinuilaniakea, o Kanilolou ka inoa; a he kino puhi hoi kekahi ona, a nolaila no ka e kapaia nei ka puhi la, he Puhikanilolou. A hiki aku la ia ilaila, aole i maikai ia wahi elike me Hawaii nei (aole nae o Hawaii ka inoa ia manawa). Alaila, kaena iho la ia, me ka olelo ana: "Aole aku no ka e like me ko'u aina ka maikai, aohe pohaku e kuia ai ka wawae."

A lohe o Pele i keia olelo kaena alaila pane mai la ia ia: "Hoi aku oe, aohe maikai o ko aina, ua paa i ke a-a mai uka a kai." I hoi mai ka hana, a pae mua ma Kauai, he ino wale no; holo mai hoi a hiki i Maui nei, he ino wale no; a pela aku a hiki i Hawaii.

Eia nae i ka hiki ana mai i Maui nei, eia keia hana ino a ka Pele; ike ae la kekahi o kona mau pokii i ke kanaka maikai o Puulaina, nonoi aku la ia Molokini nana ke kane a laua. Hoole mai kela, no ka mea, ua kupouli loko ia Kanehoa i ke aloha o ke kane; nolaila, hoolilo ia aku la ia i wahi mokupuni a hiki i keia manawa.

A lohe o Lihau i keia mea, he mea kaumaha ia i kona manao no kana hunona wahine, alaila, hele aku la ia, a kamailio pu me Pele no keia mea. Aka, olelo huhu mai o Pele: "Ina pela, alaila ke hai aku nei au e make ana oe; make pu hoi me ko keiki." Ia manawa, lilo koke o Lihau i puu, a noho ka Pele malaila i kekahi manawa, a make pu iho la no hoi ke keiki; aka nae, o ka mea nona ka makemake, uwalo aku la ia me ke noi ana i ola ke kane, aka, aole pela ka manao o ua wahi makole-ulaula nei. A pela i lilo ai ua keiki nei i puu a hiki i keia manawa. A mahope iho, hele aku la o Pele a

Maui at the rising of the sun. That is a misnomer, Haleakala; Aheleakala is the correct name.

CONCERNING THE ORIGIN OF THIS HILL.

Formerly there was no hill there, but after Pele arrived, this hill was brought forth. But it was not given a name at that time; afterwards it was called Puulaina. This was the reason for so naming it: At that time a chief was living on the other side of the hill, and because he was tired of seeing it standing there obstructing his view, and preventing him from seeing the breadfruit grove of Lahaina, he ordered his men to go and construct a ti-leaf house on its top; and the hill was called Puulai. And because it was sightly to those viewing it from Lahaina it was called Puulaina.

WHAT WAS DONE ON THIS HILL.

Some time after the happenings above mentioned, this chief constructed a large heiau on the farther side of this hill, on the makai side, and people died there frequently. When a person died, he was buried on this side, and because the dirt slid down when graves were being dug, on account of the great number of the dead buried there, this side was named Puuheehee.[9] There are some graves on this hill, those of the brothers of Kamikioi, wife of Nuhi of Auwaiawao.

What is suitable for us to reflect on is what we should preserve.

D. M. K.

A LEGEND OF MAUI.

Maui[1] was a son of Hinalauae and Hina. Their residence was at Makaliua,[2] above Kahakuloa, and in a northerly direction from Lahainaluna.

FIRST: WHAT THIS CHILD DID WHILE YET IN THE WOMB OF HINA.

While this child was yet in the womb, and its parents realized that there was a child, on one day when the sky was clear, the mountains were green, and the sea no longer reverberated in its breaking, some men went out on canoes to fish for uhu.[3] Arriving at the fishing grounds, they saw a handsome child diving from the precipice into the water. He was given chase; he ran and hid in the waterfall at Makamakaole;[4] the water fell from above, but back of that was dry; he waited there and finally came out thinking to get back to the mother's womb; but he was again seen and again pursued. He ran and entered the house. Hina was making kapa.

The men entered and asked: "Where is the child who came into this house?" "There is no child; I am alone." Her husband saw this, so he came with the intention of killing these men (because it was against the law to have any man enter a house

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[9] *Hee-hee*, to melt away, to slough off, to disappear.

[1] No demigod of Hawaii figures so prominently in Polynesian mythology as does Maui, nor the hero of so many exploits throughout these islands. This will account for the various localities claiming to be his birthplace.

[2] Waianae, as also other places dispute this claim.

[3] Uhu, parrot-fish (*Calotomus sandwichensis*).

[4] *Makamakaole*, friendless; without relatives.

hiki ma Aheleakala, ke kuahiwi nui o Maui, i ke kukuna o ka la. Ua hewa ke kapaia ana i keia manawa o Haleakala; o Aheleakala ka pololei.

KAHI I LOAA MAI AI KEIA PUU.

Wahi a kekahi poe, na ka Pele no i hoohuai mai keia puu. Aole puu malaila mamua, aka, i ka hiki ana mai o ka Pele, puka mai ai keia puu. Aole nae i kapaia kona inoa ia manawa; aka, mahope mai, kapaia kona inoa Puulaina. Penei nae ke kumu i kapaia ai: I kela manawa e noho ana kekahi alii ma o aku o ua puu la, a no kona uluhua i ke ku aku o keia puu mamua e alai ai, a hiki ole ke ike aku i ka mala ulu o Lele, nolaila, kena ae la oia i kona poe kanaka e hele e kukulu i hale lai iluna; a kapaia aku la ua puu nei, o Puulai. A no ke kupono loa i ka malu ulu o Lele i ka nana aku nolaila, kapaia aku la ua puu nei o Puulaina.

NO NA MEA I HANA IA MALUNA O KEIA PUU.

Mahope mai o keia mau mea i hai ia ae nei, kukulu iho la ua alii nei i ka heiau nui ma kela mana aku o ua puu nei, ma ka aoao makai, a malaila no e make pinepine ai na kanaka; a make kanaka, alaila, ma keia mana maanei e kanu ia ai, a no ka hehee aku o ka lepo i ka wa e eli aku ai ka poe nana e kanu ka poe i pepehi ia, no ka piha loa i kanaka, nolaila kapaia aku o Puuheehee. A he mau ilina no hoi kekahi maluna o ua puu la, oia hoi na kaikunane o Kamikioi, wahine a Nuhi o Auwaiawao. O ka mea i kupono i ko kakou noonoo aku, oia ka kakou e malama.

D. M. K.

HE MOOLELO NO MAUI.

O Maui he keiki keia na Hinalauae laua o Hina. O ko lakou nei wahi i noho ai aia ma Makaliua, maluna aku o Kahakuloa, akau ponoi mai Lahainaluna nei aku.

AKAHI: NA HANA A UA KEIKI NEI I KONA WA ILOKO O KA OPU O HINA.

I ka wa o ua keiki nei e noho ana iloko o ka opu, a, ua hoomaopopo kona mau makua he keiki io keia, a i kekahi manawa malie kalae ka lani, omaomao na kuahiwi, pau ke poi kupinai ana a ka nalu, hele aku na kanaka i ke kaka uhu maluna o ka waa, a ma kahi kupono i ka lawaia, ike nae lakou nei i keia keiki e lele kawa ana me na hiohiona maikai. Alualu ia maila keia, holo keia a pee ma ka auwai paki, aia ma Makamakaole, he wai lele mai maluna, a, he maloo aku o loko; noho keia a puka iwaho me ka manao e hoi a komo iloko o ka opu; ike e ia nae, a, alualu hou ia, holo no ua keiki nei a komo iloko o ka hale, e kuku ana o Hina.

Komo ana ua mau kanaka a ninau ana: "Auhea la ke keiki i komo mai nei iloko nei?" "Aohe keiki; o wau wale no." Ike maila kana kane, holo maila oia me ka manao e pepehi ia laua (nokamea he kapu ke komo kekahi kanaka i ka wa e noho wale

where a woman was and her husband not present). The husband asked: "Why are you here?" "We pursued a child. He ran and entered this house." "There is a child, but it is in that one's womb. What shall be done?" asked the husband. The men went to seek a pig, a white chicken, black coconut, red fish, red kapa and awa root, and offered them as sacrifice to the child;[5] after which they went off. He was named Maui; but he was not yet born.

SECONDLY: WHAT HE DID AFTER HE WAS BORN.

While Maui was living with his parents, he felt sorry for his mother because of what she had to dry. The sun did not tarry long on its journey; it arose and set very quickly. The idea sprung up in him to go and snare the sun so that it would go slower. He went and at the cape of Hamakua he saw Moemoe[6] sleeping in the cave of Kapepeenui at Wailohi; he saw the sun rising at Hana; he climbed Haleakala[7] and inspected it and found it satisfactory. He went back to his parents' place; he noticed that the sun still kept on in its old ways. So he came along to Peeloko[8] at Waihee and threw down a lot of coconuts; he secured a plenty of husk and with it he went off to snare the sun.

Moemoe called out sarcastically, "You can not catch the sun for you are a low down farmer." Maui answered, "When I conquer my enemy and satisfy my desire I shall kill you." He came to Haleakala, and when the sun passed directly over him he snared it with the coco-husk, and broke some of its rays; he repeated this and broke all the strong rays of the sun. He said: "I am killing you because you travel so fast." The sun requested, "Let me live; you watch how I travel." He looked and beheld that it traveled slower, so he desisted from going after it again. That is why the sun goes slowly. And the name "Haleakala" given to it now is not correct; it should be Alehela, on account of Maui's snaring the rays of the sun.

On his return he called at Moemoe's place. It was absent. Maui traced it to Kawaiaopilopilo. This place is between Kekaa[9] and James' canefield; Moemoe[10] saw him, and it went on in an irregular manner, now towards the mountain and now towards the sea. Maui became greatly angered, so he flew right on and caught the other above Kekaha; he killed it; it turned, however, into a rock. That rock is still lying along there makai of the new road. Its length is nearly seven feet. While Maui was off on this journey his mother became pregnant with and bore another child, an owl.

THIRDLY: CONCERNING HIS GETTING INTO TROUBLE AND HOW HE WAS SAVED.

On Maui's return to his birthplace at Makaliua he saw that an owl was being raised by his parents. Maui did not treat him with contempt. What he did on his return this time was to go fishing. His favorite mode of fishing was pole fishing at night; one night he went out and while he was idling away a canoe came along looking for a

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[5] This act indicates they recognized the godly character of the child.

[6] *Moemoe* means to lie down to sleep. This is a name given to the sun's rays which he finds at the cave.

[7] Haleakala, house of the sun, was formerly Alehakala. See note 8, preceding story.

[8] *Peeloko,* hide within.

[9] A point on the shore north of Lahaina.

[10] Still referring to the rays of the sun at its setting.

ana ka wahine aohe kana kane ponoi). Ninau mai ua kanaka nei: "Heaha ka olua o onei?" "I alualu mai nei maua he keiki; holo mai nei no ua keiki nei a komo iloko nei." "He keiki aku no aia iloko o ka opu oiala. Pehea auanei e pono ai?" wahi a ua kane nei. Ko laua nei hele noia e imi i puaa, moa lawa, niu hiwa, ia ula, kapa ula, ame ka awa. A mohai imua o ua keiki nei o ka puka aku la noia. A kapa ia ihola kona inoa o Maui. Aole nae i hiki i ka wa hanau.

ALUA: KANA HANA I KONA WA I PUKA MAI AI I WAHO.

I ka wa o ua Maui nei e noho ana, a, i kekahi manawa, nui loa kona aloha i kona makuahine no kana mea kaulai; aole e liuliu iho ke kau ana a ka la, puka aela no a napoo koke aku la no, kupu ka manao e kii i ka la e alehe, i hele malie. Hele keia a hiki i ka lae o Hamakua, ike keia ia Moemoe e moe ana i ka lua pao o Kapepeenui o Wailohi; ike keia i ka puka o ka la ma Hana, hele keia a ma Haleakala nana keia a he kupono; hoi keia a hiki i kahi o na makua, nana hou keia i ka la; o kana hana a mau no. Hele keia a hiki ma Peeloko i Waihee, luku aku ana keia i ka niu apau i lalo, kii keia i ka pulu, hana a nui, hele keia e alehe i ka la.

Pane kikoi mai o Moemoe: "Aohe e loaa ka la, he lopakuakea;" pane aku o Maui: "Make kuu enemi, a ko kuu iini, make oe ia'u." Hele keia a hiki i Haleakala, a kau pono maluna oia nei, e alehe ae ana keia i ka pulu niu, haki kahi kukuna, alehe hou keia pau na kukuna ikaika o ka la. I aku keia: "Make oe i a'u no ko holo wikiwiki loa." I mai ka la: "E ola au, e nana mai oe i kuu hele aku;" nana keia ua lohi ka hele ana, pau ko ianei manao kii hou. Oia ka mea i hele lohi ai o ka la. A o Haleakala e kapa ia nei, aole oia ka pololei, o Alehe la; no ke alehe ana a Maui i ke kukuna o ka la.

Ma ia huli hoi ana mai ana, a hiki i ko Moemoe wahi, aole kela, huli loa maila no a loaa i Kawaiopilopilo. Aia ia wahi mawaena o Kekaa ame ka ulu ko a Kimo ma; ike nae ua Moemoe nei, holo i uka, i kai pela kona hele kekee ana. Nui loa ihola ka huhu o Maui, e lele mai ana keia maluna a loaa mauka iho o Kekaa pepehi keia a make; ua lilo nae i pohaku. Aia no ia pohaku makai iho o ke alanui hou e moe loihi ala; o kona loa ua aneane ehiku kapuai. Aia i keia wa a Maui e hele nei, aia no kona makuahine ua hapai hou, a hanau he pueo, ke keiki.

AKOLU: KONA LOAA ANA I KA PILIKIA AME KONA OLA ANA.

I ka hoi ana o Maui a hiki i kona wahi hanau ai ma Makaliua, ike keia he pueo ke hānai ia ana e kona mau makua, aole no o Maui i hoowahawaha iaia. O kana hana ia manawa ana i hoi aku ai, o ka lawaia; o kana lawaia makemake loa o ke kamakoi po; a i kekahi po hele keia i ka lawaia, a, iaia nei e nanea ana, hiki ana ka waa huli heana

man to be offered in sacrifice by the king; Maui was taken prisoner and brought to the chief at Halulukoakoa. This place is at Moalii, Maui, in a westerly direction from Lahainaluna. He was to be placed on the altar the following day. At this time Hina saw in a vision what was happening to Maui. So Hina and the owl followed along and at Pohakuawahinemauna[11] Hina stayed there. This place is between Keawaawa and Kakonamoku. The owl flew on to where Maui was being guarded; the guards were not asleep. He saw that Maui was tied up with coconut-husk cords. The owl waited until early dawn, but the guard would not sleep.

Maui then spoke: "O thou Aina,[12] retard the night that it may be prolonged!" The night was prolonged and everyone went to sleep. The owl entered and came to him; he struck at his bonds and they fell off. They set off; they came to where Hina was waiting. It was then daylight. Hina hid Maui [under the stone] and she sat right outside of him. The sun rose. She opened her sleeping garment and spread it on her lap and looked for fleas. The owl had flown to the height of Kekaa. The searching party appeared and asked, "Have you seen the man which was to be offered by the chief for a sacrifice?" "No; I have just now arisen, and because of the warmth of the sun I sought after the fleas in my kapa."

No sooner had the others gone when these started going mauka. The owl led, while Maui followed and Hina came last. They went on in this way until they arrived at home. That was how Maui escaped death.

This is the end of what was told me; the other trips were outlined to me; how he made the circuit of Hawaii and other islands, how he rubbed the forehead of the mud-hen,[13] and so forth.

LEMUEL K. N. PAPA JR.

RELATING TO KEKAA.

THIS is one of the famous hills on Maui; it is a noted landmark of the kingdom of Hawaii nei. The stories concerning it are profusely written in the Moolelo Hawaii.

Some of the ancestors of this Hawaiian race thought that Papa begat these islands, or that Wakea made them with his own hands, while still others held that they originated from Kumuhonua, or they simply appeared; while yet the intelligent folk, the people of the civilized age, say that volcanic forces raised these islands from the bottom of the sea; so it is with Kekaa.[1] It may be that Kekaa was obtained through one of the agencies above guessed at.

Here is another thing: Kekaa was the capital[2] of Maui when Kaalaneo[3] was reigning over West Maui. It is said that there were many people there. Many houses were constructed and the people cultivated a great deal of potatoes, bananas, sugar-cane, and other things of a like nature. From what I have been told that country

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[11] Literally, stone of the mountain woman.

[12] Aina, personification of the moon, appealed to.

[13] This has reference to his learning how fire was produced.

[1] In whatever way these islands originated so was Kekaa's origin.

[2] This must then have been earlier than the recognition of Lele, as the earlier name of Lahaina, for Lele is the name given at the introduction of the breadfruit.

[3] Given in tradition also as Kakaalaneo.

na ke alii (he kanaka e kau ai i ka lele), loaa keia lawe ia keia i heana na ke alii ma Halulukoakoa, aia ia wahi ma Moalii, Maui komohana, mai Lahainaluna nei aku; a i kekahi la e kau ia ai i ka lele. Ia manawa loaa ia Hina ma ka hihio no na mea e pili ana no Maui, o ko Hina hele maila noia me ka pueo a hiki i Pohakuowahine-mama, aia ia wahi mawaena o Keawaawa ame Kokonamoku, noho o Hina ilaila, lele akula ka pueo a hiki i kahi i kiai ia ai. Aole no i pau na kiai i ka moe. Ike akula keia ua paa o Maui i ka hauhoa ia i ka aha (puluniu ua hilo ia). Pela ke kiai ana o ua pueo nei a wanaao, aole no he moe iki o keia kiai.

Olelo ae o Maui: "E Aina e, koia ka po i loihi." Loihi hou ka po, a pau loa na mea apau i ka moe. Ke kono akula noia o ua pueo nei a loaa keia, a pai akula no ia i na mea i hoopaa ia ai, hemohemo aela; ko laua hele akula no ia a hiki i kahi a Hina i noho ai, o ke ao koke noia. E hookomo aku ana o Hina ia Maui a mawaho aku no keia. Puka maila ka la; wehe ae la keia i kahi kapa moe, a halii ihola iluna o na uha, haule aku; a o ua pueo nei ua lele akula a luna o Kekaa. Hiki ana ka huli, ninau ana: "Aole anei oe i ike i ka heana a ke 'lii?" "Aole, o ko'u ala ana aela noia la, a o ka pumehana hoi o ka la, haule ihola i ka uku o kahi kapa." Ia lakou la no a hala, ko lakou nei pii akula no ia mauka; mamua o ka pueo, o Maui mawaena, o Hina nohoi mahope a hiki i ko lakou wahi. Pela i pakele ai o Maui i ka make.

O ka pau keia o kahi i hai ia mai ia'u, a, ua hai ano nui ia mai, kona hele ana e kaapuni ia Hawaii ame na moku e ae, ame kana hia ana i ka lae o ka alae, a pela aku.

LEMUEL K. N. PAPA JR.

KUMUMANAO NO KEKAA.

KEKAHI no keia o na puu kaulana o Maui nei, a wahi pana no hoi keia no ke aupuni Hawaii nei. Ua kakau nui ia no na moolelo ma ka Moolelo Hawaii.

Elike me ka manao ana o na kupuna o keia lahui Hawaii, na Papa mai no i hanau keia pae aina, a i ole ia na Wakea maoli i hana, me kona lima ponoi. Ua manao hoi kekahi mai a Kumuhonua mai i loaa ai o Hawaii nei; o kekahi poe hoi, manao lakou ua hoea wale mai no keia pae aina, aka, o ka manao o ka poe naauao, ka poe hoi o ke au o ka malamalama, ke olelo nei lakou, na ka Pele i hapai mai keia paemoku mai loko mai o ka moana hohonu, pela no o Kekaa, me he la elike me keia mau mea i manao wale ia pela no paha i loaa mai ai o Kekaa.

Eia kekahi: O Kekaa, oia kekahi kulanakauhale 'lii o Maui nei, i ka wa e noho alii ana o Kaalaneo, i alii no Maui Komohana nei, ua olelo ia, he nui loa na kanaka ma ia wahi; ua kukulu nui ia na hale, ua mahiai nui na kanaka i ka uala, maia, ko, a

from above Kekaa to Hahakea and Wahikuli, that country now covered with cactus in a northwesterly direction from Lahainaluna, was all cultivated; Kekaa became a city populated by a great many; this chief [Kaalaneo] also planted the breadfruit and kukui trees down at Lahaina.

One time this chief and his people planted breadfruit trees. While they went ahead planting, Kaululaau[4] followed after pulling them up. Some of these trees, southwest of the Lahaina fort, were called the breadfruit trees of Kauheana. This Kaululaau was banished to Lanai, where ghosts were plentiful, with the idea that he would be killed; but it did not turn out that way. After some time a fire was seen burning [on Lanai], therefore the chiefs wondered whether or not Kaululaau was dead on account of this lighted fire. The important point from these explanations is that Kekaa was the birthplace of Kaululaau, the famous one who traveled all over Lanai fighting the numerous ghosts there and made it a land fit to be inhabited by human beings as it is at the present time.

Another noted thing which was done there was cooking whales[5] during the lifetime of Keokiko, a half-white. When he was living this was one of his occupations, that is to cook whales; he gave a great deal of his time to this work. He caught many fish, he cooked many whales there during the years 1849-1859, if I mistake not. It was also a place for cooking sharks' liver. At that place is a large pot for cooking whales, also a box for confining whales.[6] Many people went there to see and examine that strange thing during those years.

Concerning the frequent death of all those who went alone. This was a strange phenomenon connected with this hill. From the time I commenced living down at Lahaina, A. D. 1859-1872, it seemed there were nine persons who died there without any apparent cause. Keokiko was one of the corpses buried there, and is there at this time; that is the white thing on top of that hill.

Concerning the great amount of human bones at this place. On account of the great number of people at this place there are numerous skeletons,[7] as if thousands of people died there; it is there that the Lahainaluna students go to get skeletons for them when they are studying anatomy. The bones are plentiful there; they completely cover the sand.

This is also a ghostly place. Some time a number of people came from Kaanapali (from the other side) going to Lahaina during dark. When they came to Kekaa stones rolled down from the top of the hill without any cause. Listening to it, it seemed as if the hill was tumbling down; the people going along were startled and they explained, "Kekaa is ghostly! Kekaa is ghostly!" Certainly this is a strange thing for this hill to do.

It is said that when a person dies his spirit journeys to Kekaa; if he has a friend there who had previously died, that one would drive it away when the spirit is nearing Kekaa. Sometimes the spirit of a person would return and re-enter the body, and

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[4] Kaululaau, son of Kaalaneo.

[5] Trying out oil, as was done in Maui's whaling days.

[6] A place, likely, to which the dead whales were brought as a protection against the voracious sharks of those waters.

[7] This was the vicinity of several bloody battles, that doubtless left their toll.

me na mea ano like e ae. Ma kuu lohe mai, ua paa i ke kanu ia mauka iho o Kekaa a hiki i Hahakea, a me Wahikuli, ma kela kula panini N. W. mai Lahainaluna nei aku; ua lilo no hoi o Kekaa i kulanakauhale lehulehu loa o na kanaka; a na keia alii (Kaalaneo) no hoi i kanu na ulu makai o Lahaina, a me na laau kukui.

I kekahi manawa a keia alii e kanu ulu ana, a me kekahi o kona poe kanaka, hele no lakou mamua, uhuki mai no o Kaululaau i na ulu, mahope, ua kapaia kekahi o keia mau kumu ulu, S. W. mai ka papu aku o Lahaina, o ka ulu Kauheana. Ua hoolei ia keia Kaululaau ma Lanai, kahi nui o ke akua, me ka manao ia e make, aole nae pela. A hala kekahi manawa, ua ike ia aku no ke ahi e a mai ana, nolaila, kahaha na 'lii, kai no paha ua make o Kaululaau, ke a maila no ke ahi. O ka mea nui i loaa mai ma keia mau wehewehe ana, o Kekaa, ke one hanau o Kaululaau ka mea kaulana nana i nai o Lanai a puni me ka hakaka ana me na akua he lehulehu o Lanai, a lilo ia i aina no kanaka i keia manawa.

O kekahi mea kaulana i hana ia malaila, o ke puhi kohola i ka wa e ola ana o Keokiko, he hapahaole ia. O kekahi o kana mau hana i kona wa e ola ana, oia keia, puhi kohola; ua hooikaika nui oia ma keia hana, ua loaa nui na ia, ua puhi nui ia ke kohola malaila A. D. 1849-1859 paha, ke ole au e kuhihewa, a he wahi puhi no hoi na ake mano. Aia malaila he ipuhao i puhi kohola a he pahu hoopaa kohola no hoi kekahi; ua hele nui na kanaka malaila e nana, a e makaikai ia mea hou iloko oia mau makahiki.

O ka make pinepine ana o na kanaka apau e hele mehameha ana: he mea kupanaha no keia i ike ia ma ia puu, mai kuu hoomaka ana mai e noho makai o Lahaina, A. D. 1859-1872, me he la, ua eiwa kanaka i make malaila, me ke akaka ole o ke kumu, o Keokiko no kekahi kupapau e waiho la malaila, a hiki i keia wa, oia kela mea keokeo maluna o kela puu.

O ka lehulehu loa o na iwi kanaka ma ia wahi; me he la, no ka nui loa o na kanaka ma ia wahi, nolaila, lehulehu loa na iwi kanaka me he la he mau tausani kanaka i make ma ia wahi, a malaila no hoi e kii mau ai ko Lahainaluna nei poe, i mau iwi na lakou ke hiki i ka wa e ao ia ai ka Anetomic a ua lehulehu loa ia mea malaila, ua uhi paapu ia na one.

He wahi lapu no hoi keia. I kekahi manawa, hele maila kekahi poe mai Kaanapali mai, ma kela aoao mai, e hele ana i Lahaina ae nei i ka wa poeleele, a hiki ma Kekaa, helelei maila na pohaku nui mailuna mai o ka puu, me ke kumu ole; i ka hoolohe ana aku, me he la, ua hiolo okoa mai no ka pali, puiwa aela ka lehulehu o ka poe a pau e hele ana, me ka olelo ana, "Lapu o Kekaa e! lapu o Kekaa e!" He mau hana kupanaha no keia a keia puu.

Ua olelo ia, aia a make ke kanaka, hele ka uhane i Kekaa; a ina he makamaka kona malaila, ua make mua, nana no e kipaku mai i ka wa e kokoke aku ana e lele ka uhane i Kekaa. I kekahi manawa, ua hoi hou ka uhane o ke kanaka a komo hou iloko

cause it to come to life[8] again; that is what has happened to those who are living again. Many souls came to this place, Kekaa. It is called the Leina-a-ka-uhane, the leaping place of the soul. Only the spirits of subjects go to Kekaa; the souls of farmers[9] and the souls of chiefs go to the volcano when they die. If they have friends there some of them are driven back [whence they re-enter the body] and live again.

At Kekaa lived Maui and Moemoe; the great desire of one was to sleep; his head on the pillow, there he would lie until Welehu[10] became the month. This person was Moemoe. The other desired to travel. When Moemoe slept, Maui was traveling, each according to his taste. While Moemoe was sleeping a freshet came down and covered him with debris, with the exception of his nostrils; a kukui nut, however, rested on his nostrils and commenced to grow. It grew tall and at the same time tickled the nostrils of Moemoe; so he awoke and said: "Here I am at my favorite pastime, asleep, and yet I am awakened by this cursed kukui tree." So he made up his mind to give up this to which he was addicted and to search for his friend, Maui.

A road on the northeast side of Kekaa was named after one of these men; it is called "*ke alanui kikeekee a Maui*"— the zizgag pathway of Maui. The first one who trod this pathway, however, was Eleio, the fast runner of Kaalaneo, the excellent king of that period.

Therefore I advise all of you, friends of enlightened civilization of this age, those who are being educated at this famous institution of learning, not to allow your thoughts to be swayed by, nor approve of, these things of an age of ignorance; let us not glance back and look upon the gross darkness of Kane. The old order of things with its wickedness has passed away; we have entered a new era and its excellence.

January 24, 1872.

S. KAHA.

A STORY OF KAUIKI.

KAUIKI[1] is a hill which stands on the eastern side of Maui, right in front of Hana, East Maui; it is seen by those who sail on vessels from here to Hawaii. Of this hill is the saying by some people of this time: "Kauiki is beloved floating on the sea, as if it were a bird."

This is a hill famous from olden to the present time. But there are two points which I wish to explain concerning this hill of Kauiki. First: How it originated; secondly, the famous localities near to or connected with this hill. Let us therefore examine some of the erroneous ideas of the olden time.

FIRST: HOW IT ORIGINATED.

Olden people differed in this respect, four accounts of its origin being given 1. That this hill originated from the placenta of Hamoa,[2] some claim that it origi-

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[8] This is one of the supposed provinces of the *aumakua* or ancestral deity.

[9] Nowhere else is the idea presented of the souls of the *lopa*—the low farming class—being admitted to the same realm as those of the chiefs. On the contrary, lacking aumakuas to aid them, their spirits were doomed to a wandering, friendless sphere.

[10] *Welehu*, the month of November of Hawaii's calendar. It differed on the other islands.

[1] The famous fortress and successful safeguard of Hana from several stubborn Hawaii invasions.

[2] A division in Hana district to the south of Kauiki takes this same name, Hamoa.

o kona kino, a ola hou aela ia, oia ka poe e ola hou mai nei; ua nui no na uhane i hele ma keia wahi o Kekaa. Ua kapaia ia wahi o leina a ka uhane. Ko na kanaka makaainana mau uhane wale no ke hele ma Kekaa; ko na lopa mau uhane a pau, o ko na 'lii hoi, ma na lua pele e hele ai ko lakou mau uhane i ko lakou wa e make ai. A ina hoi he mau makamaka ko lakou malaila kipaku ia mai no kahi poe o lakou, a ola hou no.

Ma Kekaa e noho ana o Maui a me Moemoe; o ka puni a kekahi o ka hiamoe; kau ke poo i ka uluna o Welehu ka malama, oia hoi o Moemoe. O ka puni a kekahi o ka hele. I ka wa i moe ai o Moemoe, a hele no hoi o Maui elike me ka laua puni, i ka wa e moe ana o Moemoe, a kahe mai ka wai, paapu loa ua Moemoe la i ka lepo, a koe ka puka ihu, a kau ka hua kukui ma kona puka ihu, a kupu keia kukui a loihi iki ae, ia manawa ua maneo ka puka ihu o Moemoe, nolaila, ala kona hiamoe, a olelo iho oia penei: "O ka'u puni hoi o ka moe, ala ana ka hoi i keia wahi laau kukui ino," nolaila, kupu ka manao iloko ona e hoopau i kona puni a e imi ia Maui kona hoa.

A ua kapaia, mamuli o kekahi o keia mau kanaka kekahi alanui e pili ala ma ka aoao akau hikina iki o Kekaa, "o ke alanui kikeekee a Maui." O ka mea nae nana i hele mua ia alanui o Eleio, ke kukini mama a Kaalaneo, ke alii kupu eu oia wa.

Nolaila, ke kau leo aku nei au ia oukou a pau, e na makamaka o ke au malamalama o keia manawa, ka poe hoi e ao ia nei ma ke kahua hohonu o ka naauao, mai lilo ko oukou manao a hooiaio i keia mau mea o ke au pouli, ke au hoi o ka naaupo; mai haliu hou aku kakou a nana i ke au poliakua a Kane. Ua hala ke au kahiko a me kana mau haukae; eia kakou i ke au hou, a me kana mau pono.

January 24, 1872. S. Kaha.

HE MOOLELO NO KAUIKI.

O kauiki he wahi puu keia e ku nei ma ka hikina o Maui nei, ma ke alo ponoi aku no hoi o Hana, i Maui Hikina; a ua ike nui ia e ka poe e holo ana ma ka moku, mai ianei aku, a i Hawaii; a no keia puu ka olelo ia ana e kekahi poe i keia wa, "He aloha no Kauiki, au i ke kai, me he manu la."

A he wahi puu kaulana no keia, mai ka wa kahiko mai a hiki i keia wa. Aka nae, elua a'u mea e hoakaka aku ai no keia puu o Kauiki; akahi, kona wahi i loaa mai ai; elua, na wahi kaulana e pili ana me keia puu. Nolaila, e nana ae kakou i ka manao kuhihewa o ka poe kahiko.

AKAHI, KONA WAHI I LOAA MAI AI.

Ua manao like ole ia e ka poe kahiko, eha wahi i loaa mai ai keia puu. Ua loaa mai keia puu mai ka iewe mai o Hamoa, a o kekahi, mai na makua mai o Pele ma,

nated from the parents of Pele and her host; others, from Kaihuakala[3] and Kahaule,[4] his wife; still others, from Kalalawalu; and these are their accounts: Pele, Hiiaka and Puuhele were born of their parents; Kahinalii was their mother. However, Pele and Hiiaka were born with human bodies, while Puuhele was a bloody foetus when she was born. The elders despised this body, because when they beheld it it was not a human body, but only a foetus of blood; so the two conspired and said one to the other: "It were better for us to throw away our younger sister. How can we care for it? Of course we would care for it if it had a human body!" So they threw away the bloody foetus without the knowledge of the parents.

From that time onward this bloody foetus kept on traveling; it met Alenuihaha, that is the channel between Maui and Hawaii, and Alenuihaha asked it: "A journey! whither going?" The bloody foetus replied: "Just going to see what is ahead here; I was cast away by my elders and that is the cause of this journeying."

After their conversation the foetus passed on until it landed at Nuu;[5] this place where it landed is at Kaupo; she walked on in the form of a human being. When Nuu looked he beheld a most beautiful woman. She kept right on until she met Puuomaiai;[6] she also was a good-looking woman. Puuomaiai asked the stranger: "To where are you journeying?" The other replied: "Going along to places ahead of here." Puuomaiai requested that they be friends, and they became such. She was received; they ate, and after being satisfied they went along. While they were going Manawainui[7] voiced a chant, thus:

A restlessness seizes me on account of thee, O stranger!
It is causing numbness to my feelings.
Is it an antagonist?
Or is it a traveling companion?

The foetus turned back and asked: "Why are you calling from behind?" Manawainui replied: "Because I saw you very able in walking, that was why I called you." "What have you to present that you should call?" "Because I saw that you were nothing but a bloody foetus cast away by your elders! and yet here you are walking! You had better be named Puuhele."[8] After their conversation the two came along until they arrived at Hana. Puuomaiai said to Puuhele: "I had better return; we have come together; there is yet another time for meeting." Puuhele consented, at the same time saying: "I know not how prosperous this journey is; I may see you again or I may not," and Puuhele kissed her friend on the nose.

She no sooner commenced on her journey again when she met Kanahaha. Kanahaha first spied Puuhele, however, and she immediately became dead, her limbs extended and spread apart. When Puuhele came up, she found the other dead. This place Kanahaha is a hill from which gushes forth a spring of water to this day. Puu-

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[3] Kaihuakala, lit., the nose of the sun, is the mountain peak, 2,458 feet elevation, in the Aleamai division of Hana.

[4] Kahaule or Kahaula, is the clump of hills just back of Hana village.

[5] Nuu is the landing of a division of same name in the Kaupo district.

[6] Name of a division of Kaupo eastward of Nuu.

[7] Name of a large tract of land in the adjoining district westward of Nuu.

[8] A hill in the vicinity of Waikapu, West Maui, takes this name "Puuhele."

a o kekahi hoi, mai a Kaihuakala mai laua me Kahaule kana wahine, a o kekahi, mai a Kalalawalu mai; a penei na manao o lakou:

Ua hanauia mai o Pele ame Hiiaka, ame Puuhele, e ko lakou mau makua, e Kaihinalii ka makuahine o lakou; eia nae, o Pele ame Hiiaka ua hanau kino kanaka maoli ia mai laua, a o Puuhele hoi, ua hanau puu koko mai oia. No ka makemake ole mai o na kaikuaana i keia kino, no ka mea, i ka nana ana iho, aole he kino maoli, aka, he puu koko wale no, nolaila, kuko iho la laua, a olelo aku la kekahi i kekahi: "E aho e kiloi kaua i ka pokii o kaua. Auhea hoi ka hoihoi aku, i ku no ka hoi ka hoihoi aku ke kino kanaka." A o ko laua nei kiloi aku la la no ia i ua puu koko nei me ka ike ole o na makua i ko laua hoolei ana mai.

A ma ia manawa mai, ua hoomaka keia puu koko e hele, a halawai mai oia me Alenuihaha, oia kela moana mawaena o Maui nei ame Hawaii, a ua ninau aku o Alenuihaha i ua puu koko nei: "He huakai! e hele mahea?" Olelo mai ua puu koko nei: "E hele ana ma keia wahi aku nei la, i kiloi ia mai au e o'u mau kaikuaana, a oia keia la e hele nei la."

A pau aela ka laua nei kamailio ana, o ka hoomaka mai la no ia o ua puu koko nei e hele mai, a pae ana keia i Nuu, aia ma Kaupo keia wahi ana i pae mai ai, a hele kino kanaka mai la keia, a i ka ike ana'ku o Nuu, he keu a ka wahine maikai. O ko ianei hele mai la no ia a halawai me Puuomaiai, he wahine maikai no hoi keia. Olelo aku la o Puuomaiai i ka malihini: "E hele ana mahea kau huakai?" Olelo mai la kela: "E hele aku ana ma keia wahi aku." A noi mai la o Puuomaiai e hoaikane, a hoaikane iho la laua nei, a hookipa ia iho la keia, ai laua a maona, a hele aku la laua nei. O ko laua nei hele ana, kani ana ka Manawainui mele, penei no ia:

Kau ka lia ia oe e ka malihini,
Ke hele nei a maeele kuu manawa,
He hoa paio paha,
He hoa makaikai paha e?

Huli ae la ua puu koko nei i hope, a olelo aku: "Heaha kau o ke kahea ana mahope?" Pane mai o Manawainui: "No kuu ike ana 'ku nei ia oe, i ko mama i ka hele, nolaila kahea aku nei au ia oe." "Heaha kau makana nui o ke kahea ana?" "No kuu ike ana aku nei ia oe, he puu koko wale no i kiloi ia mai e kou mau kaikuaana, nolaila, hele mai nei oe, e aho e kapa ia kou inoa o Puuhele." A pau ka laua nei kamailio ana, o ko laua nei hele mai la no ia a hiki mai i Hana. Olelo aku a Puuomaiai ia Puuhele: "E aho e hoi au, ua hele pu mai la no hoi kaua, eia aku no hoi ua wa e hui hou ai." O ka ae mai la no ia o Puuhele, me kae i mai: "Aole i akaka ko'u pono e hele nei, he ike hou paha ia oe, aole paha," a o ka honi mai la no ia o ua Puuhele i ka ihu o ke aikane.

O ko ianei hoomaka ana e hele, halawai aku la keia me Kanahaha, ike e mai la o Kanahaha, a o kona make 'koke iho la no ia, a waiho kahelahela iho la na uha o ua wahine nei. O ko ia nei hele aku no ia, a ike ua make. O keia wahi o Kanahaha, he

hele passed right on until she met Lehoula. Lehoula said to her: "What a beautiful woman you are!" Lehoula wished to follow her. Coming to Wananalua,[9] Puuhele made a vow to stay there, and she said to Lehoula: "I have a great desire for this place; I came along looking for a good place to locate in, and I have just located it. Therefore I will abide here until my death." Lehoula returned to her usual home.

Puuhele lived here. When Kaihuakala saw her he came down and met her and spoke reprovingly. "By what right did you come here?" Puuhele humbly replied: "I came to see the country, and seeing this beautiful country, I vowed to stay." Then Puuhele was killed, and buried. She used her divine power, the hill rose high. Kaihuakala named the hill Kauiki, and that is the name by which it is known to the present time; that also is the cause for the song some people use, thus:

At Kauiki is the mail bag of the wind,
Being tossed about by the heavy black rain;
Facing is the surf of Anini to the windward,
Facing so as to head for the water of Punahoa.

But according to the idea of some people it was Lalawalu who brought it from Kahiki;[10] she brought it as her foster child, but because she was vexed at the child for constantly nipping her breast, therefore the mother made up her mind to leave it. She brought it along to Koloa, Kauai, and there she wanted to cast it away, but the child did not fancy staying there. She persevered in carrying the child until they arrived at Kaena;[11] again the child did not desire to be left there, so it was brought along until they landed at Kawaipapa,[12] Hana, East Maui, and it was left with him; and there it stands until this day. That was the idea of some olden people.

SECONDLY: THE FAMOUS PLACES CONNECTED WITH THIS HILL OF KAUIKI.

On this hill are many famous places; for instance, right on top of this hill was the house in which Peapea[13] was consumed by fire, when he was burnt out by Liionaiwaa and others; thus the saying at the present time, "Consumed by fire is Peapea." A little to the south of this hill is a famous landing place for canoes, called Kaihalulu (the roaring sea); concerning this place is the saying now quoted: "The roaring sea in the presence of Kauiki." At the same place, too, are the coconuts of Kane; right makai of this place is a large rock in the sea which is called Mokuhano. To the east of Kauiki is Pueokahi;[14] this place was so named on account of an owl belonging to the chief, Peapea. When the bird saw there were plenty of people, it flew to the door of the chief, indicating a multitude. Afterwards it was killed, and that was why it was called Pueokahi.

To the north of Kahulili, with its foundation right under Kauiki, was what was known as the hair of Puuhele. Kaihuakala is mauka of Kauiki. Kaihuakala is not usually seen; when Maui is calm, then that locality is seen. Then Papahawahawa stands forth and brags, saying, "Here I have lived, and yet this is the first time I have

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[9] Name of a large division of the Hana district.

[10] Kahiki, foreign; from abroad.

[11] Kaena, the northwestern point of Oahu.

[12] No place of that name now known in Hana.

[13] Peapea, a celebrity in the time of Kahekili.

[14] Pueokahi is the name of the harbor of Hana.

punawainui a hiki i keia wa. Hele loa aku aku la no o Puuhele a halawai me Lehoula. Olelo mai o Lehoula: "Nani hoi ka wahine maikai o oe," a makemake o Lehoula e hele pu meia, a hiki ma Wananalua, hoohiki iho la o Puuhele ia wahi, a olelo aku ia Lehoula: "Nani mai la kuu makemake i keia wahi; o i hele mai nei e imi i kahi kupono e noho ai, akahi no a loaa. Nolaila, e noho au a hiki i ko'u wa e make ai," a o ka hoi mai la no ia o Lehoula a hiki ma kona wahi mau.

Noho iho la no hoi o ua Puuhele; a ike mai la o Kaihuakala o ka iho mai la no ia o Kaihuakala a halawai me ia, a pane kiko e mai no o Kaihuakala: "Heaha kou kuleana nui o ka hiki ana mai o onei nei?" Olelo aku la o Puuhele me ka nawaliwali: "I hele mai nei hoi au i ka makaikai, a loaa keia wahi maikai, a hoohiki iho nei e noho."

Ia manawa, pepehi ia iho la o ua o Puuhele a make, kanuia iho la a nalo. E hao ae ana keia i kona mana, o ka pii ia o ua puu nei a kiekie, kapaia ka inoa o ua puu nei o Kaihuakala, o Puuiki, a mahope kapaia o Kauiki, a oia ka inoa e kapaia nei a hiki i keia wa, a oia iho la ke kumu o ke mele a kekahi poe; a penei no ia:

Aia i Kauiki ka eke leta a ka makani,
Kahi paialewa ia mai la e ka lau awa,
Huli ka nalu o ke anini i ka makani,
I hoohuli no a huli i ka wai o Punahoa.

Aka, o ka manao o kekahi poe, na ka Lalawalu i lawe mai, mai Kahiki mai, i lawe keiki hanai ia mai, a no ka uluhua o ka Lalawalu i ke nahu pinepine o ua keiki nei i ka waiu, nolaila, kupu ka manao iloko o ka makuahine e haalele ia ia, lawe mai la a pae ma Koloa, i Kauai. Manao ia e kiloi, aole nae he makemake o ua keiki nei e noho malaila. Hoomanawanui mai la no oia i ka hii ana, a hiki i Kaena ma Oahu. Aole no he makemake o ua keiki nei, nolaila, lawe loa ia mai a pae ma Kawaipapa ma Hana i Maui Hikina, a hoonoho ia me ia a hiki i keia wa, a pela iho la kekahi manao o ka poe kahiko.

ALUA: NA WAHI KAULANA E PILI ANA MA KEIA PUU O KAUIKI.

Aia ma keia puu, he nui na wahi kaulana, oia hoi, maluna pono o keia puu ka hale o Peapea i pau ai i ke ahi, i puhiia ai e Liionaiwaa ma, a oia ka mea i oleloia: "Pau Peapea i ke ahi." Aia hoi ma ka hema iki o keia puu he awa pae waa keia, o Kaihalulu ka inoa, no ia wahi keia olelo e olelo ia nei, Kaihalulu i ke alo o Kauiki. Aia no hoi malaila na niu a Kane; aia aku makai ponoi o ia wahi he pohaku nui iloko o ke kai, ua kapaia ka inoa o ia pohaku o Mokuhano. Aia hoi ma ka hikina ponoi o Kauiki o ka Pueokahi, ka mea i kapaia ai ka inoa o ia wahi, he pueo no na ke alii na Peapea; aia ike ua pueo nei i ka nui o kanaka lele mai no ia a kau ma ke kikihi puka o ke alii, alaila, ua nui kanaka; a mahope pepehiia a make, a oia ka mea i kapaia ai o ka Pueokahi.

A ma ka akau ponoi no hoi o Kahulili, a malalo pono no o Kauiki kona kumu, ua kapaia oia na lauoho o Puuhele. Aia mauka o Kauiki o Kaihuakala. Aole e ike wale ia o Kaihuakala, aia a malie o Maui nei alaila, ike ia keia wahi. Ia wa no, ku mai la o Papahawahawa a akena iho la me ka i iho hoi, "He noho ae nei no hoi, akahi no a

beheld the calmness of Maui; it is indeed clear, for Kaihuakala can be seen." [One must behold] Kaihuakala mountainward and Kauiki seaward in order to complete one's journey of sightseeing. Thus the saying by composers of chants:

Maui is calm, for Kaihuakala is seen;
Kaihuakala mountainward, Kauiki to seaward.
The surf breaks at Kaihalulu in the presence of Kauiki;
Kauiki is nursing Mokuhano,
Nursing the sand of Pueokahi,
Nursing the cold wind from Kaililiili,
Nursing the surf of Keanini,
Including Mokumana;
A canoe from Hawaii
[Enters] the harbor of Waikaakihi.
With the water at Punahoa, the sand at Pueokahi,
[With] Honuaulu mauka, [and] Kahulili on top,
Consumed indeed is Peapea by fire.

If some people are going to Kauiki [let them see] these places which have been mentioned. This is all of what has been told me by some one who knows the story of Kauiki; there is much more, but this which has been learned by heart is sufficient.

[MOANAULI.]

A STORY OF PUMAIA.

PUMAIA[1] was born at Koloa, Kauai. Malaihi was the father and Kuhihewa was the mother. They lived together until the child had grown up, and his body had acquired strength, when Pumaia said to his father, "You will please let me go to see the club of my grandmother." The father gave his consent. The son went, and arriving at the house of Kiha, his grandmother, he asked, "Where is the club?" "Here it is," said the grandmother. He took it. The nets of calabashes[2] were thereby dashed to the ground and broken to pieces. He shouldered the club and commenced his journey. He caught up with Wakaina, and the latter inquired, "Where are you journeying to?" "Going sightseeing," replied Pumaia. "Please let me go with you." Pumaia consented and they went along.

Puukolea stood forth and called out, "Whose offspring are you?" "Our own," replied Pumaia. "If you excel in strength, you are saved; if your strength is meager, I will kill you." Then they commenced to fight. That man, however, had a dual body, while these had the ordinary living body. Pumaia asked Wakaina, "Which of us shall be the first one to fight with this man?" The other replied, "It is better that I do it." Pumaia consented and Wakaina went to fight Puukolea. Before they commenced fighting, however, he chanted a portion of a song, thus:

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[1] This has no connection with other stories of Pumaia and Wakaina.

[2] The club was evidently used to suspend calabashes from. In the absence of shelving in a Hawaiian house, all food, etc., to be kept out of harm's way was suspended by cord or net.

ike ia ka malie a Maui, o ka malie ka ia ke ike ia aku la o Kaihuakala." O Kaihuakala kai uka, o Kauiki ka i kai, alaila pau i ka makaikai ia na wahi a pau. A oia ka mea i olelo ia nei e ka poe haku mele, penei:

Malie o Maui, ua ikea o Kaihuakala,
O Kaihuakala kai uka o Kauiki kai kai,
I poia e ke kui, Kaihalulu i ke alo o Kauiki,
Hii Kauiki ia Mokuhano,
Hii ke one ka Pueokahi,
Hii waikoloa i Kailiili,
Hii ka nalu ia Keanini,
Hoea ana i Mokumana,
He waa Hawaii e,
Waikaakihi ke awa,
Punahoa ka wai oneone ia ka Pueokahi,
O Honuaula mauka o Kahulili ka iluna,
Pau Peapea la i ke ahi.

A ina e hele ana kekahi poe ma Kauiki i keia mau wahi i hai ia 'ku la, a o keia iho la na mea e pili ana i ka hai ia ana mai ia'u e kekahi mea i ike i ka moolelo o Kauiki, he nui aku no, aka, ua lawa keia mau wahi mea i panaau no keia manawa.

[MOANAULI.]

HE MOOLELO NO PUMAIA.

UA HANAUIA o Pumaia ma Koloa i Kauai, o Malaihi ka makuakane, o Kuhihewa ka makuahine. Oi noho lakou nei a nui ua keiki nei, a ikaika no hoi kona kino, olelo aku o Pumaia i ka makuakane: "E oluolu oe e hele au e ike i ka laau a ku'u kupunawahine," o ka ae mai la no ia o ka makuakane. O ko inei hele aku la no ia, a hiki ma ka hale o Kiha, ke kupunawahine, a olelo aku la: "Auhea la ka laau?" "Eia ae no," wahi a ka luahine. O ko ianei lawe ae lo no ia. O ka paipu, ulupa ia iho la ilalo, a okaoka liilii. O ka hiu ae la no ia i ua laau nei a kau i ka a-i, a hoomaka e hele aku. Halawai mai la me ia o Wakaina, a pane mai o Wakaina: "He huakai e hele ana ihea?" "E hele ana i ka makaikai," wahi a Pumaia. "E aho hoi ha owau kekahi me oe." O ka ae mai la no ia; o ko laua hele aku la no ia.

Ku ana o Puukolea, a olelo ana: "Nawai ke kupua o olua?" "Na maua no," wahi a Pumaia. "A nui ka ikaika ola olua, hapa ka ikaika make olua ia'u." O ko lakou nei hakaka iho la noia. O ke kino na'e o kela kanaka he kino papalua, o ko laua nei kino hoi he kanaka ola maoli no. Ua ninau aku o Pumaia ia Wakaina: "Owai ka mea mua o kaua e hakaka me ianei?" Pane mai la kela: "E aho owau." Ae aku la no hoi keia; o ko Wakaina hele aku la no ia e hakaka me Puukolea. Mamua nae o ko laua hoomaka ana e hakaka, hoopuka ae la oia i kekahi mau lalani mele, penei:

Behold! behold! the mere lehua of Puuoni,
Struggling with the clouds of the air,
Now above, now below the rain clouds.

The other spoke up and said, "Why are you delaying? You are provoking me through your song!" Wakaina had not completed his song before they commenced to fight. From afternoon to near midnight [did they fight]. Wakaina said to Pumaia: "You simply look on and do not come to aid me; I am nearly dead." Pumaia jumped in and fought with the other, while Wakaina went to seek food for them. They kept on fighting until Pumaia was weakened. He thought of his club; so when Wakaina came back and inquired, "How are you?" he answered, "I am weak; go and fetch my club; perhaps it can do something." While they yet spoke the other man appeared in a different body. They fought on, and before Pumaia could reach for his club, he was killed by this man; Wakaina also was killed. Their spirits returned to their parents and were seen by them. (The parents of Wakaina had gone over and were living together with Pumaia's parents.) While they were idling away their time a chant was voiced by the wandering spirits:

Fear is creeping over us,
Coming for us to go;
We can not; we are held by Waiauau.
Come to give us life!
Life—indeed.

When these ghosts finished their chant the parents came out immediately, but they saw nothing. They looked here and there, but they could not see them. Meanwhile the two had gone as spirits until they met Pupuilima. Some people saw these two coming, but Pupuilima said: "Those are not men; those are ghosts." "How do you know those are ghosts?" said the others. So they laid wagers. Pupuilima then said to them, "I will spread an ape[3] leaf on the ground; and if it breaks, then they are men, but if it does not, then they are spirits." He spread it. Meanwhile Pumaia said to Wakaina, "There is our death being prepared." "How shall we be saved?" Pumaia explained: "Where my feet tread there you tread; because I was raised from my young days until I died, and until I found you; for this process is like that done to Pamano when by the spreading of an ape leaf he was saved." So when they proceeded Pumaia trod on the ape leaf and it broke through; the friend treaded after him. They were chased by the prophet until they were caught. That is what I have obtained.

While they were going along they were given chase. They came along until they caught up with Pueonuiokona.[4] The owl, however, did not catch sight of them while they were coming. When they had passed ahead the prophet who was chasing them caught up with Pueonuiokona. The owl asked, "What is the cause of this heavy breathing and this perspiring?" This one answered, "That you should be asking

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[3] Ape, largest species of the genus *Gunnera petaloidea.*

[4] An owl deity.

Aia, la, aia la, o ka lehua wale o Puuoni,
Ke a uume mai la me opua i ka lewa
Maluna malalo ka wai opua.

O ka pane e mai la no ia o ua kanaka nei. "E hoololohi ana oe i ke aha? he mele hoonaukiuki kau no'u." Aole nae i pau ke mele ana o Wakaina, o ka hakaka iho la no ia; mai ka auina la a kokoke aumoe. Kauoha aku la o Wakaina ia Pumaia: "O ka nana mai no ka kau, aole oe e kii mai ia'u la, ua kokoke au la e make." O ka lele mai la no ia o Pumaia, a hakaka me iala; oi nei hoi, hele aku la e huli ai no laua nei. Oi nonoke aku no hoi laua nei i ka hakaka, a aneane nawaliwali nae o Pumaia; noonoo keia i ka laau a ianei; a ku ana o Wakaina, a olelo mai, "Pehea oe?" Hai mai kela: "Ua nawaliwali au, e kii aku oe i kuu laau e lawe mai, malia paha he hana ka ia laau." Ia laua nei e kamailio ana, ku ana ua kanaka nei me ke ano okoa. O ka hakaka iho la no ia; aole nae i lalau aku o Pumaia i ka laau a ia nei o ka make mai la no ia i ua kanaka nei; a make pu no hoi me Wakaina. O ka hoi iho la no ia o na uhane o laua nei a ku ana imua o na makua, a i ka ike ana mai o na makua o Wakaina a me Pumaia, no ka mea, ua hoi aku na makua o Wakaina a noho pu me na makua o Pumaia. Ia lakou nei e nanea ana, kani ana ke mele a ua mau uhane haukae nei, penei:

Ko mai ana ke ano io maua nei,
E kii mai ana ia maua e hele,
Aole e hiki ua paa ia Waiauau,
E kii mai ana ia maua e hoola—e
E ola no—e.

A pau ke mele ana a ua mau eepa nei, o ka oili koke mai la no ia o na makua; aole nae he ike iki. Oi nana wale lakou nei ma o a maanei, aole no he ike iki ia.

O ka uhaele uhane aku la no ia o laua nei a halawai me Pupuilima. Ia wa ike mai na kanaka i ka hele aku o keia mau kanaka elua, ia wa olelo mai la o Pupuilima: "Aole kela he mau kanaka, he akua kela mau mea." "Mahea kahi i maopopo ai ia oe he akua?" wahi a ua poe nei. O ko lakou nei pili iho la no ia. Olelo aku la o Pupuilima ia lakou: "I halii auanei au i ka lau ape ma ke alanui nei a i nahae, alaila, he kanaka, aka hoi, ina nahae ole, alaila, he devil." O ko ia nei halii iho la no ia. Ia wa, pane iho la o Pumaia ia Wakaina, "Aia ko kaua make la, ke hana ia mai la." "Pehea la auanei kaua e pakele ai?" Hai mai la o Pumaia: "Ma ko'u wawae e hehi ai, malaila mai no oe e hele ai, no ka mea, ua hanai ia wau mai kuu wa uuku a i ko'u wa i make ai, a loaa oe, no ka mea o keia hana ana, ua like me ko Pamano halii ia ana e ka lau ape, a pakele ke ola." Ia laua nei i hele aku ai, o ka hehi iho la no ia o Pumaia i ka lau ape, a nahae, a mahope iho la no hoi ke keehi ana o ke aikane. O ko laua nei hahai ia aku 'la no ia e ua makaula nei a loaa i kahi i loaa ai.

Oia iho la no kahi mea i loaa ie mai nei.

Ia laua nei e hele ana, ua alualu ia mai la nae laua nei. O ko laua nei hele maila no ia a halawai me Pueonuiokona, aole nae he ike mai o ua Pueo nei i ka laua nei hele aku. A kaa laua nei mamua, ia manawa halawai mai la ka makaula e alualu nei ia laua me Pueonuiokona. Pane aku la ua Pueo nei: "Heaha ka mea i nui ai o ka hanu

'what'? Spirits! and there they are! I am chasing them, but can not catch them; I have been wishing to get near them so that I can kill them, for I am possessed with great anger towards them."

When the owl heard what the prophet said, he said to him, "You are a prophet, and I am a prophet, still I did not see them; and now I hear you saying that if you catch them they die." Where they were holding this conversation, however, was on the plain of Kamaomao. While the others prepared to come for the spirits, Pumaia said to his friend, "Here comes our death; but we will wait. If the new one gets ahead of the old one then we have hope for life."

So they sat and watched the two prophets. When Pueo distanced the other, Pumaia said to the friend, "We are now saved; it were better that we go to our parents. It may be that we would be found there." The friend consented. They came along Kealia, a large pond even to this day. These places above mentioned, the plain of Kamaomao and Kealia are at the eastern isthmus of Maui, connecting East and West Maui.

Let us leave the ghosts and speak of the prophets. While the prophets were following, and because Pueonuiokona was the faster, an idea occurred to one of them, and he said to himself, "If I catch up to that prophet I shall kill him, for he is simply going after my enemies to save them." The owl went along slowly until his fellow prophet thundered after him and gave his hand a jerk. Pueo asked, "What wrong has a fellow committed that you should tug at the arm from behind and thereby nearly tripping me?" The other replied with blazing eyes, "Who told you to go after my enemies with the intention of saving them? Why don't you look for your own, and on them practice saving?" The owl replied: "If you excel in strength you can obtain them, but if you are weak you can not have them; because I, even I, am an old resident of this plain. When spirits from the dead arrive I cause them to revive. Also no prophet comes to this plain; this is the first time that I have seen a prophet on this plain, and that is yourself. Because you complained of my desire to give life to those spirits, so be it! By a test of strength will [we know] whether you obtain them or I do."

They immediately commenced to fight. Where they fought was at Kalepolepo,[5] near this isthmus. The prophet was killed and his entrails were disemboweled by Pueonuiokona and placed on the *akolea*.[6] That shrub used to be plentiful at that place, but it is destroyed now on account of numerous animals.

August 8, 1872. KILIONA.

A STORY OF PUUPEHE.

PUUPEHE was the child of Kapokoholua and Kapoiliili. On the island of Kaululaau[1] lived the subject of this story, the champion of that past age. Let us glance briefly at the occupation of the parents. While they were living together the woman

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[5] A shipping point of central Maui in early days.

[6] *Akolea,* a species of fern (*Polypodium keraudreniana*).

[1] This identifies it with Lanai, for Kaululaau was the son of Kakaalaneo, the king of Maui, who banished him for his wild pranks.

a kahe hoi ka hou?" Hai aku la keia: "Heaha mai ka hoi kau, he mau uhane aia la, o ka'u ia e alualu nei aohe loaa iki; e ake ana hoi au o ka lihi launa aku, make la hoi ia'u, ua hele mai kuu ukiuki a nui ia laua."

Ia lohe ana o Pueo i ka olelo a ka makaula, ia manawa oia i olelo aku ai i ua makaula nei: "He makaula oe, a he makaula wau, eia nae, aole wau i ike aku nei ia laua, a no kuu lohe ana mai nei i kau olelo, ke loaa aku ia oe make." O kahi nae a laua e kamailio nei, aia ma ke kula o Kamaomao. Ia laua nei nae e hoomakaukau ana e kii i na uhane, olelo aku la o Pumaia i ke aikane: "Eia a'e ka make o kaua la, aka, i kali auanei kaua a i oi kela mea hou mamua o ka mea mua, alaila, manao ae ke ola."

O ko laua nei noho iho la no ia nana no laua nei i ua mau makaula nei. A oi no o ua o Pueo mamua, olelo aku o Pumaia i ke aikane: "Akahi kaua a pakele, e aho e uhaele kaua a kahi o na makua o kaua; malia paha, o loaa ae kaua ilaila." Ae mai la ke aikane. O ko laua nei hoomaka mai la no ia e hele ma Kealia, he loko nui no hoi a hiki i keia wa. O keia mau wahi nae i hai ia a'e nei, no kula o Kamaomao a me Kealia, aia no ma ka puali hikina o Maui nei, alaila pau o Maui Hikina, pau o Maui Komohana.

E waiho ae kakou no ua mau akua lapu nei, a e kamailio kakou no na makaula. Aia i ua mau makaula e alualu nei, a no ka mama o Pueonuiokona, kupu mai la ka manao iloko o kekahi o laua, me ka nune iho iloko ona: "Ina e loaa ana ia'u kela makaula e make ana oia ia'u, no ka mea he kii wale i ko'u mau enemi e hoola." Naue malie aku la nae ua Pueo nei, a halulu ana ua makaula nei, a huki mai la i ka lima o Pueo. A ninau mai la o Pueo: "Heaha iho la ka hewa o ke kanaka o kau huki ana i ka lima mahope, a mai hina wau?" Olelo mai kela me ka inoino o na maka: "Nawai oe i i aku e kii i ko'u mau enemi, me ko olelo iho e hoola? Aole no hoi oe e huli i mau mea okoa aku nau, ilaila oe e hoola ai." Pane mai la ua Pueo nei: "Aia a nui ko ikaika, lilo ia oe, aka hoi, hapa ko ikaika, aole e loaa ia oe; no ka mea, owau nei la, he kamaaina wau no keia kula. Hele mai na uhane make, na'u no e hoola aku, aole no hoi he makaula hiki ma keia kula, akahi wale no wau a ike o oe hookahi ka makaula hiki maanei. A no ko olelo ana mai nei ia'u no kuu kii e hoola i kela mau mea; heaha la ka hana, aia mamuli o ka ikaika e lilo aku ai oe, a ia'u paha laua."

O ko laua nei hoomaka koke iho la no ia i ka hakaka. O ko laua wahi i hakaka ai, ma Kalepolepo, kokoke no ma keia puali. A make ua makaula nei, kua'i ia ae la ka opu o ua makaula nei e Pueonuiokona, a kauhihi ia ae la maluna o ka akolea. He laau nui keia ma kela wahi, a ua lilo nae i mea ole i keia manawa, no ka nui o na holoholona.

August 8, 1872. KILIONA.

HE MOOLELO NO PUUPEHE.

OPUUPEHE he keiki ia na Kapokoholua ame Kapoiliilii. Aia ma ka mokupuni o Kaululaau ka mea nona keia moolelo, ka eueu hoi oia kau i hala. E huli iki ae kakou no na hana a kona mau makua. Aia i ka wa a laua e noho nei, ua hoomaka mai kana

realized that she would obtain a beautiful fruit from her womb. The husband was a fisherman who used to go fishing for them, and he passed long periods at his occupation. One day Kapokoholua sailed out on the ocean in a canoe to fish. When he had gone Puupehe commenced a conversation from inside the mother's womb. When Puupehe spoke the mother was startled from her sleep, and she wondered at this strange sound which she heard. She went to sleep again; the live one called out, "Say, my dear mother, do thou awake; father is dead." The mother then realized that it was a human voice, but she could see no human being. She ran quickly and stood at the door of the house and looked round for the owner of the voice, but she could see no one; she thought, however, that it was her husband, but she was disappointed. She returned and sat in the house. The child voiced a chant thus:

How I desire the moisture of the dew,
That water proudly hanging on the tree;
When the rain falls on the precipice
It fills up the streams.
That is the benefit my eyes behold!
My eyes to behold, my hands to rustle.

When the child finished chanting his mother became possessed and was greatly troubled. I had better explain shortly about his chanting and falsely stating that his father was dead. It was not true as he chanted. He had gone to watch his father fishing, and he had sent for a great number of fish to come and bite the hook. He saw that his father had caught a great many fish, but he needed the second [requisite], the awa root. He knew his parents had none; that was why he voiced the few lines of song above written.

Let us drop what the child did for some later time and turn and talk of the father. While his father was fishing he became very much interested because he caught so many. When he glanced shoreward he could not see land, because Puupehe had covered it completely with fog. He thought to himself, "What can this wonderful thing be? There is now no wind to bring the fog on to the land!" He had a premonition, however, concerning his wife, so he commenced to pull in his line. When it was near the top his line was held by a shark. The name of this shark was Puaiki.

Let me say a few words concerning this despicable fish. When he realized that it was a shark holding on he jerked the line; the fish took him to a point near the cape of Papawai here on Maui; from there he again came outside of Manele.[2] He noticed that their house was surrounded by a many-colored cloud. When he arrived at his old fishing ground his line and hook were broken off. He returned and when near shore he saw his wife standing on the seashore beckoning to him. He said to himself, "You are unaccountable, my wife; you can see that I am returning." With one scoop of his paddle in the sea the bow of the canoe landed on the sand. The wife ran to him and grasped him tremblingly. He asked, "What is the cause of this heavy breathing?" She replied, with tears, "Our child has acted the ghost to me." For what reason?" "For this reason: soon after you were gone I went to sleep and slept

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[2] The harbor on the northern shore of Lanai, off the eastern point of which is a detached rock known by the name of "Puupehe", the legend of which does not connect with this story.

wahine e loaa nei mea he hua maikai no kona puhaka. O ka hana hoi a ke kane o ka hele i ka lawaia na laua, a hala kekahi manawa loihi, o ka hoomau ana o kana kane i ka lawaia. I kekahi la, ua holo aku ua Kapokoholua nei i ka moana maluna o ka waa i ka lawaia, a i kona kaawale ana aku ua hoomaka mai o Puupehe e kamailio ae iloko o ka opu o kona makuahine. Ia wa a Puupehe e kamailio nei, ua puiwa ae la kona makua mai kona hiamoe ana, a hoomaopopo iho la keia no keia mea kupanaha ana i lohe ai. Hoi hou iho keia moe no, kani ana kahea a ua eueu nei: "E! ko'u mama aloha, e ala mai oe ua make o papa." Ia manawa hoomaopopo loa iho la keia he leo kanaka, koe nae kona ike ana aku i ke kino maoli. Holo wikiwiki aku la keia a ku ana ma ka puka o ka hale, nana aku la hoi o ka ike aku i ka mea nona keia leo; aole nae he ike ia, ua manao nae ia o kana kane, aka ua hoka nae ia. Hoi mai la no keia a noho iloko o ka hale. Kani ana ke oli a ua keiki nei, penei:

Aloha au o kahi wai a ke kehau,
Oia wai haaheo mai iluna o ka laau.
A ua mai ka ua i na pali
E hoopiha ana i na kahawai.
O ka waiwai no ia a kuu maka o ka ike aku.
A ike kuu maka a nehe kuu lima.

A pau ke oli ana a ua keiki nei, ua ano e mai la ka makuahine, a ku a pilikia maoli ia. E pono e wehewehe iki aku wau i ke ano o kana oli ana a me ke kamailio hoopunipuni ana ua make ka makuakane; aole he oiaio o ke ano o ke oli ana. Ua hele ia e nana i ka lawaia ana o kona makuakane, a ua kii aku ia i na i'a he nui loa e hele e ai i ka makau. No ka ike ana ua nui na i'a i loaa i kona papa, ua koe hoi ka lua, oia ka awa. Ua ike ia aohe awa a kona mau makua, nolaila oia i puana ae ai i keia mau lalani mele e kau ae la maluna.

E waiho iki kakou i na hana a ke keiki a mahope aku. E huli ae kakou a kamailio no ka makuakane. A i kona makua e lawaia nei, ua nanea loa ia i ka nui o na i'a i loaa iaia, a i kona nana ana mai iuka aohe ike ia aku o uka, no ka mea ua uhi iho la o Puupehe i ka ohu a nalowale ka aina. I iho la keia iloko ona: "Heaha la hoi keia mea kupanaha, nokamea, aole hoi he makani nana e lawe mai ka ohu a kau iluna o ka aina." Ua halialia wale mai nae na ano o kana wahine, hoomaka iho la ia e huki mai i ka aho a kokoke e pau mai iluna, paa ana ke aho a ianei i ka mano, o ka inoa o keia mano o Puaiki.

E kamailio iki ae au no keia i'a ino. Ia ike ana oia nei he mano ka mea nana e paa mai la, huki mai la ia me ka ikaika, e hao aku ana ua i'a nei, kokoke keia mawaho ae o ka lae o Papawai ma Maui nei, malaila aku hiki hou no keia mawaho ae o Manele. Ike aku la keia i ka hale o laua ua paa i ka ua koko. A hiki keia ilaila i kahi ana i lawaia ai, ua moku aku la ke aho a ianei a me ka makau. Huli hoi mai la keia a kokoke ike aku la keia i kana wahine e ku mai ana ma ka aekai e peahi mai ana iaia. I iho la keia iloko ona: "Kupanaha oe e ka wahine, ua ike mai la no hoi ke hoi aku nei." Hookahi no a ianei kope ana i ke kai me ka hoe kau ana ka ihu o ka waa i ke one. Ia wa holo mai la kana wahine a apo mai la iaia, me ka haalulu. Ninau ae la keia: "Heaha hoi ke kumu o ka nui o ka hanu?" Pane iho la ia me ka uwe: "Ua lapu ke keiki a kaua ia'u." "Heaha ke kumu?" "Eia ke kumu, ia oe no hala aku nei, a liuliu iki, ua kaia loa wau e ka hiamoe, kani ana kahea, 'E! e ko'u mama aloha, e ala mai oe, ua

soundly. A voice called, 'Say, my dear mother, do thou awaken; father is dead.' I was startled out of my sleep; I thought it was you. Not long after that a voice chanted!"

The husband said, "Do you remember the chant?" "Yes," said the wife.

How I desire the moisture of the dew,
The water proudly hanging on the tree;
When the rain falls on the precipice,
It fills up the streams.
That is the benefit my eyes behold!
My eyes to behold, my hands to rustle.

"Those are the queer things which our child did to me while I stayed here."

The husband replied, "If those which you have stated are true we will be benefited hereafter. Time will show and bring them to pass; therefore let us wait for the future."

They lifted the canoe; it was heavily laden inside with fish. They returned, and reaching the house they salted the fish; the wife broiled some and when done the two prepared to eat; they prayed to this child as follows: "In the name of Puupehe, grant us eternal life. Amen. It is free."

They ate until satisfied, then made preparations for sleeping. While they slept that night the child went to watch what one man was doing; he was teaching his pupils the art of casting the spear, and how to fly on to a water gourd, and so forth. He was teaching them with the idea that when proficient they were to fight with his parents, Kapokoholua and his wife.

When the child had gone the womb of Kapoiliili contracted, and she said to her husband, "Where are you? Please feel my belly." The other felt of it: "Why, your stomach has shrunken!" "Strange!" said the wife. The husband said, "Do not be troubled, he has gone to see the different parts of the world." They retired awhile for a short rest, when the child called out: "You two, awake, light the lamp." They awakened and lit the lamp. "You two smoke up some tobacco for me, and chew my piece of awa root; it is above the door."

They were puzzled, because they did not drink awa; therefore they were undecided as to what to do; the child spoke with heat, "Why are you two so slow? [for I wish to] go on my business of sightseeing." His father hastened to obey, and when everything was ready [the child] commanded him to pray. The father uttered the same prayer which he offered before; the other wouldn't have it so. "That prayer will not save when trouble comes to you two." The father asked, "What is the prayer which will save?" "Thus, and you must learn it by heart:

Here is food, O Puaiki![3]
Curse those who deal falsely,
Who are envious,
Who wish us death!
Here I am, Kapokoholua!

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[3] This is the same name given the shark which took his line and is to be considered his guardian aumakua.

make o papa.' Ia wa puiwa ae la wau mailoko mai o ka hiamoe, ua kuhi wau o oe, hoi hou no wau a moe no, aole no i upu iho, kani ana ke oli." I aku la ke kane: "Ua maopopo no nae paha ia oe ke oli ana mai?" "Ae," wahi a ka wahine.

Aloha au o kahi wai a ke kehau,
Oia wai haaheo mai iluna o ka laau,
A ua mai ka ua i na pali,
E hoopiha ana i na kahawai,
O ka waiwai no ia a kuu maka o ka ike aku,
A ike kuu maka a nehe kuu lima.

"Oia iho na hana kupanaha a ke keiki a kaua ia'u i noho iho nei." I aku la kana kane: "Ina he oiaio kena olelo au, e pomaikai ana kaua ma keia hope aku. Na ke au o ka manawa e hoike mai a e hooko, nolaila, e kali kaua ma keia hope aku."

Hapai aku la laua nei i ka waa, ua hele a piha u oloko o ka waa i ka i'a. Hoi aku la laua a hiki iloko o ka hale, hana iho la i ka i'a a miko i ka paakai; pulehu iho ka wahine i kekahi i'a a moa, hoomakaukau iho la laua i ka ai ana, pule ae la laua ma ka inoa o ua keiki nei, a penei:

"Ma ka inoa o Puupehe e ola mau loa maua. Amama, ua noa."

Ai laua nei a maona, hoomakaukau no na mea e pili ana no ka moe ana, a i ko laua moe ana iho i ka po, o ka hana a ua keiki nei o ka hele e makaikai i na hana a kekahi kanaka, e ao ana ia i kana poe haumana i ka oo ihe, a me ka lele ana iluna o ka ipu huawai, a pela uku. E ao ana a ike hele e kaua me kona mau makua me Kapokoholua ma.

I ka hele ana a ua keiki nei, ua mimino iho la ka opu o Kapoiliilii, olelo aku la ia i ke kane: "E ianei e! e haha mai oe i kuu opu." Haha mai la ia: "E, ua emi iho nei ka ko opu." Kupanaha," wahi a ka wahine. I aku la kana kane: "Mai haohao oe ua hele aku la e makaikai ma kela wahi keia wahi o ka honua." Hoi iho la laua hoonanea iki, kani ana kahea a ua keiki nei: "E laua nei e, e ala, e hoa i ke kukui." Ala ae laua hoa aku la i ke kukui. "E puhi mai olua i paka no'u, a e mama iho i kuu wahi opuupuu awa, aia maluna ae o ka puka."

Hoaa iho la laua, no ka mea, aole he inu awa o laua, nolaila, pahaohao laua no ia mea, pane mai la ua keiki nei, me ka huhu: "E aha ana ka hoi olua e lohi nei, a hele au i ka'u hana o ka makaikai." Ua hooko koke aku la kona makuakane a makakau na mea i hana ia, kena mai la e pule; pule ae la ka makuakane e like me kana pule mua ana, hoole mai la ia. "Aole ia o ka pule e ola ai ke hiki mai ka pilikia ia olua." I aku la ia: "Pehea ka pule e ola ai?" "Penei, e hoopaanaau oe." Hai mai la ia:

Eia ka ai e Puaiki e.
Molia i ku ia i ka hoopea wale,
I ka awaha wale mai,
I ka make wale mai,
Owau nei o Kapokoholua,

Life for me until I walk with a staff:
That is your life, O god!

When they had learned it by heart the father ate by himself; for it is the father who eats; the child only made a pretense of eating; that was what was done when he asked anything of his parents. When the father had finished eating, the child called for the second kind of food, that was the tobacco. After smoking the tobacco the child returned to the womb of the mother. The womb of Kapoiliili became as large as it was formerly. The wife said, "I think perhaps the child has returned to my womb." "Why so?" asked the husband. "I am swelling," replied the wife. "Do not wonder, because he is satisfied; he has returned to rest, and when his fullness is lessened he will go about his business of sightseeing."

The wife was no longer afraid; perhaps she was a little fearful of her husband. And when it was nearly morning the child went off again as usual. I will leave this part until later. I wish to speak of the [number of] months this child was in the womb of his mother, and the cause of its going about while still in the womb. This child had been thirteen months in the womb when it acted in a ghostly manner to his mother, as stated heretofore. They (the parents) had wondered why the child was not delivered, because the time for the delivery of the child, twelve months, had passed. With their child there was no birth. In this matter they were greatly in suspense [and were surprised], because it walked about while still in the womb; its face was not seen; it talked as if it were a shadow at a distance.

[UNFINISHED.]

A STORY CONCERNING THE FIRE.

THIS is the way the fire was obtained, according to some people. Maui took to wife Hina and begat Mauimua,[1] Mauihope,[2] Mauikiikii[3] and Mauiokalana;[4] they were all boys. The occupation of these boys was fishing. This was their practice in fishing while living at Kaupo, Maui: Mauiokalana wished to go fishing; he said to his elder brothers: "Say, this is a calm day; shouldn't we sail the sea? for this is a good day, the sea is calm; this is a day when the tide is not strong in its opposition for it is flowing in one direction." When he had finished speaking, Mauimua answered: "Let us not sail, for this will be a tempestuous day; this calmness which we see is only in the morning; when the sun rises you will see the waves rise, the wind will increase, and in a short time we will be obliged to return. Put off your fishing until a calm day." Then Mauiokalana spoke again: "Why, I thought because you are the first-born you knew the signs of the sky, but I see you do not! Your yellow teeth signify nothing." Then Mauimua, displeased, answered: "Say, my younger

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[1] Mauimua, first-born, or elder Maui.

[2] Mauihope, last, or after Maui.

[3] Mauikiikii, "Swollen, or hair-dressed Maui"; the word kiikii having these two meanings. In olden time to paint the hair over the forehead white received this definition.

[4] Mauiokalana, "Maui of the float"; buoyant Maui. This, the youngest of the brothers, is the famed Maui of Polynesian tradition.

E ola ia'u a kanikoo;
O kau ola ia e ka akua.

A pau keia hoopaanaau ana a laua nei, ai iho la no ua makuakane nei, oia wale no, no ka mea na ka makuakane e ai; i ke aka wale no ka ua keiki nei e ai mai; pela kana mau mea e makemake ai e olelo mai ai i kona mau makua. A pau ka ai ana a ua kanaka nei, kahea mai la no ua keiki nei i ka lua o ka ai, oia ka paka. A pau ke puhi ana o ka paka, hoi ae la ua keiki nei iloko o ka opu o ka makuahine, nui hou ae la ka opu o Kapoiliilii a like me mamua. I mai la ka wahine: "Hoi hou mai nei paha ua keiki nei iloko o'u." "Ke aha la?" wahi a ke kane. "Ke pehu ae nei," wahi a ka wahine. "Mai hoohuoi oe, no ka mea, ua maona kela hoi ae la kela e hooluolu a emi iho kekahi maona, hele aku kela i ka iala hana o ka makaikai."

Pau wale iho la no ka makau o kana wahine, no ke ano makau paha i ke kane. A i ke kokoke ana e ao ae ua po nei, ua hele ua keiki nei elike me ka mea i hala ae nei mamua. E waiho iki au i keia a mahope aku, e kamailio aku wau no na malama o keia keiki iloko o ka opu o ka makuahine, a me ke kumu o ka hele ana i ka wa no iloko o ka opu.

O na malama o keia keiki iloko o ka opu he umikumamakolu, i ka wa i lapu ai i kona makuahine, i olelo mua ia ae nei. Ua lilo no ia he mea haohao ia laua, no ke kumu o ka hanau ole, no ka mea ua hala ka palena o ka hanau ana he umikumamalua; i ka laua keiki hoi aohe hanau iki. Ma keia mea, ua kanalua loa no hoi laua; a no ka hele ana, aia no iloko o ka opu, aole nae he ike ia o ke ano a me kona helehelena, o ke kamailio aka wale mai no ma kahi e.

[AOLE I PAU.]

MOOLELO NO KE AHI.

Eia ke kumu o ka loaa ana mai o ke ahi, wahi a kekahi poe, penei: O Maui kai noho ae ia Hina hanau mai o Mauimua, a me Mauihope, a me Mauikiikii, a me Mauiokalana, he poe keiki kane wale no keia. O ka hana a keia poe keiki he lawaia. Penei ka lakou lawaia ana, ia lakou nei e noho ana ma Kaupo, i Maui, makemake iho la o Mauikalana e holo i ka lawaia; olelo aku i kona poe kaikuaana: "E, kai ka malie o keia la, holo paha kakou i kai, nokamea, he la maikai keia, ua hele a malino ke kai, a he la ikaika ole o ke au i ke pale, a he la moekahi o ke au." A pau ka ianei olelo ana, pane mai la o Mauimua: "Aohe make holo o kakou, nokamea, he oi keia o ka la ino, o keia malie a kakou e ike aku nei, he malie kakahiaka, ai aenei keia a kau ae ka la, alaila, ike aku oe e okaikai mai ana, a o ke ala mai no ia o ka makani, aole e emo ka hoi koke mai no ia o kakou. E waiho no ka lawaia a hiki i ka la maile." Alaila pane hou mai la o Mauiokalana: "E, ke kuhi nei au i kou hanau mua ike oe i na ouli o ke ao, eia ka aole, he lenalena niho wale iho no kou." Alaila pane hookuakaeo mai la

brother, you do not realize that I am the one acquainted with the ways of this place. This is the sign I know about: when you sleep until near morning, and should hear the breaking surf above the wind, then it will be calm. That is my sign, that you may hear, my younger brother. But what of it? let us sail according to your urging." Maumua ordered the canoes lifted to the beach. The canoes were taken to the shore, and they prepared to sail for fishing. When they arrived at the reef they saw a fire burning on land. Then Mauikolana said to his elder brothers: "Say, there is a fire burning; whose fire can this be?" The others replied: "Whose indeed? Perhaps we had better return so we can cook some food for us." "Pshaw! Let us first go and get some fish, then return; so that when we get back with fish we can broil them, cook the food, and then [we can] sleep well, being satisfied." They went on; in no time they had caught some fish. They then returned. As soon as they arrived at the beach Mauimua left the canoe, and ran to where the fire was seen burning. Kaalaehuapi[5] saw him so he and the others threw dirt on the fire and smothered it, and flew away. Mauimua was disappointed; he returned to their house. The others asked, "How about the fire?" "There is no fire; it is put out; I thought it was man, but it was not; some mudhens kindled the fire. Our bananas are being stolen." Because they saw that their bananas were being stolen they did not go fishing; they hoped the fire would be kindled again, but it was not lighted. Then they went fishing again. Whenever they went out fishing the fire would burn. Thus were they harassed, but they could not get anything, because Kaalaehuapi knew that Maui and Hina had four sons. When they went fishing Kaalaehuapi counted them; when they were all present it would light the fire.

But Maui thought of a plan and he said to his brothers, "Say, tomorrow morning you go fishing; I will remain. You will place our calabash in front where I sit. You will cover it with kapa. Then you will go to sea." The others consented and they went. Kaalaehuapi saw them and counted Mauimua, Mauihope, Mauikiikii, Mauiokalana. He counted all present, so the mudhens lighted the fire and roasted the bananas. Before the bananas were cooked, Kaalaehuapi said, "Say, they're done; Hina's son is swift." It was then Maui jumped to grab and caught Kaalaehuapi. Then he said, "I will kill you, you mudhen. You folks indeed have the fire and you are hiding it. I will kill you, you mudhen. Kaalaehuapi said, "If I die, the fire can not be obtained." The other mudhens called out, "O Kaalaehuapi, hold on to the fire; do not tell." Maui commenced to twist the neck of the mudhen, planning to kill it dead there and then. The mudhen again spoke: "Grant me life, then you will obtain the fire." Maui asked, "Where is the fire?" "In the stalk of the ape leaf." So he went to rubbing, but it would not light; he asked again, "Where is the fire?" The other directed: "In the stalk of the taro leaf." He again went to rubbing, but it would not light; the stalk of the taro leaf became grooved, but no fire was produced; that is why the stalk of the ape and the taro leaf has a groove, because of Maui's rubbing for fire. Again he asked, "Where is the fire which you are hiding?" "In the green wood." He rubbed that, but it would not ignite. Again he asked. He kept doing this until it

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[5] This name divided tells its story, Ka-alae-hua-pi, "the stingy alae", from its reluctance to impart the knowledge of the source of fire.

o Mauimua: "E, auhea oe e ka pokii, aole oe i ike, owau mai ka mea i kamaaina i ke ano o keia wahi; penei ka'u ouli i ike ai, aia moe aku oe a hiki i ka wehe ana o kai o ke ao, a i poha mai ka nalu iloko o ka makani, alaila e malie aenei; oia ka'u ouli, i lohe oe, e kuu pokii. Heaha la nei hoi; e holo paha kakou mamuli o kau koi." Hoolale ae la o Mauimua e hapai na waa i kai. Hapai ia aku la no hoi na waa a hiki i ke kai, alaila makakau iho la lakou no ka holo i ka lawaia. Ia lakou nei i hiki aku ai i kohola ike aku la lakou nei i ka a mai o ke ahi o uka, alaila olelo mai la o Mauiokalana i kona poe kaikuaana: "E, ke a mai la ke ahi, nawai la hoi keia ahi?" I mai la no hoi lakou: "Nawai hoi; e hoi paha kakou i moa ona ai na kakou." "Ka! e holo kakou a loaa mai ona ia, alaila lea ka hiamoe, ua moana." Holo aku la lakou nei; aole i emo loaa mai la na ia. O ka hoi iho la no ia. A ia lakou nei i hiki aku ai i kahakai, haalele iho la o Mauimua i ka waa, a holo aku la e nana i kahi i a ai o ke ahi. Ike mai la o Kaalaehuapi, o ko lakou kuehu ae la no ia i ke ahipio, pau aku la lakou la i ka lele. Hoka iho la o Mauimua, hoi mai la a hiki i ko lakou hale; ninau mai la ko lakou poe: "Pehea mai nei ka hoi ke ahi?" "Aohe ahi, ua pio, ke kuhi nei au he kanaka, eia ka aole, he alae ka mea nana ke ahi. O ka maia a kakou, ua pau i ka aihue ia." No ko lakou nei ike ana i ka pau i ka aihue ia o ka maia, nolaila aole o lakou hele i ka lawaia, me ka manao e a hou mai ke ahi. Eia nae aohe a iki o ke ahi. Nolaila, holo hou lakou i ka lawaia; aia holo lakou nei i ka lawaia, alaila e a auanei ke ahi. Pela lakou nei i hooluhi ia ai, aohe loaa iki; nokamea, ua maopopo ia Kaalaehuapi eha no keiki a Maui laua me Hina. I ka wa e holo ai i ka lawaia, helu aku o Kaalaehuapi i ka nui o lakou; a pau pono, alaila hoa ke ahi.

Aka, mamuli o ka noonoo ana a Maui ua olelo aku oia penei: "E, apopo a kakahiaka holo oukou i ka lawaia, owau o kakou ke noho; alaila o ka hokeo a kakou mamua ia o ko'u wahi e noho ai. E uhi oukou a paa i ke kapa, alaila holo aku oukou i kai;" ae mai la no hoi lakou, o ka holo iho la no ia. Ike mai la o Kaalaehuapi, helu mai la oia Mauimua, Mauihope, Mauikiikii, Mauiokalana; ike iho la oia ua pau pono, alaila ho-a ae la ua poe alae nei i ke ahi, pulehu ka maia. Aole hoi i moa iho ka maia, olelo mai o Kaalaehuapi: "E, ua moa, he keiki mama ka Hina." Ia manawa lele aku la o Maui e hopu, a paa iho la o Kaalaehuapi Olelo aku la o Maui: "Make oe ia'u e kena alae; eia no ka hoi ke ahi ia oukou e huna nei. E make ana oe ia'u e kena alae." Olelo mai la o Kaalaehuapi: "Ina au e make, aole e loaa ke ahi." Alaila no hoi kahea mai ka nui o na alae: "E, Kaalaehuapi, e paaia ke ahi; mai hai oe." Hoomaka iho la o Maui e wili i ka puana-i o u wahi alae nei, me ka manao e pepehi a make ia manawa. Olelo hou ae la ua wahi alae nei: "E ola au alaila loaa ia oe ke ahi." I mai la Maui: "Aihea ke ahi?" "Aia iloko o ka ha o ka ape." O ko ianei hoomaka iho la no ia i ka hiahia, aole a iki; olelo hou aku la no keia: "Aihea ke ahi?" Kuhikuhi hou mai la kela: "Aia i ka ha kalo." Noke no keia i ka hiahia aohe no he a; o ka ha o ke kalo kai hele a poopoo, aohe a iki; o ka mea ka ia i owawa ai ka ha o ka ape, a me ke kalo, no ka hia ana o Maui i ke ahi. Alaila ninau hou no keia: "Aihea ke ahi au e huna nei?" "Aia i ka laau maka." Noke no keia i ka hiahia aohe no he a. Ninau no keia. Pe-

came to the dry wood; there he found the fire. When he had produced fire, he rubbed the head of the mudhen. That is why the mudhen has a red head as we see it now. And from that time was fire obtained and has been handed down to the present time.

Fire is used to cook food and fish. It also helps in the work of man, because in cultivating some people use fire [to burn off rubbish] before planting the leaves. The fire has various other uses; they can not all be explained because the time is limited.

R. Puiki.

A STORY OF MAKAHI.

Hamau[1] was the father and Hooleia[2] was the mother. A son was born to them; that is the subject of this story. They lived at Puako, Hawaii. The first-born of these people was a daughter. Luukia was her name. Sixteen years after she was born she went to Oahu. Before she went to Oahu, however, the mother was pregnant with Makahi; but she went off before the child was born; after a while it was reported back that she was married, the husband's name being Kamauoha.[3]

At the time that he married this woman tales of his prodigious strength in casting the spear were carried all round Oahu, and he became a famous man on Oahu. The property of very many people was won by this strong man. He had many friends, and also great wealth. After they lived for some time an idea occurred to Kaaiai,[4] a man of Ewa, Oahu, who wished to test his strength. He came and stood in the presence of Kamauoha the warrior, and spoke animatedly, thinking that he could win.[5] Kamauoha said: "What is the main reason for coming here?" He replied: "I came to see which of us is the stronger." The other asked: "How shall we test strength?" "By piercing with spears," replied Kaaiai. Kaaiai's property consisted of three narrow strips of land, six sets of scented kapa, eight dogs, fifty hogs, four houses; those were what the man's property consisted of. When they tried, Kamauoha inflicted the first pain;[6] all the man's property was completely[7] taken over by the opponent, and he returned empty handed to his house.

His wife asked, "And how was your journey?" "You ask how, indeed! The properties which we accumulated thinking that they would be added to were taken from me, and I returned stripped; the other's strength was known and yet I dared provoke him, hoping to benefit thereby."

Let us leave off consideration of this brave man and this daring fellow, and speak of the child in the womb of the mother at Hawaii. When the child was born, a female prophet saw that this was to be a strong child, and no one who dared him could escape. The name of this old woman was Kolea, and she lived near the home of the child's parents. The child was brought up until he had attained manhood, when

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[1] *Hamau,* "silence". Name also of a species of the ohia.

[2] *Hooleia,* one definition of this is "denial"; refused acknowledgment of.

[3] Ka-mau-oha, the enduring branch, or stock.

[4] Kaaiai, the brightness.

[5] One of the national traits often put to the test in olden times. Sport, or other contests without betting, was almost unknown.

[6] *Eha mua akahi,* i. e., got in the first blow by winning all his opponent's property.

[7] *Puehu,* rendered here completely, conveys the further idea of the whirlwind character of Kaaiai's loss.

la ka hana ana a Maui a hiki i ka laau maloo, loaa ke ahi. Ia loaa ana o ke ahi, e hiahia aku ana keia i ka lae o ua wahi alae nei; oia ka ula o ka lae o ka alae a kakou e nana aku nei. A mai ia manawa mai ka loaa ana o ke ahi a hiki i keia la.

O ka hana a ke ahi, he mea e moa ai ka ai, ka ia, oia no hoi kekahi mea e kokua ana i ka hana a ke kanaka, nokamea, o ka mahiai ana a kekahi poe me ke ahi e puhi ai i ka mala uala, alaila kanu aku ka lau. He nui aku no na hana a ke ahi aole e pau i ka weheweheia aku, nokamea he uuku ka manawa.

R. PUIKI.

HE MOOLELO NO MAKAHI.

O HAMAU ka makuakane, o Hooleia ka makuahine, hanau mai ka laua keiki, oia keia a kakou i lohe ae nei i ka mea nona keia moolelo. O ko lakou nei wahi i noho ai, aia ma Puako i Hawaii. O ka mua o keia hanau ana mai a keia mau makua, he kaikamahine, o Luukia ka inoa, hanai ia ua kaikamahine nei, a hiki i ka umikumamaono o kona mau makahiki, hoomaka oia e holo i Oahu. Mamua nae o kona holo ana i Oahu ua hapai ua makuahine nei ia Makahi, o ko ia nei holo ihola no ia i Oahu me ka ike ole i ka hanau ana, a liuliu iki, lohe ia mai ana ua male i ke kane. O ka inoa o ke kane o Kamauoha.

Aia i ko ia nei wa i male ai i ka wahine, ua kui ia akula ko ia nei ikaika ma Oahu apuni, no ka ikaika i ka o-o ihe, a ua lilo ia i mea nui ma Oahu. O ka nui o na kanaka ua pau ko lakou waiwai i ka lawe ia e keia kanaka ikaika, ua nui na hoa aloha a ua nui no hoi kona waiwai. Mahope iho o ko lakou noho ana a liuliu, kupu maila ka manao iloko o kekahi kanaka, oia o Kaaiai,no Ewa, Oahu, hoao maila oia i kona ikaika, hele maila oia a ku i mua o ua kanaka koa nei o Kamauoha, a pane maila me ke ano hooikaika, me ka manao paha e eo ana la iaia. Olelo mai o Kamauoha: "Heaha kau kuleana nui o ka hiki ana mai o onei?" Hai aku keia: "I hele mai nei au e hoao i na ikaika o kaua." Hai aku la keia: "Heaha ka ikaika e hoao ai?" "O ka o o ihe," wahi a Kaaiai. O ka nui o na waiwai o ua Kaaiai nei, ekolu mooaina, eono kuinakapa o-u holowai, ewalu ilio, he kanalima puaa, eha hale, oia ka nui o ka waiwai o ua kanaka nei. I hoao iho ka hana, eha mua akahi ia Kamauoha, lawe ia aku la na waiwai o ua kanaka nei, puehu ma kela aoao, hoi nele akula keia a hiki i ka hale. Olelo maila ka wahine: "Pehea maila kau huakai?" "Pehea mai ka hoi kau, o na wahi waiwai no hoi a kaua i hoiliili iho nei me ka manao la hoi e hoonui hou ia mai ana, eia ka o ka hao ia aku nei no ia a hoi nele mai nei au, ua ike ia no la ko iala ikaika, hoonaulu wale aku nei no keia, me ka manao la hoi e loaa mai ana ka pomaikai."

Nolaila, e waiho iki iho kakou no ke kamailio ana no ke koa ikaika a me keia kanaka hoaano, a e kamailio ae kakou no ke keiki iloko o ka opu o ka makuahine i Hawaii. Aia i ka hanau ana mai o ua keiki nei, ike e maila kekahi luahine akamai i ka nana, he keiki ikaika, aole e pakele ka mea hana wale aku iaia. O ka inoa nae o keia luahine o Kolea, ua kokoke no kona wahi noho me ko na makua o ua keiki nei. Hanai ia ihola ua keiki nei a nui, a kupu aela ka manao iloko o ua keiki nei e hele i ka makai-

the desire seized him to go sightseeing. He said to his father, "I am desiring to go sightseeing." The father said: "Where do you wish to travel to?" He replied: "Along here, somewheres." The father said: "If you wish to go sightseeing, your sister is at an island ahead here, at Kauai." The son asked: "What is the name of the place where they are living?" The father told him, "At Mana, Kauai." He waited for some time. Again the father said, "Should you go, and your sister does not recognize you, tell her about us, and she will then know you." He agreed to do so. They lived together until the aspiring one went on his journey of sightseeing. The father first secured the club on which their calabashes were hanging, and gave it into the hands of the lad. He was taught how to cast the spear, until it was seen that he was very proficient. He then went along, carrying the club with him. He made a circuit of Hawaii. Finding a canoe about to sail for Maui he went and stood at the landing place. The men of the canoe saw what a handsome man he was. The names of the owners of the canoe were Liuliu,[8] Makaukau and Aumai. The men said to the lad, "Where are you journeying to?" "Sailing for Maui; and I came to inquire concerning your canoe; where is it bound?" "We are sailing for Maui," they replied. They sailed together and arrived at Maui. Their canoe landed at Kukui, Kipahulu. He (the lad) came along and slept at Pelekane, Lahaina. When he found a canoe going to Molokai, he sailed in it and was landed at Halawa, Molokai. He went sightseeing, and because of the heat of the sun he went in bathing. The name of the place where he bathed is Hakawai. He left his club on the bank. A man arrived and took it saying, "I have found something at Hakawai." Then the lad said to the man, "You are taking my club; mine is the next [move] when I shall kill you." The man had a spear. The lad followed him; when the man threw the spear at the boy the latter caught it first at the point; in returning it the man was struck in the pit of the stomach and the spear pierced the back. The lad stuck the butt of the spear in the ground and impaled the man on it. He kept on his journey. Arriving at Kaunakahakai his spear was taken by one of the champions of the place to a cave. No sooner had the other entered the cave than the lad also appeared and asked for his spear; but it was not given him. He closed the mouth of the cave; when there was a small opening left, he lighted a fire. On account of the heat in the cave from the fire, the local champion thrust out the point of the spear. The boy caught and jerked it, but the tip was already burned. He went along until he found a canoe sailing for Lanai. He boarded this canoe and met Pololu. He did not tarry long at this place. He again boarded the canoe which brought him from Molokai and sailed for Oahu, landing at Ewa. He stayed there for some time, then sailed for Kauai and landed at Wailua, but kept on until he arrived at Mana. He asked a woman whom he met, "Do you know Kamauoha?" "Yes; this is his house by which we now stand." He turned in there; arriving at the door of the house he noticed that inside the house was full of people. His sister called, not knowing that this was her brother. She asked, "From where did you come?" He replied, "I came from Hawaii, seeking for my sister Luu-

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[8] These names of the canoe owners have reference to the occasion, viz.; Liuliu shortly; Makaukau, ready; Aumai, swim hither.

kai, a ninau aku i ka makuakane: "Makemake mai nei ka hoi au, e hele i ka makaikai." A olelo mai ka makuakane: "Mahea kau makaikai e hele ai?" Hai mai kela: "Ma keia wahi aku nei la." Olelo mai kela: "Ina oe e makemake e hele, aia ko kaikuahine ma keia mokupuni aku nei la, aia ma Kauai." Olelo mai ke keiki: "Heaka ka inoa o kahi a laua e noho nei?" Hai mai ko makuakane: "Aia ma Mana i Kauai." O koia nei noho ihola no ia a liuliu, hai mai ka makuakane: "A i hele oe ea, a i hoohewahewa mai ko kaikuahine ia oe, e hai aku oe ia maua, a nana ia e ike mai ia oe." Ae aku nohoi keia. O ko lakou nei noho pu ihola no ia, a hiki i ka wa i hele ai ua eueu nei i kana huakai makaikai, kii e aku la nae ka makuakane i ka laau kau paipu a lakou nei, a haawi ia ma ka lima o ua keiki nei, a oia ihola nae ua keiki nei i ka pahupahu ihe, a ike maoli ia nohoi ua keiki nei i ka makaukau. O ko ia nei hele maila no ia, paa pu maila no nae me ua laau nei. Hele keia a puni o Hawaii, a ike keia he waa e holo ana i Maui, o ko ia nei hele akula no ia a ku ana i ke awa. Ike maila na kanaka o ka waa i ke keiki kanaka maikai o ia nei; o ka inoa o na kanaka nona ka waa, o Liuliu, o Makaukau, o Aumai, oia ka inoa o na kanaka. Olelo aku ua mau kanaka nei i ke keiki: "E hele ana kau huakai mahea?" "E holo ana i Maui a i hele mai nei hoi e ninau i ko oukou waa, e holo ana la i hea?" "E holo ana i Maui," wahi a ua poe nei. O ko lakou nei holo maila no ia, a ku ana i Maui nei, ma Kukui, i Kipahulu, kahi i kau ai o ka waa o lakou nei. Hele maila no keia a moe ma Pelekane, i Lahaina nei, a ike he waa e holo ana i Molokai, e e iho no keia a holo aku a pae ma Halawa, i Molokai; kaapuni keia, a no ka nui o ka wela o ka la, hele keia e auau. O kahi aia nei i auau ai oia o Hakawai. Kapae aela keia i ka laau aia nei, hiki ana kekahi kanaka a lawe ana i keia laau, me ka olelo iho: "A ma ka'u mea haule wale i Hakawai." Ia wa olelo aku ua keiki nei i ua kanaka nei: "Ke lawe ala oe i kuu laau, na'u aku koe, make oe ia'u." He laau no nae ka ua kanaka nei, o ko ia nei hele aku la no ia mahope, i pahu 'ku hana o ua kanaka nei paa e ka welau o ka ihe a ua kanaka nei ia ia nei, pahu ia aku ua kanaka nei, ku ma ka opu a hula ma ke kua, hou ia ihola nae ke kumu o kana ihe i ka lepo me ua kanaka nei. Kaapuni keia a hiki ma Kaunakahakai, lilo ka ihe aia nei i kekahi kupu eu olaila, lawe ia akula a komo kela i ke ana, komo no keia i ke ana, nonoi aku keia, aohe he loaa mai. Papani keia i ka puka o ke ana, a ueeku ka puka i koe, ho-a keia i ke ahi a no ka nui loa o ka wela o ke ana i ke ahi, o nou maila ua kupueu nei i ka welau o ka ihe, a o ko ia nei huki maila no ia, ua pau nae ke poo i ke ahi. Hele maila no keia a ike keia he waa holo ana i Lanai, e e keia maluna o ua waa nei a halawai me Pololu, aole keia i noho liuliu malaila, o ua waa nei no ana i holo mai ai mai Molokai mai, e e no keia a holo ma Oahu a pae keia ma Ewa, noho keia a liuliu iki malaila, holo keia i Kauai a pae i Wailua. Hele akula no keia a pae ma Mana, ninau keia i kekahi wahine e hele mai ana, "Ua ike anei oe ia Kamauoha?" "Ae, o ka hale iho no kena a kaua e ku nei." O ko ia nei kipa akula no ia malaila, a ku ana ma ka puka o ka hale, i nana 'ku auanei ka hana o ua keiki nei, ua hele oloko a piha i na kanaka. Kahea no ke kaikuahine oia nei me ka ike ole nae o ua kaikuahine nei o ke kaikunane keia. Ninau maila kela, "Mai hea mai nei oe?" Hai akula keia: "Mai Hawaii mai nei au, e imi ana i kuu kaikuahine ia Luukia." Ninau pono maila nae kela i ko ia nei

kia." The other asked who his parents were, and he explained all from the beginning to the end. So they began to wail. They wailed from that day to night, and all through the night to the next day. The husband of the sister thought that this was a lover of hers. Then he told the people to prepare food; at the same time he instructed them: "When you have prepared food and the finger bowl is set in the middle, I will call him to come and eat; when he washes his hands in the basin, then I will say this: 'You are washing your hands; for what purpose?' When he replies, I will turn to you, and that will be your cue to deride him." The food was prepared, as well as the basin for washing the hands in. The lad was called, and he came; and while washing his hands the brother-in-law spoke: "You are washing your hands; for what purpose?" The lad answered, "I was called by those in that corner and this corner to move up to the middle." "Is that so? Was this one called to come and eat?" asked the evil-minded brother-in-law. "No," replied the others. "How I am shamed!" Without touching the food, he returned to where he had previously lain, without saying a word to the sister. [UNFINISHED.]

August 22, 1872. Iosia Waalani.

makua, hai akula nohoi keia mai ka mua a ka hope. O ko laua nei uwe ihola no ia ma ia la a po, ma ia po a ao. Manao ke kane a ua wahine nei, he kane keia nana, ia manawa. Olelo keia i na kanaka: "E hoomakaukau i ai, me ka olelo aku nae o ua kanaka nei: "I hoomakaukau a ua nei kakou i ka ai, me ke poi wai holoi a ku mawaena nei, kahea anei au e hele mai e ai, i holoi a ua nei ka lima i ke poi wai holoi, alaila, olelo a ua nei au me keia: "Holoi ka lima, heaha ko alaala? Nana auanei e pane mai, ui auanei au ia oukou, na oukou ka hoi ia e olelo mai. Hoomakaukau ia ihola ka ai me ka poi wai holoi." Kahea ia akula nohoi ua keiki nei o ko ia la hele maila no hoi ia, a holoi nohoi ka lima. Pane no ua kaikoeke nei: Holoi ka lima, heaha ko alaala?" Pane no hoi ua keiki nei: "I kahea ia ae nei hoi i kela kihi keia kihi e kaikuwai e waenakonu, pela anei." "I kahea ia aku nei anei e hele mai e ai." Peia ka olelo a ua kaikoeke manao ino nei. "Aole," wahi a kela poe, "U, hilahila ino," o ko ia nei hoi akula no ia me ka ia ole, ma ko ia nei wahi i moe ai, me ka ekemu ole aku i ke kaikuahine.

[AOLE I PAU.]

August 22, 1872.

IOSIA WAALANI.

Traditionary Stories.

RELATING TO THE DEAD IN ANCIENT TIME.

WHEN confined with long illness, and death draws near, a person before his demise mutters in an indistinct and mumbling way, speaking of his relatives and his gods, whether they be dead or whether they be living, in this manner: "So and so is coming to get me to go." And thus he would rave until he died. Whereupon all his relatives mourned, and if he was greatly beloved, they extracted something from his corpse, such as a nail, a tooth, or perhaps some hair.[1] Here is another thing: if something was seen issuing from the mouth or the eyes, possibly a white substance accompanied with tears, the deceased truly loved his relatives; his corpse would then be kept uninterred four or five days, or even longer, to show their regard.

If the corpse be left unburied, it should be placed in a box[2] unseen by the people, and should be arranged in this manner: Lower the head of the corpse until it is bowed between the legs, draw up the legs so that the knees would project beyond the shoulders; slip in a cord at the knee-joints and fasten tightly; the corpse then would be round in appearance.[3] If there be anything which the deceased had, such as money, or clothes or other articles, it is buried with the corpse. Food is also left; fish, or tobacco, or kapa, it may be, so that the dead would not go hungry for food,[4] or be cold; such is what I have heard.

In taking the corpse to be hidden,[5] it is done by two or three of his friends; not by many people. The burial is done at night, however, not in the day time. In digging the grave, it is dug round like a banana hole. The usual depth of the grave is up to one's waist, that is, up to the loin of a man. In the olden time, this grave was called a pahee (smooth place). Upon digging, take the dirt from the grave to another place in a fine mat, or a gourd, else the tracks would be shown. Should it be a new house, the friends of the dead would dig from the outside till they reached within,[6] without the house owner knowing anything about it. The people thought that if the burial place was known, the bones would be taken for fish hooks, and the flesh for shark bait. There are some hidden graves among the precipices; others are on plains. There is a hidden grave at Haleakala; it is called the grave of Kaawa; it is right mauka of Nuu, on Maui. This is the way the corpse is treated before being thrown into

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[1] This was termed his maunu (bait), a necessity for the priest in seeking the acceptance or recognition of a deceased person by his ancestral spirit (aumakua). Also in sorcery, to the *anaana* or praying to death priest, one's maunu was looked upon as most efficacious.

[2] Box, or coffin, brings this to modern times. In former days an old canoe or section thereof served the purpose, as found in some ancient burial caves.

[3] Not all bodies were prepared for burial in this manner. Some were laid full length in a basket formed of a plaited coconut leaf.

[4] The provisioning of a corpse with supposed needed supplies bears out the idea of their belief that the soul at death goes out and wanders on, seeking friends and living much as in the present life.

[5] Secret burial was the rule for the preservation of one's bones, hence the care that even the traces of dirt removed should not reveal a place of interment.

[6] Under-house burials were probably chosen as a security, though instances are known where affection was the prime motive.

Na Moolelo mai na Kupuna Mai.

NO NA KUPAPAU I KA WA KAHIKO.

I KA WA kaa mai ana a kokoke e make, he oeoe mamua aku o ka make ana o kekahi mea o na makamaka, a me na mea e ae o mea nei, ina he poe ua make a ina he poe ola, a penei ka ka mea mai e olelo ai: "Eia ae o mea ke kii mai nei ia'u e hele." A pela ia e olelo pinepine ai a hiki i kona wa e make ai. Aia hoi o kona poe makamaka a pau, uwe no lakou, a ina he mea ia i aloha nuiia, unuhi lakou i kekahi mea o ua mea make nei, ina he maiao, a ina he niho, a ina he lauoho paha. Eia no hoi, ina ua ike ia kekahi mea mai kona waha mai, a me kona maka, he mea keokeo, a me ka waimaka, he aloha io no ua kupapau nei i kona poe makamaka, a loihi no ka waiho ana o kekahi iluna, eha, elima la, a nui aku no ko lakou aloha.

Ina e waiho ke kupapau maloko o ka pahu, e waiho ai me ka ike ole mai o ka lehulehu. Penei ka hana ana: E hookulou iho i ke poo o ke kupapau a komo ke poo ma ke kowa o ka uha, a pupuu mai na uha e puka ana na kuli maluna o na poohiwi, a hookomo i ke kaula ma ke ami o na kuli, a nakii a paa loa; he poepoe ke kupapau ke nana aku ia manawa. Ina he mea na ua kupapau nei, he kala paha, he lole paha a he mea e ae no paha, ua kanu pu ia lakou me ia, a waiho pu ia i ai, i ia i paka paha, i kapa paha kekahi, i ole ka e anu, a pololi ka i ka ai, wahi a ko'u lohe.

I ka lawe ana e huna i ke kupapau, elua, a ekolu o kana poe makamaka aole lehulehu. I ka po nae e lawe ai e kanu, aole i ke ao. I ka eli ana i ka lua, he lua poepoe no, ano like me ka lua maia. O ka hohonu kupono o ka lua, i ka humemalo, oia hoi ka puhaka o ke kanaka, he pahee ka inoa o keia lua i ka wa kahiko; i ka eli ana, e lawe ka lepo o ka lua i kahi e iloko o ka ahu, ipu, o ike ia ka meheu. Ina he hale hou, eli mai no ka poe nana ke kupapau mawaho mai, a komo iloko o ka hale, me ka ike ole mai o ka mea nona kela hale. Manao na kanaka, ina e ike ia kahi i waiho ai, kii ia na iwi i mea makau; o ka io hoi i mea kupalu mano. He mau lua huna kekahi ma ka pali, ma kahi papu kekahi. Aia no kekahi lua huna ma Haleakala, o ka lua o Kaawa ka inoa, mauka pono o Nuu ma Maui nei. Penei ka hana ana i ke kupapau mamua o ka hoolei

that hole. When the friend of the dead takes the corpse, he takes also what the deceased was fond of when living: If he was fond of pork, banana, or perhaps sugar-cane, etc., he takes them; and upon arriving at the grave, the friend of the deceased calls to the departed ancestors[7] first buried in that grave, thus: "So and so, here comes your descendant." If the corpse should keep falling until it drops into the water, and a rainbow appears, then it is without relatives; but the corpse who has relatives is grasped by them when the body is thrown, and is stranded on the precipice, and not dropped into the water. After the burial [they] come home and mourn.

Another thing: If the corpse is being carried, and the one he loved is far in the rear, no progress would be made, for the deceased would demur. The one he loved should be immediately behind, then there would be no demurring. This is what the friend of the dead should say: "I thought you loved me, but you do not; if you act like this, your bones will be broken." When he has finished saying that, the corpse will acquiesce, and it will be light work carrying it to the place of burial. The grave should be well lined, and the corpse laid to rest, the head towards the east, the feet towards the west.[8] It is wrong to lay the corpse with the head towards the west, for it would appear as a ghost. When the body is buried, the friend should repeat these words: "Do not go wandering to houses, but stay quietly here; you have food, fish and clothes."

Another thing: Some people when they see that a person is dead would strip the flesh from the bones and make them into knives or fish-hooks; or else they would be hung up in the house, so that the loved ones may go and see them. Some of the corpses are taken to the sea or water and thrown in, so that they may become shark- or lizard-gods.

Here are the secret graves wherein the chiefs of Nuu were buried: Makaopalena, Kealaohia and Puukelea, all on the side of Haleakala on the eastern side of Maui. Hanohano and Alalakeiki are others. At Alalakeiki a number of men from Hawaii who had brought a corpse to be hidden were killed. When those men from Hawaii had gone into the cave a man of the place, Niuaawaa by name, came along and closed up the mouth of the cave with stones, and those people stayed in there until they died. There is no living man who knows any of these secret burial places,[9] so well hidden are they.

CONCERNING THE SOUL AFTER A PERSON'S DEATH.

The Hawaiians are not agreed in the idea as to what becomes of the soul after a person dies. They say that the soul has three abiding places, namely: the volcano, in the water, and on dry plains like the plains of Kamaomao and Kekaa.[10]

Should a chief die, or any of his own men, or the servants of Pele, then their souls will go to the volcano, and the servants of Pele and other men will serve as they

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[7] Claiming the services of their aumakuas for companionship and direction in the spirit-world lest he wander aimlessly alone.

[8] This bears out note 3. The position of the body at burial pointing to the west was said by Fornander to indicate a general belief as to its being the direction of the original home of their gods and ancestors, whither their spirits would depart.

[9] Tradition points to the general respect of the trust imposed on the caretaker of such places; to betray their trust, it was believed, would be followed by dire consequences.

[10] Both of these places are on the western shore of Maui, Kekaa being not far distant from Lahaina, and Kamaomao on the peninsula.

ana iloko oia lua. I ka lawe ana o na mea nona ke kupapau, me na mea ono a kela mea i make e lawe pu ai, oia hoi he puni; ina he puaa ka puni, maia, ko paha, me ia mea aku ia mea aku, e lawe no e like me ia, a hiki i ka lua, kahea aku ka mea nana kela kupapau i ke kupuna i make mua iloko o ua lua nei, penei e kahea ai: "E mea e, eia mai kau keiki." A ina e haule loa ke kupapau iloko o ka wai, a pio ke anuenue, alaila aole ona makamaka e pili ana ia ia, aka o ka mea makamaka, hopu mai no lakou ia ia ke hoolei ia aku, o ka ili mai la no ia i ka pali, aole e haule iloko o ka wai. A mahope iho o ka nalo ana, alaila, hoi mai a ka hale, alaila, uwe nui a kanikau. Eia no hoi, ina e amo ia ana ua kupapau nei mamua a o kana mea i aloha ai mahope loa, aole e hiki ana, e hoololohe ana ke kupapau, aia no o kana mea i aloha mahope iho o ka kupapau alaila, aole e hoololohe. Eia ka olelo a ka mea nana ke kupapau: "Kaino paha he aloha kou ia'u, aole ka, ina penei kau hana haihai ia kou mau wahi iwi." A pau kana olelo ana pela, a alualu mai ka ke kupapau, a o ka mama no ia a hiki i kahi e kanu ia ai. Haliilii ia ka lua a maikai, a waiho ia no hoi ke kupapau, o ke poo ma ka hikina, o ka wawae ma ke komohana. Eia ka hewa, o ka mea waiho ia ke poo ma ke komohana, o ka hele mai e lapu. A pau ia, eia ka olelo a ka mea nana ke kupapau: "Mai hele i kauhale, noho maile no, he ai no he ia no, he kapa no."

Eia kekahi. O kekahi poe, ike lakou ua make ke kanaka, holehole ia na iwi a pau ka io, hana no ka i pahi, i makau, a i ole ia kau malie no iloko o ka hale i noho no ke aloha, hele aku no e nana. A o kekahi kupapau, ua lawe ia ma ke kai e kiola ia ai, a ma ka wai paha, i akua mano a me ka moo lakou.

Eia no hoi na lua huna i kanu ia ai na alii o Nuu; o Makaopalena, Kealaohia, o Puukelea, aia ma ke alo o Haleakala, ma Maui Hikina lakou apau. O Hanohano ame Alalakeiki kekahi, a ma Alalakeiki kahi i make ai o na kanaka mai Hawaii mai i lawe mai i ke kupapau e huna ai, a pau kela poe kanaka no Hawaii mai i ke komo iloko o ka lua, hiki mai kekahi kanaka kamaaina, o Niuaawaa ka inoa, a pani i ka waha o ka lua i ka pohaku, malaila lakou i noho ai a pau i ka make. Aole kanaka e ola ana i ike i kekahi o keia mau lua huna, ua nalo loa.

NO KA UHANE MAHOPE IHO O KA MAKE ANA O KE KANAKA.

Aneane kulike ole ka manao o na kanaka Hawaii nei no ka uhane mahope iho o ka make ana o ke kino. Ekolu wahi e noho ai ka uhane, wahi a lakou, oia hoi: o ka lua Pele, oloko o na wai, a me na aina maloo, e like me ke kula o Kamaomao, a me Kekaa.

Ina i make ke kino o na 'lii, a o kona mau kanaka ponoi paha, a me na kahu Pele, alaila, e hoi ko lakou uhane i ka lua o Pele, a e lawelawe mai na kahu Pele, a me

served in this world.[11] And the servant of Pele will be his caretaker, who will lord it over his stewards or even over his own body servants. When the soul is living there, should some one wish to see it, then this is the process: go with a servant of Pele, and he will call by chanting one of the chants of that chief.

Some say that should a person die and is buried at the edge of a river, or a spring, or a watercourse, then his soul will enter another body such as a shark's, or an eel's, or any other living body of the sea. Those that are buried by a body of fresh water will enter that stream and become a large *okuhekuhe* or tailed-lizard; and if buried on dry land, then they will enter the body of an owl, and such like. These things which are entered by the souls of men become guides[12] to their friends who are living. This is what the soul which has entered these things would do: It would proceed and enter his friend, and when it has possessed him, the soul would eat regular food until satisfied, then go back. And he would repeatedly do that. And this friend, should he have any trouble on land, such as war, then the owl[13] would lead him to a place of safety; and if in fresh water, the lizard and such like would keep him safe; and if the trouble is in the ocean, the shark and such like would care for him. This is one reason why a great many people are prohibited from eating many things.

Another thing: The soul also lives on a dry plain after the death of the body; and such places are called *ka leina a ka uhane* (the casting-off place of the soul). This name applies to wherever in Hawaii nei people lived. Following are the places where the souls live: For the people of Niihau, Kapapakiikii, and a second one is at Mauloku, Lehua; for the Kauai people, at Hanapepe; for the Oahu people at Kaimalolo; for the Molokai people, at the boundary of Koolau and Kona, at the district of Wainene; for the Lanai people, at Hokunui; for the Maui people, there are two places, at Kekaa and the plains of Kamaomao; and for the Hawaii people, there are three places, at Hilo, at Waipio, and at Palilua. All these places are known as the casting-off places of souls.[14] Should a soul get to any of these places it will be impossible for it come back again.

Still another thing: Should the body die, the soul may appear as if in the flesh; then there becomes no more night to the soul, only light. The chiefs have a separate place to dwell in, and the warriors have a different place. Sports are carried on there as during real life, such as throwing the spear, guessing the hidden *no'a*,[15] coasting down hill, surfing, fencing, wrestling; there is plenty of food, food which needed no cultivation, such as potatoes, taro, ape, etc.; and because of this people think when the body is dead the following should be provided: Food, fish, tobacco, water, steel on which to strike flint and obtain fire, *o-o*, spear, axe, knife; because they think the soul will need these things to work with at that place.

Another thing: Some people think that the soul has no abiding place, but only

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[11] Another point in the belief of life after death being much the same as in this world.

[12] Guides in the form of *aumakuas* (ancestral gods) and *unihipilis* (familiar spirits).

[13] The owl was one of the most popular objects possessing aumakua attributes.

[14] These various Soul's Leap localities make provision as the point of departure for the soul at death in its leap to find its aumakuas for guidance and companionship, or failing such, to descend to the realm of Milu.

[15] No'a, the game of hiding a stone under a cloth or piece of kapa.

na kanaka, e like me ka noho ana ma keia ao. A o na kahu Pele, o lakou kona poe puuku, a he mau luna hoi maluna o na kanaka ai puupuu, a i ole ia, o kona poe kahu ponoi no. I ka noho ana o ka uhane malaila, ina makemake kekahi e ike ia lakou, alaila, penei e ike ai, e hele pu me ke kahu Pele, a na ke kahu Pele e kahea aku; me ka mele o kela alii e hea aku ai.

Olelo mai kekahi poe, ina i make kekahi kanaka a kanu ia ma ke kae o ka muliwai, a o ka punawai, a o ka auwai paha, alaila, e komo ana ka uhane iloko o kekahi mea kino e ae, i ka mano paha, ka puhi paha, a me na mea e ae o ka moana; aka, o na mea ma ka lihiwai, e komo lakou iloko o ka muliwai, a lilo i Okuhekuhe nui, a i mau moo huelo, a ina ma ka aina maloo, alaila, e komo ana iloko o ka pueo, a me na mea ano like. O keia mau mea i komo ia e ka uhane o na kanaka, ua lilo lakou i mau mea e alakai ana i ko lakou poe e ola ana. Penei ka hana ana a keia uhane i komo iloko o keia mau mea kino. Hele hou aku no ia, a komo iloko o kona makamaka, a no kona noho ana iluna ona, a ai mai keia uhane i ka ai maoli a maona, alaila, hoi aku, a pela mau ka hana ana. A o keia poe makamaka, ina he pilikia ko lakou ma ka aina, no ke kaua ia mai, alaila, na ka pueo e alakai ia lakou ma kahi e pakele ai. A ina ma ka muliwai, na ka moo, a me na mea ano like e malama ia lakou. A ina ma ka moana ka pilikia, na ka mano e malama, a me na mea ano like. No keia mau mea ka hookapu ana o na kanaka i kekahi mau mea ai he nui wale.

Eia kekahi: Aia ma ka aina maloo kahi e noho ai ka uhane mahope iho o ka make ana o ke kino, a ua kapaia keia mau wahi o ka leina a ka uhane. Ua lawa keia inoa ma na wahi a pau o Hawaii nei kahi i noho ai ke kanaka. O kahi e noho ai ka uhane o ko Niihau poe, Kapapakiikii, o ka lua, Mauloku, ma Lehua, ko Kauai aia ma Hanapepe, ko Oahu o Kaimalolo, ko Molokai aia ma ka palena o Koolau a me Kona, o Wainene ka aina nui. Ko Lanai, Hokunui, ko Maui elua wahi e noho ai, o Kekaa a me ke kula o Kamaomao, a ko Hawaii ekolu wahi e noho ai, o Hilo, Waipio a me ka Palilua. O keia mau wahi a pau, ua kapaia o ka leina a ka uhane. Ina e hiki ka uhane ma keia mau wahi aole hiki ke hoi hou mai.

Eia no kekahi: Ina make ke kino, hele no ka uhane me ke ano o ke kino, pela no ka uhane e hele ai, aole no hoi he po, he ao wale no. Okoa ko na 'lii wahi e noho ai, okoa ko na koa. Malaila na hana a pau e like me ka wa e ola ana, oo ihe, puhenehene, heeholua, heenalu, moku, lua, he nui ka ai, he ai ulu wale no; uala, kalo, ape, ia mea aku ia mea aku, a no keia manao o lakou, a i make ke kino, e kanu pu ia ka ai, ia, paka, wai, kila ahi, o-o, ihe, koi, pahi, manao lakou e hana ka uhane me keia mau mea ma ia wahi.

wanders about, and then comes and enters a living person. Such a soul is called "wind," or "*unihipili*"— the spirit of a deceased person. That is what people in the olden time thought.

S. KAMAKA.

STORY OF THE OHELO.

I do not know what the *ohelo* is used for, but I do know that it is good to eat. I have seen only one kind of ohelo: the creeping ohelo; the ohelo bush plant[1] I have not seen. It is thought the ohelo originated in two places: 1, in Kahiki; 2, here in Hawaii.

Therefore let us now consider its being received from Kahiki.[2] Kaohelo was a fine-formed woman; her face was good to look upon. Her older sisters were Pele, Hiiaka and Malulani.[3] Their birthplace and where they lived for a long time was Nuumealani,[4] a place at the border of Kahiki. While they were living there in harmony, and with love each had for the other, there arrived from Hawaii a man named Aukelenuiaiku.[5] Upon his arrival there he waged war and conquered the land, and that was why Kaohelo and the others left their birthplace and came here to Hawaii.

When they arrived here Malulani dwelt on Lanai, while Pele and the younger sisters went on to Hawaii. Pele and Hiiaka lived at the volcano of Kilauea, but nobody knew exactly where Kaohelo settled on Hawaii. Yet while so living she bore a son named Kiha. When Kaohelo was nearing death she said to her son, "Should I die, do not bury me at any other place, but take my body to the very navel of your grandmother, right on top of Kilauea; then bury me there." When Kaohelo died her son took her dead body: that is the creeping part as well as the bush-plant part. The flesh became the creeping vine and the bones became the bush-plant. Pele retained Kaohelo's head, which became the smouldering fire in the volcano; the rest of the body was thrown over[6] to Haleakala, Maui, and to salty Kealia, Oahu; some of it was thrown on Kauai, and some of it was left on Hawaii.

When Malulani, living on Lanai, heard of the death of their youngest sister, she came over to get her, thinking that Pele hadn't kept her; when she arrived she did not find her whole body. It was scattered and lost over the ground, and it was sprouting and growing from the soil. She commenced to gather and bundle it, thinking that that was all, as she wanted to care for it. But some time after, as she went back to Lanai, she saw Kaohelo's body strung and worn as leis by the people; and because she loved her youngest sister very much she hung herself.

Kaohelo is one of the gods[7] of Pele even unto this day. Malulani and Kao-

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[1] The *ohelo (Vaccinium reticulatum)* grows at high elevations, and is familiar to volcano visitors; it produces a fleshy berry, which in ancient time was held by Hawaiians to be sacred to the fire-goddess Pele as a propitiatory offering. Queen Kapiolani, in her memorable visit to the volcano of Kilauea in 1824 to defy Pele and break down the superstition and dread of her race, among other things eat of these ohelo berries, hitherto held sacred.

[2] Kahiki, abroad; foreign.

[3] This introduces a new sister in the Pele family.

[4] A familiar mythical cloud land supposed to exist to the west, some three days sail from this group.

[5] This is a familiar traditionary character from one of the earliest of Hawaiian legends. See Fornander Collection, Vol. I, pp. 32 et seq.

[6] This distribution was to localities on the different islands once under volcanic fire.

[7] Kaohelo, the ohelo, was not a deity of Pele so much as a supposed specially efficacious propitiatory sacred offering to her, hence, kapued from any other use.

Eia kekahi: Manao kekahi poe, he hele wale no ka uhane, a hoi, a noho iluna o ke kanaka e ola ana. Kapaia kela uhane he Makani, a he Unihipili. Oia na manao o kanaka kahiko.

S. Kamaka.

HE MOOLELO NO KA OHELO.

O na hana a ka ohelo, aole au i ike, o ka'u mea no nae i ike, he mea ai. Hookahi no nae a'u ohelo i ike, oia ka ohelo neepapa, o ka ohelo ku i luna, aole au i ike. He elua wahi i manao ia'i kahi i loaa mai ai ka ohelo: 1, No Kahiki mai; 2, No Hawaii nei iho no.

Nolaila, maanei kakou e ike iho ai o kona loaa ana mai mai Kahiki mai. O Kaohelo, he wahine u-i a maikai kona helehelena i ka nana'ku, a o kona mau hanau mua, o Pele, o Hiiaka, a me Malulani. O ko lakou nei aina hanau i noho ai hoi a kupa, o Nuumealani, aia no ia wahi Kukuluokahiki. Ia lakou nei hoi e noho ana, me ka oluolu a me ke aloha kekahi i kekahi, a ma i hope iho, holo aku la kekahi kanaka o Hawaii nei, o Aukelenuiaiku kona inoa, a i kona hiki ana 'ku ilaila, o ke kaua iho 'la no ia a lilo ka aina ia Aukelenuiaiku; oia ke kumu o ko Kaohelo ma hele ana mai i Hawaii nei, a haalele aku i ke one hanau.

I ko lakou nei hele ana mai, ma Lanai kahi i noho ai o Malulani, o Pele hoi a me na pokii iho i koe ma Hawaii. O Pele nae a me Hiiaka ma ka lua o Pele i Kilauea ko laua wahi i noho ai, o ko Kaohelo wahi i noho ai ma Hawaii, aole i maopopo. I ko ia nei noho ana nae, ua hanau no kana keiki o Kiha ka inoa. Ia laua nei e noho ana a kokoke e make o Kaohelo, kauoha 'ku ia i kana keiki: "I noho kaua a i make au, mai kanu oe ia'u ma kahi-e, e lawe oe i kuu kino a ka piko ponoi o ko kupunawahine iluna pono o Kilauea, malaila au e waiho ai." Ia noho ana o laua nei a make iho 'la o ua o Kaohelo, lawe aku la ke keiki i na kino kupapau o ka makuahine, oia hoi ka ohelopapa a me ka ohelo laau; o ka ohelopapa nae ka ia, o ka ohelo laau oia na iwi. O ke poo nae o Kaohelo ka Pele mea i malama'i, a oia ka Pele e a nei, a o ka nui o ke kino, kiola ia ma Haleakala, i Maui, a ma Kealia paakai, i Oahu, a ma Kauai kekahi, a ma Hawaii iho no hoi. I ka noho ana hoi o Malulani ma Lanai a lohe i ka make o ko lakou pokii, o ke kii no ia me ka manao, aole i malama ia e Pele, i ka hiki ana'ku, aole nae i loaa okoa kona kino, oiai, ua lele liilii a nalowale iloko o ka lepo, a e kupu ae ana e ulu mai ka lepo ae; o ko ia nei ohi no ia a puolo me ka manao ua pau loa, a lawe la hoi e malama. Aka, i ko ia nei hoi ana a Lanai, noho keia a mahope, ike aku keia i ke kino o Kaohelo, ua kui ia mai e na kanaka i lei a no ka nui loa mai o ke aloha i kona hanau muli, o ke kaawe no ia a make.

O Kaohelo no hoi, oia kekahi akua o Pele a hiki i keia wa. Make iho 'la hoi o

helo died and left Pele and Hiiaka. While they were living together, and because Pele continued the fire whereby Hiiaka could not get enough sleep, she (Hiiaka) said to her older sister, "Why do you kindle the fire? I can't get enough sleep on account of my back being heated by the fire. It is better that we let our younger sister go, and let her find a place of residence." So Pele then let Kaohelo go. She went along until she arrived in Koolau,[8] Oahu; Heeia[9] was a good-looking man of that time living there, but he had died. When his soul saw her soul they greeted each other as strangers do, and he took her to his home; passing the time pleasantly for a few minutes, Heeia asked Kaohelo, "Where are you traveling to, and where did you come from?" She replied, "Why, Hawaii is our place of residence with my elder sisters, but I died. And because the back of my elder sister, Hiiaka, was heated with fire all the time, she told our eldest sister to send me away, and that is why I have been traveling to find a place where I might dwell."

When Heeia heard these words of love from Kaohelo he was saddened, and his whole body responded with sympathy and love for this woman. So he hastened to say, "Why not then be my wife and let me be your husband?" The idea was pleasing to the beautiful queen from the border of Kahiki, and they lived as man and wife.

After they had lived for some time there was born to them a daughter, Waialani, a beautiful and a good woman, better even than her mother. After they had lived together for three years, she told her parents that she would go and bring Malulani from Lanai. This was agreeable to the parents. As she went over to Hawaii, Hiiaka said to Pele, "Say, here comes our niece." Pele replied, "Whose niece is she? Why should I accord her recognition?" And this matter became a source of serious quarrel between the two. When the niece arrived at the mouth of the crater, at the place called Akanikolea, and looked down, she noticed her aunts quarreling. And because Pele was very angry she lighted the fire which filled the crater. Hiiaka feared the niece might die. So she went to get her brother, Ahuimaiapakanaloa,[10] living in Nuumealani, the only one who could appease Pele. When the brother arrived the fire subsided. Then the niece went down, and when she noticed the banana[11] was ripe she reached out and ate some. Thus she journeyed until she got down to the bottom, the fire meanwhile receding until it disappeared in the mouth of Pele. And when Pele recognized their niece, she said, "I thought you would die, because I did not recognize you, but I see your younger aunt was correct in telling me that you are our niece."

Then Pele again said to the niece: "There is food above." The niece asked: "What kind of food is it?" The aunt replied: "There is ohelo; it must be ripe now; that is what we are eating."[12] When the niece heard this she went up and saw the ripe ohelo; she grasped and broke some. But when it was broken, blood flowed forth like a human being's. She smelled it and it was stinking, so she left it and went down again. She said to Pele, "I thought it was a good thing you directed me to get, but when I

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[8] Koolau, the windward side and district of the island of Oahu.

[9] Heeia, a large division of Koolau, adjoining Kaneohe.

[10] Ahui-maia-pakana-loa signifies the "long pendent stem of a bunch of bananas."

[11] Women were restricted from eating certain kinds of bananas under priestly rule.

[12] Ohelo berries thrown into the volcano were supposed to be the acceptable offering, originating perhaps from the fact that their cool nature made it welcome to Pele's parched throat.

Malulani laua me Kaohelo, koe ihola o Pele me Hiiaka. I ka noho ana o laua nei, a no ka ho-a mau o Pele i ke ahi, aole hoi he ana o ka hiamoe o Hiiaka, olelo aku ia i kona hanau mua: "Heaha hoi keia ho-a au i ke ahi, aole ka e ana ka hiamoe i ka ka mea o ka wela o ke kua i ke ahi, e aho e hookuu ae i ka pokii o kaua, a nana no hoi e imi aku kona wahi e noho ai." Ia wa o ka hookuu aku la no ia o Pele ia Kaohelo, o ko ianei hele a ku la no ia a hiki ma Koolau i Oahu, a o Heeia hoi kekahi kanaka u-i oia kau e noho ana malaila, ua make nae hoi. A ike mai la hoi ko iala uhane i ko ianei uhane, aloha malihini iho la laua nei, a hookipa no hoi ma ka hale, luana ihola hoi laua nei no kekahi mau minute, a mahope, ninau mai o Heeia ia Kaohelo: "E hele ana i hea kau huakai, a mai hea mai hoi oe i hele mai ai?" Olelo aku keia: "Ka, o Hawaii ko makou wahi noho me ko'u mau kaikuaana, ua make nae hoi au, a no ka wela loa o ke kua o kuu kaikuaana opio, oia o Hiiaka i ke ahi, olelo kela i ka hanau mua o maua e hookuke ia'u, a oia kela hele a'u e imi i wahi no'u e noho ai." A lohe o Heeia i keia mau olelo a Kaohelo i ku i ke aloha mokumokuahua a ka manao e hookaulike iho ai, he mea-e ka lele kupilikii o kona kino holo okoa i ke aloha i keia wahine. O kona olelo koke aku la noia: "E aho hoi ha i wahine oe na'u a i kane hoi au nau." Ua maikai ia manao i mua o ke queen oi kelakela o Kukuluokahiki, a noho a kane a wahine ihola laua nei.

Ia noho ana hoi o laua nei a mahope mai, hanau ihola ka laua kaikamahine oia o Waialani, he wahine u-i a maikai keia, ua oi ae no hoi kona maikai mamua o kona makuahine. Noho iho la hoi lakou nei a hala na makahiki ekolu, olelo aku keia i na makua e kii ia Malulani ma Lanai. Ua maikai no hoi ia mea i mua o na makua. O ko ianei hele no ia a hiki i Hawaii, olelo mai o Hiiaka ia Pele: "E, ei ae ke kaikamahine a kaua ke hele mai nei." Olelo aku o Pele: "Nawai auanei ia kaikamahine, aole paha wau e ike aku iaia?" a ua lilo loa ia mea hoopaapaa loa mawaena o laua. I ka hele ana 'ku o ke kaikamahine a ma ka waha o ka lua, o Akanikolea ka inoa oia wahi, i alawa iho ka hana, e hoopaapaa ana na makuahine. A no ka nui ukiuki loa o Pele, e ho-a ae ana kela i ke ahi, o ka hele ia a piha ka lua, manao hoi o Hiiaka o make ke kaikamahine, o ke kii no ia i ke kaikunane ia Ahuimaiapakanaloa e noho ana i Nuumealani, oia wale no ka mea e oluolu ai o Pele. I ka hiki ana mai o ua kaikunane nei, o ka emi aku la no ia o ke ahi, a iho aku la ua kaikamahine nei, a ike keia i ka pala o ka maia, lalau aku la no keia ai. Pela ka laua nei iho ana a hiki ilalo. O ka emi loa aku la no hoi ia o ke ahi a nalowale iloko o ka waha o Pele. A ike o Pele i ka lakou kaikamahine, olelo aku la ia: "Ua manao au e make ana oe no kuu hoohewahewa ana ku nei, eia ka ua pololei ka ko makuahine opio i olelo mai nei ia'u, he kaikamahine oe na makou."

Ia wa, olelo aku o Pele i ke kaikamahine: "E i ae no ka mea ai i luna." Ninau mai ke kaikamahine: "Heaha ia mea ai?" Olelo aku la ka makuahine: "He ohelo, ua hele akula ia a pala, o ka makou no hoi ia e ai nei." Ia lohe ana o ua kaikamahine nei, o ka pii aku la no ia a ike i ka pala o ka ohelo, lalau aku la keia a hahai mai la. I ka hai ana mai, o ke kahe mai la no ia o ke koko e like me ko ke kanaka; honi ae la keia, aole o kana mai o ka pilau, o ko ia nei haalele no ia a hoi ilalo. Olelo aku la keia ia Pele: "Kai no hoi he mea maikai kau i olelo mai nei ia'u, i hahai aku nei kuu hana o

broke it blood flowed out, and when I smelt it, it was stinking." Pele replied, "Why, that is what we have been eating, but to you it has changed."

When Hiiaka heard what they were talking about she said: "Say, do not eat that thing, because it is the body of your mother; the ohelo which are standing up are the bones, and the creeping ohelo is the flesh." When Waialani heard this she was sad and sorry because she had eaten of the body of her dear mother, so she said to Pele: "I now vow and I tell you that I will never recognize you until I reach the grave." That is a Hawaiian way of separating in anger, for one to vow not to speak to the other until death; the only way to rectify this is to kill a pig[13] and fix the matter up, then could they recognize each other during life. If that is not done then they keep up this enmity until death. This is customary here in Hawaii; it has been the custom from the olden time to the present day.

After that, Hiiaka and she came to Lanai; she went and got the corpse of Malulani, which was decomposed; they went back to her parents' place, where they all wailed. Then they stayed there, the women, the husband and the daughter. After some days Waialani made up small bundles of the body of Malulani which she scattered outside of Heeia, a hill here and a hill there until the place held many hills which are standing even unto this day. And because of the Flood, all these hills were submerged, and appeared as islets, and that is why it is called the sharp coral of Heeia; and it is there even to the present time as most of you know who have been to the place.

While they were living, Heeia took particular notice that Hiiaka[14] was a very pretty woman; she had lived at the crater of Kilauea until she became like a wonderful blossom of the mountain; Heeia made up his mind to make Hiiaka his own, which desire was reciprocated. They became husband and wife and lived as peacefully as the still water of Hauola. But poor Kaohelo was sad at heart because the Puulena[15] (the cold wind of Kilauea) had gone on to Hilo, gone on to find a mate for it with which to ease its journey during that long travel; she had been left behind by the son of the shadowy precipices[16] of Koolau. Because Kaohelo loved her husband very dearly she hanged herself, and thus endeth the story of Kaohelo. That is the story of how Kaohelo came from Kahiki and was spread about here in Hawaii.

HOW IT WAS FOUND INDIGENOUS IN HAWAII.

The parents were of Kauai, Maunakepa being the father and Hooleia the mother. They lived together until a daughter was born to them. They called her Kaoheloula.[17] The father's name, however, is a famous name even unto this day, and it frequently occurs in songs, such as this:

The moss peoples the barren lands of Maunakepa;
Spattering thereon is the rain from Hanalei, etc.

While living there the daughter was taken sick; the parents went about looking

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[13] As a propitiatory offering.

[14] Hiiaka, the favorite sister of Pele, is also the favorite heroine of Hawaiian story, with possibly one exception, Hina.

[15] The name of this cold wind is figurative of love chilled through, or by, desertion.

[16] The precipitous Koolau mountain range is poetically referred to as the blue palis, or shady precipices.

[17] Ka-ohelo-ula, lit., the red ohelo.

ke kahe mai no ia o ke koko, i honi ae hoi, aole o kana mai o ka pilau." Olelo mai hoi o Pele: "Ka, o ka makou no hoi ia e ai nei, ia oe aku nei hoi ano-e." A lohe o Hiiaka no ka laua nei mau olelo, pane mai la hoi ia: "Ka, mai ai oe i kela mea, oiai, o ke kino no ia o ko makuahine, o ka ohelo e ku la i luna oia na iwi, o ka ohelo nenee hoi oia ka i-o."

A lohe o Waialani i keia mea, he mea-e kona kaumaha a me ka luuluu no kona ai ana i ke kino o kona mama aloha, olelo aku la keia ia Pele: "Ke hoohiki nei au ia oe, aole au e ike ana ia oe a hiki i ka lua kupapa'u." Oia ka hookaawale ana o ko Hawaii nei, aole e kamailio kekahi i kekahi a hiki i ka wa e make ai, aia wale no a kalua ia ka puaa, a hana ia a pau, alaila ike i ka wa e ola ana, ina aole e hana ia kela mau mea, aia wale no ka palena he make, a he mea keia i maa ia Hawaii nei mai ka wa kahiko mai a hiki paha i keia wa. A mahope iho, o ko laua nei hele mai la no ia me Hiiaka a hiki i Lanai, o ko ia nei kii no ia a ke kino kupapau o Malulani, ua hele a popopo, o ko laua nei hoi no ia a hiki i kahi o na makua, uwe iho la lakou nei a pau, noho ihola lakou nei na wahine, ke kane a me ke kaikamahine.

A hala kekahi mau la, o ka puolo liilii no ia o ua o Waialani i ke kino o Malulani a paa, hoolei liilii keia mawaho aku o Heeia, ku aku ana he puu, ku aku ana he puu a kinikini loa lakou e ku la a hiki i keia wa. A no ka hiki ana mai hoi o ke kai a Kahinalii, uhi paa ia iho la ua mau puu liilii nei a ano mokumoku i ka nana'ku, a nolaila i kapaia'i o ko-a mokumoku o Heeia a hiki mai i keia la, a ua ike ka hapa nui o kakou i ka hele ana ma ia wahi.

Noho ihola hoi lakou nei, a no ka lanakila loa o ka manao o Heeia i ka ike aku ia Hiiaka i ka wahine oi kelakela o ka maikai, ua noho wale kela i ka lua o Kilauea a nohenohea pua i ka wao, o ka pii mai la no ia o ka manao kuko ino iloko ona e launa kino me Hiiaka, a ua hooko ia no nae kona manao. A noho a kane a wahine ihola laua nei me he wai la e lana malie ana i Hauola. O Kaohelo hoi, aole o kana mai ka lauwili pono ole o ka manao, oiai, ua hala ka puulena aia i Hilo, ua imi aku la i hoa kakele nona e la-i ai ma ia kahua loa, ua keku kahi ia iho nae e ke keiki o na pali hauliuli o Koolau. No ka nui loa o ke aloha o Kaohelo i ke kane, kaawe ihola ia a make, a o ka make loa ana ia o Kaohelo ma keia moolelo. Oia ihola na mea a pau e pili ana no ko Kaohelo hele ana mai mai Kahiki mai a laha'i ma Hawaii nei.

O KONA LOAA ANA NO MA HAWAII NEI.

No Kauai na makua, o Manuakepa ka makuakane, o Hooleia ka makuahine. Noho ihola hoi laua nei a hanau mai la ka laua nei kaikamahine, kapa'ku la laua i kona inoa o Kaoheloula. O ka inoa nae o ka makuakane, he inoa kaulana loa ia a hiki i keia wa, a ua paa no hoi i ka haku ia i ke mele, nona hoi keia:

Ka limu kaha kanaka o Manuakepa,
Kapekupeku i luna ka ua o Hanalei, a pela ku.

Noho iho la lakou nei, a loohia ua kaikamahine nei i ka ma-i, huli hele aku la

for a kahuna to cure her illness. They found the kahuna, Kumakaohuohu,[18] and they asked him for medicine: "Say, please give us some medicine for our daughter, because she is very ill. The kahuna replied: "You two can not get my medicine until you have given me something as a sacrifice for my sacred medicine, then would your daughter be cured." So they got the daughter, and had the medicine applied to her, thinking that that would cure the child; but it did not. What the lying kahuna did killed her.

When the daughter died she grew right into this ohelo plant, and it was thrown here and there until it grew all over Hawaii. That is how the ohelo was derived; it started from Kauai.

Another version is this: There were two women; one had sore eyes and one was lame. Because they were continually being reviled they felt ashamed, and they killed each other. These women when living, used to play a game whereby pebbles were thrown up; two pebbles, three pebbles, etc.; and while throwing up the pebbles, a chant would be recited, thus:

Seize, seize the ohelo, food of the birds,
The food chased about in the wilds of Puna, etc.

After these women were killed the red-eyed woman became the red ohelo, and the lame woman became the creeping ohelo.

This is what has been told me; it may be that others have something more concerning this subject of the ohelo.

JOS. K. KAHELE JR.

INDIGENOUS CANES OF HAWAII.

IN THE olden time the sugar-canes were different; they were not like the sugar-canes which we now see. Therefore, the subject of our inquiry concerns the indigenous canes[1] of Hawaii. We had better consider the names of these canes, the reasons for assigning these names to the different varieties of canes, and the explanations relating to them. Here are the names of the old canes of Hawaii nei.

The first cane: the name of this cane is *Laukona*.[2] There were two men, Piikea and Aulii. Piikea asked Aulii: "What is the name of this cane?" Aulii gave his name: "The name of this cane is Laukona; its leaf has long white stripes; that is why it is called Laukona." Piikea disagreed with him on that name. He said its name was Pumaia. They quarreled a great deal over the name of this cane, and Aulii won.

The second cane: the name of this cane is *Papaa*,[3] so given because of a certain land being called Kopapaa, and this was derived from *hoopaapaa* (quarreling). This cane is of a dark color when young, and when it is ripe the dark color changes to red; its rind is hard when the cane is eaten.

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[18] Ku-maka-ohuohu, large, heavy-eyed Ku; a name applying more as one of the characteristic titles of the god Ku, than that of *kahuna* (priest).

Canes of Hawaii:

[1] Sugar-cane *(Saccharum officinarum)* was found in digenous in these islands by Cook on his arrival.

[2] Laukona is one of the several ribbon-canes. The name means Kona leaf, and may have reference to a strong, unyielding nature of the leaf rather than its white stripes.

[3] Papaa is a purple cane.

na makua i kahuna nana e lapaau ka ma-i, loaa iho la hoi ia laua nei keia wahi kahuna o Kumakaohuohu, nonoi aku la laua nei i laau. "E, e oluolu paha oe e haawi mai i laau no ke kaikamahine a maua, oiai, ke waiho la ia i ka ma-i," olelo mai hoi ua wahi kahuna nei: "Aole e loaa kuu laau ia olua, aia a haawi mai olua i kekahi mea e mohai ai i kuu laau kapu, alaila, ola ke kaikamahine a olua." O ke kii ia'ku la no ia ua kaikamahine nei a hoomoe ia i ua laau nei, me ka manao hoi o na makua e ola 'na, eia ka aole, ua hana ia e kela wahi kahuna hoopunipuni a make. I ka make ana oua kaikamahine nei, o ka ulu ae la no ia iluna o ua laau nei, a kiola liilii ia ma kela a me keia wahi a laha ma Hawaii nei a puni. Oia ihola ke kumu i loaa mai ai ka ohelo, mai Kauai kahi i hoomaka ia ai.

O kekahi hoi, he mau wahine ka keia, he wahine makole kekahi, a he wahine haneenee kekahi, no ka hailiili mau ia, hilahila ihola laua, a pepehi laua ia laua iho a make. O ka hana a keia mau wahine, o ka hooleilei pohaku, elua pohaku, ekolu a pela 'ku, he mea hana ia hoi me ke mele, aia i ka wa e kiola 'i i ka pohaku i luna, oia ka wa e puana 'i i ka mele penei:

Puili puili ohelo ai a 'ka manu,
Ke ai holoholo la i ka uka o Puna, a pela ku.

A make laua nei, lilo ae la ka wahine makole i ohelo ula, o ka wahine haneenee hoi, lilo iho la i ohelo papa. Oia ihola kahi mea i hahai ia mai ia'u, malia he mana okoa 'ku ka kekahi e pili ana no keia mea he ohelo.

JOS. K. KAHELE JR.

NO NA KO KAHIKO O HAWAII NEI.

ILOKO o ka wa kahiko, na ko he ano okoa, aole i like me na ko a kakou e ike nei i keia manawa. Nolaila, ke ninau ia nei ma ka kakou kumumanao, no na ko kahiko o Hawaii nei.

E pono ia kakou e nana pu mai i na inoa o keia mau ko; na kumu i kapa ponoia ai na inoa o kela ko keia ko, a me ko lakou wehewehe ana. Eia na inoa o na ko kahiko o Hawaii nei.

Ko Mua: Ka inoa o keia ko, he Laukona. He mau kanaka elua, o Piikea kekahi a o Aulii kekahi. Ua ninau aku o Piikea ia Aulii: "Heaha la ka inoa o keia ko?" Hai mai o Aulii i kana inoa: "O ka inoa o keia ko he ko Laukona; o kona lau he lau kahakaha loloa keokeo; oia ka mea i kapaia ai he Laukona." Ua hoole mai o Piikea ia inoa. Ua olelo mai ia i kana inoa: "He ko pumaia," a ua nui ko laua hoopaapaa ana no ka inoa oia ko, a ua ko ko Aulii manao.

Ko Alua: Ka inoa o keia ko, he Papaa, mamuli o ke kapaia ana o kekahi aina o Kopapaa ka inoa; no ka hoopaapaa ka mea i kapaia ai o ia inoa. O keia ko, he ano eleele i ka wa opiopio; a hiki i kona wa e oo loa ai, alaila lilo ae ia eleele i ulaula; he oolea nae kona apuupuu ke ai aku.

The third cane: this cane is named *Manulele*.[4] The characteristics of this cane are: it is white and green striped, and has long joints. The reason for calling it Manulele is because of a man with a woman. They lived peaceably as husband and wife, but after some time there grew up in one of them the desire to go astray, thus bringing about discord, and the husband or perhaps the wife is taken by another. The one remaining would still be very much in love, trying in various ways to occupy his mind, thinking this affection would soon pass away; but no, it would not cease. Then after a while some one who knows how to intensify love is heard of and is sent for, and upon arrival this kahuna would ask, "What ails you?" The man would respond, "The love of wife, that is why I am ailing; I do not desire food; I was fond of food and fish when living with my wife, but at this time we are contending together, I do not care for food." The kahuna would say, "That is a sickness easily cured if I should treat you." Then the sick man would say, "Suppose then you treat me." "All right," the kahuna would say. Then he would get this cane, that is, the Manulele, and would explain as follows: "This cane is Manulele (flying bird); her love will fly to you, she will cease her wanderings until you two are parted by death." That is the name of this cane, Manulele.

The fourth cane: the name of this cane is *Honuaula*,[5] the explanations pertaining to it are somewhat like the Manulele's; this cane is also used for love-making. When this cane is eaten, it has tough peeling.

The fifth cane: *Akoki*[6] is the name of this cane; it is a dark cane, and has red leaves; it is insipid when being eaten; it is not like those canes mentioned above. The characteristics of this cane I do not know, because they are not clear in my mind.

The sixth cane: this cane is called *Opukea*.[7] This cane was discovered by a famous man of olden times. He hunted for it until he located it at Laupahoehoe, and when he found it he noted it was Opukea cane; later he went and asked Liliha the name of this cane, and he was told the same name which he had already given it. When it is eaten the trash is brittle; the cane, however, is white in appearance.

The seventh cane: this cane is called the *Uleohiu*.[8] This cane was discovered by Kulua and Paiaalani. While Kulua was lying very sick with chills and with sores covering his body, Paiaalani came to him and asked, "Why are you lying in the house these days and not going out?" Kulua answered him, "I am sick indeed!" The other asked, "What is your sickness?" Sores and chills," answered the sick person. "That disease is easily cured if you will get that cane called Uleohiu; boil it in hot water, drink some, rub some on your skin, and you will be cured." It is insipid when eaten, and is also soft.

The eighth cane: the *Palaniula*;[9] that is, the name is Palani hao if I am not mistaken. I do not know the explanation of how this cane obtained this name. But the cane is red; it is soft when eaten, somewhat like the eating of the Opukea.

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[4] Another of the striped or ribbon canes, as shown in the account. It is held to be efficacious in love affairs. The name manu (bird) lele (fly or leap), hence its application.

[5] Honua-ula, signifying red foundation or basis. It is one of the dark canes.

[6] No cane now grown here known by this name.

[7] Opukea, the name indicates this as a white cane.

[8] This may be known to the kahuna profession; the name is new to sugar men.

[9] Better known simply as Palani; one of the soft purple canes.

Ko Akolu: Ka inoa o keia ko, he Manulele; ke ano o keia ko, he onionio keokeo, he loloa koi nei aina ke ai ia; ke kumu i kapaia ai kona inoa he Manulele no kekahi kane me kekahi wahine. I ko laua wa e noho pu ana, he kane a he wahine, a mahope o ko laua noho ana me ka maluhia, ulu mai la iloko o kekahi o laua ka hana kolohe, a loaa ia laua ke kuee, a lilo aku la ke kane, a i ole ia, o ka wahine paha i ka mea e, ke noho ala kekahi me ke aloha, ke au la io ia nei, me ka manao o ka pau koke ae la o keia mea he aloha; eia ka, aole e pau ana; a mahope, lohe ia aku la kekahi mea akamai i ka hana aloha, kii ia aku la a hiki mai la, ninau mai la ua kahuna nei: "Heaha kou mai?" Hai aku la ua kanaka nei: "He aloha wahine, oia ko'u mea e mai nei, aohe o'u ono aku i ka ai; ka mea ono keia o ka ai a me ka ia i ka wa e noho a kane a wahine ana, aka iloko o keia wa a kaua e kuka pu nei, pau mai ka ono o ka ai ia'u." Pane mai ke kahuna: "He mai ola wale no kena la, ina na'u oe e hana." Olelo aku ua kanaka nei: "E hana mai hoi ha oe ia'u." "Ae," wahi a ke kahuna. Alaila kii ia aku la ua ko nei, oia hoi, he Manulele, a wehewehe iho la ua kahuna nei penei: "Ke ano o keia ko he Manulele; e lele mai ana kona aloha a pili me oe, aliala, pau kona lalau a hiki i ko olua wa e make ai." Oia iho la ka inoa o keia ko, he Manulele.

Ko Aha: Ka inoa o keia ko he Honuaula, ua ane like no ko i nei wehewehe ana me ko ka Manulele; he ko hana aloha no keia. O ko i nei ai ana he uaua ka aina.

Ko Elima: He Akoki ka inoa o keia ko; he ko eleele keia, he ulaula kona lau, he hukahukai ka ai ana, aole i like me ka ai ana o kela mau ko i hoikeia ae la maluna; o ka wehewehe ana nae o keia ko, aole i loaa ia'u, nokamea he pohihihi waleia i ko'u noonoo.

Ko Eono: He Opukea ka inoa o keia ko; ua loaa keia ko i kekahi kanaka kaulana o ka wa kahiko, ma o kona imi nui ana a loaa iaia ma Laupahoehoe; a i kona nana ana, ua ike oia he ko Opukea. Mahope, hele oia e ninau ia Liliha i ka inoa o keia ko, a haiia mai no e like me kana ike mua. O ka ai ana o keia ko, he pakepake koi nei aina, he keokeo nae koi nei ano.

Ko Ehiku: He Uleohiu ka inoa o keia ko; ua loaa keia ko ia Kulua laua o Paiaalani. Iloko o ko Kulua wa e noho ana iloko o ka mai nui, he lia kona ili, he puupuu kona kino, hele mai o Paipaalani a ninau mai: "Heaha keia au e pue nei i keia mau la aohe oili hale?" Hai aku o Kulua iaia: "He mai hoi paha ko'u." Olelo mai kela: "Heaha kou mai?" "He puupuu, he lia ka ili," wahi a ke kanaka mai. "He mai ola wale no kena la, ina e loaa ana ia oe kela ko he Uleohiu; hoi mai kupa i ka wai wela, a inu, alaila, hamo i ko ili, o ko ola ae no ia." O ka ai aña o keia ko, he hukahukai a he oweowe.

Ko Ewalu: He Palaniula, oia hoi, he Palani hao ka inoa, ke ole au e kuhihewa. Aole i loaa ia'u ka wehewehe ana o na kumu i loaa mai ai ka inoa o keia ko. Aka, o kona ano, he ulaula; he pakepake koi nei ai ana, ua ano like me ko ka Opukea ai ana.

The ninth cane: the *Ainakea;*[10] the ones who obtained this cane were Kuula and Kane; these two had practiced sorcery on the people of Honuaula and left their bones bleaching in the sun. That is why this cane was called Ainakea, on account of the rascality of these men. This cane is red with long white stripes, but its trash, and in eating it, is like the Opukea, white; that is the kind of cane this is.

The tenth cane: this cane is called the *Iliopua.*[11] I do not know why it was called by that name, nor do I know anything at all about this variety.

The eleventh cane: this cane is called *Malolo.*[12] The reason this cane was called by that name was because of a woman who bore a child; the placenta of the child was taken and left under a pandanus tree. The first name given to this cane was *Puahala*, but because this woman made religious observance this cane was called the Malolo. This is a tough cane, so it has been said by those who know, but I have never seen it. It is also said that this cane is used by bird catchers as an offering on snaring their first bird.

The twelfth cane: this is the *Aweoweo*[13] cane. This cane was discovered during the battle between Kamehameha and Kiwalao at Mokuaweoweo. On account of the great number of people and the many who were dying they were hungry and thirsty; so when Pohina appeared with a bundle of cane Kiwalao inquired, "What is the name of that cane?" Pohina replied, "This cane is called the Ohia." Kiwalao said, "You had better call that cane the Aweoweo." That is the reason this name was given. This kind of cane is striped, somewhat like some of the canes mentioned above. These are the explanations concerning these canes which I have obtained.

RELATING TO PLANTING.

The method of planting these canes is not like that we see at this time; it was entirely different. Some of the oo's[1] of that time were made from the wood of the pandanus tree; this oo was taken from Kahalaoaka[2] where the screw-pines were plentiful; another [kind of] oo was made from Aalii;[3] this was gotten from Kahikinui[4] where the aalii was plentiful; and there were many other kinds of oo. When these oo's were obtained, they were taken home and shaped; the cutting instruments used at that time were adzes, as we have already heard the explanations of those things.

When these canes were first taken to be planted a hole was dug, but not as is done today. When planting at that time the dirt was simply brushed aside from the spot where you wished to plant the cane, and the seed was pushed in. That was the way

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[10] Ainakea, probably the best known and choicest of the Hawaiian canes and belongs to the variegated class.

[11] Iliopua, lit., cloud skin is in the cloud land of doubt. It is not recognized.

[12] This variety of cane is also unknown, either as malolo or puahala.

[13] Aweoweo, name for the locality of its discovery, at height altitude on Hawaii, not among the listed Hawaiian canes, either as Aweoweo or Ohia. There are several other varieties belonging to the list of the indigenous canes of these islands, viz.: uala, oliana, lahi and akilolo, some of which were known as Puaole (flowerless) canes, i. e., they did not tassel as did other mature canes in the fall season.

[1] The oo, or digger, of Hawaii (the only agricultural implement the people had) of necessity was made from the hardest woods. While the character of the pandanus wood shows a pithy core, there are some varieties in which this is small, but in all cases the outer portion—as with palms in general—furnished a hard fibrous-grained wood, yet readier reduced to size and shape for use than other available woods from this fact. With the coming of whaleships Hawaiians adopted the whalemen's spade, hence the oo's of today are of that type but heavier.

[2] Kahaloaka.

[3] Aalii *(Dodonaea viscosa)*, a tree of some 20-25 feet, valued for its hard wood.

[4] Kahikinui, a district of Maui on southwestern slope of Haleakala.

Ko Eiwa: He Ainakea; o na mea nana keia ko o Kuula ma laua o Kane; no ko laua ai hamu ana i na kanaka o Honuaula, a kuakea ae la ka iwi i ka la. Oia ka mea i kapaia ai ka inoa o keia ko Ainakea, mamuli o ka hana a kela mau kanaka kolohe. O ke ano nae o keia ko, he ulaula kahakaha loloa keokeo, oloko nae o kona aina, ua like me ka ai ana o ka Opukea ke keokeo, oia iho la ke ano o keia ko.

Ko Umi: He Iliopua ka inoa o keia ko; koi nei wehewehe ana i na kumu i loaa mai ai kona inoa i kapa pono ia ai, aole i maopopo loa ia'u, nokamea, aole au i ike i ke ano oia ko.

Ko Umikumamakahi: He ko Malolo ka inoa o keia ko; ke kumu i kapaia ai o ka inoa o keia ko, pela no kekahi wahine i hanau mai i kana keiki, a lawe ia ka iewe o ua keiki la a pili malalo o kekahi puhala. O ka inoa mua nae o keia ko i kapaia ai he Puhala; a no ka ailolo ana o ua wahine la, ua kapaia ua ko la, he Malolo. O ke ano o keia ko, he uaua; pela ka oleloia mai e ka poe ike. Aole nae au i ike i keia ko. O kekahi mea i oleloia mai ai, he ko ailolo ka keia na ka poe kapili manu ke loaa ka manu mua.

Ko Umikumamalua: He ko Aweoweo keia; ua loaa keia ko ma ke kaua ana o Kamehameha me Kiwalao ma Mokuaweoaweo. No ka nui o na kanaka, a me ka nui o ka make, ua pololi lakou i ka ai, a me ka make hoi i ka wai; aka, i ka hele ana aku o Pohina me ka pu-a ko, ninau mai o Kiwalao: "Heaha ka inoa o keia ko?" Hai mai o Pohina: "He Ohia ka inoa o keia ko." Olelo mai o Kiwalao: "E aho e kapaia ka inoa o keia ko he Aweoweo," oia iho la ka mea i kapaia ai ka inoa o keia ko Aweoweo. O ko ia nei ano, he onionio no, ua like no me na ko i haiia ae nei. Oia iho la na wehewehe ana o keia mau ko i loaa ia'u.

NO KE KANU ANA.

O ke kanu ana o keia mau ko, aole i like me ko keia manawa a kakou e ike nei; he okoa loa no ka kanu ana. O ka oo oia wa, he puhala kekahi; ua kii ia keia oo i Kahalaoaka i kahi nui o ka uluhala. O kekahi oo e kii ia ai, he aalii; ua kii ia keia oo ma Kahikinui i kahi nui o ke aalii; a he nui aku no na oo. I ka loaa ana o keia mau oo, hoi kalai. O ke koi oia wa, he koi pohaku no, ua like no me na wehewehe ae nei mamua a kakou i lohe ai.

Aia i ka wa e lawe mua ia ai keia mau ko e kanu, eliia ka lua, aole nae i like me keia wa. Oia wa e kanu ai he palepale wale ae no i kahi au e makemake ai e kanu, a

of planting in the olden time. Perhaps there were other ways, but this is the way of planting which I have learned. Perhaps there are many other things but it is for you to seek them.

January 31, 1872. D. K. KAMAKEA.

STORY OF THE BAMBU.

THE bambu[1] is one of the useful plants of Hawaii nei, but it is not like the other trees which we have heretofore noted; it differs materially. It is long, jointed, and hollow inside; its leaves are long and narrow like the leaves of the foreign bambu which we see here. This tree, however, does not grow everywhere, like other trees which propagate themselves; it must be planted by man. But some of you may ask the question, "Where does the bambu come from that man may plant the same?" Therefore, let us consider the source of the bambu and its uses.

FIRST: WHERE THE BAMBU CAME FROM.

It is said that the bambu was brought by Hina from Kahiki. The sharpness of the bambu at that time, strange to say, was on the outside. There were two plants that she brought over; the bambu and a rush, and these were planted by the side of the door. When Maui, the grandson of Hina, saw these plants growing by the side of their door, he went to pull them; but before he could loosen them, his hands were cut by the bambu; and when his grandmother saw that his hands were lacerated, she turned the sharp edge of the bambu inward. That is what we see now, the sharp edge of the bambu is inside; therefore it is clear to us that Hina introduced the bambu here in Hawaii.

SECONDLY: THE VALUE OF THE BAMBU.

First: the bambu is used for fishing rods; that is one way the natives here in Hawaii had of catching fish, by tying a string to the tip end of the bambu, with a hook attached on the end of the string; such a bambu is called a fishing rod.

Second: as house battens; that is another use of the bambu. In the olden times small sized bambus for battens (or sticks) for thatching a house; that was one of its values.

Third: the Hawaiians in the olden times used the bambu as a knife.[2] But the time for its use as such was when it was split up; that is when it is sharp. Another value of the bambu is in its use as a printing stick[3] for marking kapa made by the women in the olden times, and even to the present day. It is split and shaped up as the skilful kapa makers desire it. That is one use of the bambu.

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[1] Bambu *(Bambusa vulgaris)*, native name, *ohe*; supposed to have been introduced from China. Tradition credits it to Kahiki, the indefinite foreign land.

[2] Used as a knife by selection of sharp-edged split portions.

[3] For this purpose the inner side of the bambu was cut on split strips seldom over half inch in width in zigzag, plain and ornate diamond, lozenge, or other pattern, principally in straight and angular lines some four to six inches in length—at one end only. These printing sticks were about a foot long.

hou aku no ke ko, pela ke kanu i ikeia iloko oia wa. Malia paha he kanu okoa ae no hoi kekahi; o ke kanu ae nei no ia i loaa ia'u; he nui aku no paha na mea i koe, na oukou no nae ia e imi aku.

January 31, 1872. D. K. KAMAKEA.

MOOLELO NO KA OHE.

O KA OHE, oia kekahi o na laau maikai o Hawaii nei, aole nae i like kona ano me na laau a kakou i ike iho nei, i ko lakou mau moolelo mamua; aole no hoi i like me kekahi mau laau e ae; aka, o kona ano he loloa, a he paukuku no hoi a he hakahaka oloko, a o kona lau, he liilii loloa, like me ka lau o ka ohe Kahiki a kakou e ike nei; aole nae he ulu wale mai o keia laau ma na wahi a pau; e like me na laau e ae ka ulu wale mai; aia wale no ma ke kanu ia aku e na kanaka; aka, e ninau iho paha auanei kekahi o oukou, me ka olelo ana: "Nohea la i loaa mai ai ka ohe, aia kanaka e kanu aku ai?" nolaila, i mau kumu e maopopo ai ia kakou, kahi i loaa mai ai o ka ohe, e me kana mau hana.

MANAO MUA: KAHI I LOAA MAI AI KA OHE.

Ua olelo ia, mai a Hina mai i loaa ai ka ohe, no Kahiki mai. O ka oi nae o ka ohe ia wa, aia ka mawaho. Elua nae keia mau laau ana i lawe mai ai; oia hoi ka ohe, a me ke ahuawa, a ua kanu ia keia mau laau ma ka puka o ka hale. A no ka ike ana o Maui, ka moopuna a Hina, i ka ulu o keia mau laau ma ka puka o ko lakou hale, kii aku la ia a uhuki ae la i keia mau laau; aole nae i hemo, mokumoku e kona lima i ka ohe; a ike kona kupunawahine i ka mokumoku-o kona lima i ka ohe, hoihoi ae la ka o ua o Hina i ka oi o ka ohe maloko, a oia ka kakou e ike nei i ka ohe i keia manawa; aia ka oi maloko, nolaila, ua maopopo ia kakou, mai a Hina i loaa mai ai ka ohe ma Hawaii nei.

MANAO ALUA: NA HANA A KA OHE.

Hana mua. He makoi lawaia ia ka ohe. Oia kekahi mea, e loaa ai ka ia i na kanaka o Hawaii nei, ma ka hoopaa ia ana o ke aho, ma ka welau o ka ohe, me ka hoopaa i ka makau ma ka piko o ke kaula, a ua kapa ia o ua ohe nei, he makoi lawaia ia.

Hana Alua: He aho hale. Oia kekahi hana a ka ohe, aia i ka wa kahiko, ua kii ia na ohe liilii kupono ke hana ia i aho hale, a oia kekahi hana a ka ohe.

Fourth: its joints. The joint sections are made into water containers[4] when it becomes large enough for that purpose. That is another value of the bambu.

Fifth: its leaves. The leaves of the bambu are used for polishing; it would put a good polish on rings; also on pipes and on wooden calabashes; such are the uses of the bambu.

Another subject of consideration concerns the famous bambu groves. At Kuikuilaumania, Hawaii, is a famous bambu grove; it is near the sugar mill of Kaupakuea, at Hilo. The reason that grove is famous is because there are found fine large sized bambus; it is there also that bambus are gotten which are used in circumcising the Hawaiian youths; that is why the name of the grove is also called Homaikaohe.[5]

There is a second famous bambu grove, also at Hilo, Hawaii. This noted grove is called Halai[6] (calm). The reason it is so famed is because the bambus are numerous. It is there that the rods for fishing the aku are gotten by the Hawaiians. These are the celebrated bambu groves of Hawaii which I have heard of. There are other notable bambu groves, but then it is for you to reveal them.

Here on Maui, at Koolau, East Maui, Pohakea[7] is the name of a bambu grove; it is also known as Hinai.[8] It is a place where the olona is treated at the present time. Why this grove became famous I do not know, but it is the only noted bambu grove that I have heard of here on Maui. Oahu has no famed bambu grove. Kauai is like Oahu; it has no noted bambu grove. Therefore, we know where the bambu came from, that is, through Hina; its place of origin and its uses; and the places of the notable groves hereinbefore mentioned. This is all that I have learned about the bambu.

TIMOTHY LILILEA.

THE COCONUT.

THE coconut[1] is not a tree indigenous to Hawaii nei, because no one can show and no story can verify the idea that this is an ancient plant from the time of the origin of these islands. And because of the lack of this testimony some people concluded that the coconut came from Kahiki.

There are two conjectures as to how the coconut was introduced in Hawaii. 1. Brought here by the sea. 2. Brought here by Apua[2] and his elder brother, Aukelenuiaiku, and here is the explanation: When the coconuts grew in Kahiki they were near the sea. As they bore fruit and the fruit matured they dropped here and there into the sea, and the ocean current brought some and landed them here on Hawaii. Upon being cast ashore and entering the sand they took root and grew and bore fruit.

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[4] It is of record that shipments of oil in bambus have been made from Tahiti in lieu of casks.

[5] Homaikaohe, lit., bring hither the bambu, i.e., that cutting instrument for use in the ceremony.

[6] The twin hills back of Hilo town take this same name.

[7] *Poha*, burst; *kea*, in the eastern section of Maui, among other definitions is that of light rain or mist, and together may be taken to refer to the influence of this famous grove in bursting the rain clouds.

[8] Hinai, basket; so named, likely, from this grove having furnished a quality suitable for such purpose. Unless for lobster baskets it has no such general use here.

Coconut Notes:

[1] Coconut *(Cocos nucifera)*.

[2] Occasional reference is made to Apua as a brother of Aukelenuiaiku, though no such name appears in the Iku family, unless it be accepted as an abbreviation of Kapukapuaiku of which it forms a part, and if so has suffered a further reduction from Kapua, a more natural division. These references are at fault, however, since Aukele. was the youngest son of the family.

Hana Akolu: He pahi ka ohe na ko Hawaii nei i ka wa kahiko. Aia nae ka wa e lilo ai ka ohe i pahi, aia i ka wa e nahaha ai, oia ka wa oi o ka ohe. O kekahi hana, he mea kapala kapa ia na na wahine kuku kapa i ka wa kahiko, a hiki no i keia wa, aia i ka wawahi ia, a apanapana maikai e like me ka manao o ka loea kuku kapa, oia kekahi hana a ka ohe.,

Hana Aha: Ma kona mau puna. Aia ma kona puna ua hana ia i huawai, aia nae, o ka ohe nunui ke kupono ke hana ia, oia kekahi hana a ka ohe.

Hana Elima: Ma kona lau. Aia ma kona lau he mea anai komo ia, i mea e maikai ai ke komo, pela no hòi ka ipupaka, a me ka ipulaau, oia iho la na hana a ka ohe.

Eia kekahi o ka manao; no na ulu ohe kaulana. Aia ma Kuikuilaumania, i Hawaii, kekahi ulu ohe kaulana, e kokoke ana i ka wili ko o Kaupakuea, ma Hilo. Ka mea i kaulana ai oia ulu ohe, aia malaila na ohe maikai, nunui, a malaila no hoi ka ohe e kii ia ai i mea oki no ka omaka o na keiki o Hawaii, nolaila, kapa hou ia kekahi inoa oia ulu ohe, o Homaikaohe.

Eia ka lua o na ulu ohe kaulana, aia no ma Hilo i Hawaii, o Halai ka inoa oia ulu ohe kaulana. Ka mea i kaulana ai oia ulu ohe, no ka nui o ka ohe, a malaila e kii ia ai na ohe hiaku, a na kanaka o Hawaii; oia iho la na ulu ohe kaulana o Hawaii a'u i lohe ai; he mau ulu ohe kaulana hou aku no paha koe, na oukou nae hoi ia e hoike ae.

Ko Maui nei hoi, aia ma Koolau, i Maui Hikina, o Pohakea ka inoa oia ulu ohe, o Hinai kekahi inoa ona, he wahi kahi olona ia nae ia e na kanaka i keia manawa, aka, o ka moolelo i kaulana ai oia ulu ohe, aole i maopopo i'au, oia iho la ko Maui nei ulu ohe kaulana a'u i lohe ai.

Ma Oahu hoi, aole ulu ohe kaulana malaila.

Ko Kauai hoi, ua like no me ko Oahu, aole ulu ohe kaulana malaila. Nolaila, ua maopopo ae la ia kakou, kahi i loaa mai ai o ka ohe, oia hoi, mai a Hina mai, kahi i loaa ai, ame kana mau hana, ame na wahi ulu ohe kaulana i hai ia iho nei, oia iho la kahi mea i loaa i'au no ka moolelo o ka ohe.

TIMOTHY LILILEA.

NO KA NIU.

O KA NIU, aole ia he laau kamaaina no Hawaii nei mai kinohi mai, no ka mea, aole he kanaka nana i hoike mai, aole hoi he moolelo e hoike ana i ka oiaio he laau kahiko ia mai ka hoomaka ana mai o keia mau mokupuni. A no ka nele ia mau hoike, nolaila ua manao kekahi poe no Kahiki mai ka niu.

Elua manao no ke kumu i hiki mai ai ka niu i Hawaii nei. 1. I lawe ia mai e ke kai. 2. I laweia mai e Apua ame kona kaikuaana me Aukelenuiaiku, a penei ka wehewehe ana.

I ka wa e ulu ana ka niu i Kahiki ua hele a kokoke iloko o ke kai; i ka hua ana a maloo ka hua, helelei no i loko o ke kai, a na ke kai no i lawe i na hua i haule iho ma kela wahi keia wahi, a lawe loa ia mai kekahi hua i Hawaii nei. I ka pae ana ma

And when persons ate of the meat of the coconut they proclaimed[3] [distributed] it from Hawaii to Kauai, even unto this day. That is one story concerning the coconut.

Here is the second: Being brought here by man. It is thought that Apua and his brother went to Kahiki and brought the coconut here to Hawaii, because they were sons of Kahiki who came to Hawaii, but it is not known where they first landed on Hawaii. It is thought that they first landed at Puna, because there is a place in Puna called Apua, known so to this day. That is why it is thought they first landed there.

From there they came and landed at Lanai on the eastern side of the pali of Kaholo. The name of the place now is Kaneapua; it is derived from the name Apua. When they came that time they did not bring any plants, because they thought all the plants of Kahiki grew here. And because they got in trouble and were famished, that is why they went back to Kahiki for food. When they arrived at Kahiki, the canoes could not land on account of the high surf.

In sailing Apua sat on the *manu*[4] of the canoe and directed its course properly. On their voyage the canoe was filled with coral rock for the purpose of deceiving. While they were floating outside Kaulaku spied the canoe. He suspected they were canoes seeking to buy food. He also thought they did not, on account of the storm. Therefore, Kaulaku showed them a banana. Apua saw that and he bowed his head and spoke to his people, "Show them a coral." They picked up a large, coarse, red coral rock and showed it. It did look like a ripe banana outside, and Apua again said, "Tell them that what you have is banana; it has grown and sprouted, leaves have shot forth, and it has borne fruit; the fruit has been left in Hawaii." And when Kaulaku heard this he said to his people, "Say, they are saying that that is banana, and that they have it at Hawaii." They therefore threw out the fruit, the tree, the leaves and the suckers; the others got them, for they were sorely beset with hunger.

Taro was also shown them. They did for that as in the first place; they indicated that it has grown and sprouted; it has leaved out and it has borne fruit and the fruit was still at Hawaii; the shore people therefore threw the taro into the sea, and those on the canoe gathered them up. They did this until everything was gathered by those on the canoe, the plants and the leaves and put them in the canoes. Afterwards the shore people brought a tall tree which they stood in the sand, its trunk and its leaves. That plant in Hawaii nei is called *Halapepe*.[5] When Apua saw this he instructed his men to erect on a canoe a large plant with branches resembling the coconut. They told the shore people that it was a coconut; that it had grown and sprouted, leaved and had borne fruit in Hawaii. Because they said this the halapepe was thrown into the sea, and they got it and put it into the canoes. The canoes were loaded with eatables, trunks and leaves when they landed in Hawaii nei.

When they returned they landed at Puna, and all the plants were landed there. The coconut was planted there at Kahaualea[6] and Kalapana; that is where the first

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[3] *Hoolaha ia*, proclaimed it, i. e., gave publicity throughout the land of its edible quality.

[4] *Manu*; this part of the canoe is now known as the curved-up end, and could not afford sitting space for a voyage.

[5] Halapepe *(Dracaena aurea)*, a medium sized tree furnishing a soft whitish wood. Is said to have been used on this account for the carving of idols, but its perishable nature hardly warrants such a statement.

[6] Kahaualea adjoins Kalapana, in Puna, and is famed for its ancient heiau of Wahaula, which, with the temple of Mookini at Puuepa, Kohala, marks the advent of the high priest Paao, and the introduction of the idolatrous ritual and practices of the South Pacific into these islands.

kahakai a komo iloko o ke one a hiki i ka wa i ulu ai a hua a ai ia ka io e kanaka, a na lakou i hoolaha ae ma na wahi a pau mai Hawaii a Kauai, a hiki i keia la. Oia moolelo ia no ka niu.

Eia ka lua. O ka lawe ia ana mai e ke kanaka. Ua manao na Apua ma no i kii i ka niu i Kahiki a lawe mai i Hawaii nei, nokamea, he mau keiki laua no Kahiki a holo mai i Hawaii nei, aole nae i hoomaopopoia ko laua wahi i pae ai o Hawaii nei i kinohi. Ua manao ia nae ua pae mua laua i Puna, no ka loaa ana o kekahi inoa ma Puna elike me ka inoa o Apua, oia inoa no a hiki i keia wa, oia ka mea i manao ia ai ua pae mua laua ilaila.

Mailaila mai laua a pae i Lanai, ma ka aoao hikina o ka pali o Kaholo. O ka inoa i keia wa o Kaneapua ma ka inoa no o Apua i kapa ia ai. Ma ia holo ana mai nae a laua aole laua i lawe mai i na mea kanu no ka manao ua ulu na mea apau o Kahiki ianei. A no ka nui o ko laua pilikia pololi, nolaila, o ko laua hoi hou no ia i Kahiki i ka ai. I ko laua hiki ana i Kahiki, aole i pae na waa i ka aina, no ka nui o ke kai koo.

I ka holo ana, o Apua, oia no mamua maluna o ka manu o ka waa nana e nana i ka pono o ka holo ana. I ka holo ana, ua hoopiha ia na waa i ke akoakoa i mea e hoopunipuni ai. Ia lakou e lana ana, ike maila o Kaulaku i na waa, manao maila he mau waa kuai ai, nolaila manao maila ia aole e hiki ke pae iuka no ka nui o ke kai, nolaila, hoikeike maila o Kaulaku i ka maia, ike akula o Apua a kulou ihola ke poo ilalo, i aku i kanaka: "E hoikeike aku i ka puna"; hoike akula lakou he puna wanawana ulaula e like me he ili maia la o waho me ka i ana aku o Apua: "E hai aku oukou he maia ia; ua ulu, ua kupu, ua lau, ua hua, aia no i Hawaii na hua." A lohe aku la o Kaulaku i aku la oia i kanaka: "E, ke i maila lakou la he maia ua loaa no ka ia lakou aia no i Hawaii." Ia manawa kiloi ia maila o ka hua, o ke kumu, o ka lau, o keiki; pau maila ia lakou nei, e ia nae ua pau lakou nei i ka pololi ia wa.

Hoike hou ia mai no ke kalo; hana no lakou nei e like me ka hana mua, ua ulu, ua kupu, ua lau, ua hua, aia no i Hawaii na hua, o ka lakou la hana no ke kiloi iloko o ke kai pau no ia lakou nei i ka ohi. Pela no ka hana ana a pau na mea ia lakou nei i ka ohi ia mai; o kumu, o ka lau kau iluna o na waa. Mahope, lawe ia mai ana kekahi kumu laau loihi a ku ana i ke one, o ke kumu o ka lau. O ka inoa oia laau i Hawaii nei he halapepe. A ike aku la o Apua, kena ae la ia i kanaka e kukulu i kekahi kumu laau nui me na lala no e like me ka niu, iluna o na waa. I aku la lakou nei he niu ia, ua kupu, ua ulu, ua lau, ua hua aia no i Hawaii. No ka lakou nei olelo ana aku pela, ke kiloi ia maila no ia a loaa aku la ia lakou nei, kau mai la iluna o na waa. O ka hua o ka lakou nei laau o ka hoopunipuni ana, he puna; ua hana ia a me he hua niu 'la. Hele a piha na waa i na mea ai, o kumu o ka lau, ku mai i Hawaii nei.

I ka hoi ana mai pae no i Puna; ilaila kahi i hoolei ia ai na mea a pau. A kanu ia ka niu ilaila ma Kahaualea nae a me Kalapana kahi i hooulu ia 'i ka niu o Ha-

coconuts were first planted, and after that they were taken and planted in other parts of Hawaii nei. Some people think that is how the coconut was brought here to Hawaii, either by the action of the sea or introduced by Apua and Aukelenuiaiku.

Next, let us consider the value of the trunk of the coconut tree, the fruit, the husk, the shell, the meat, the leaves and their midrib. 1. The value of the trunk of the coconut tree in the olden time. The trunk of the coconut tree was made into a dancing drum[7] in the olden time; it is said that that kind of a drum excelled in sound. To prepare it, it was hewn to perfection.[8] The [upper] end was covered over with the skin of the kala, or the shark. It was generally very well prepared.

Another value: It was used for house building. It was used for the houses of chiefs in the olden times, and often helped in the construction of large houses of the people and the chiefs. They were used for door posts, posts for the gates of pens confining animals, hat blocks for the women, even to this time. They are also used for a bowl in which to pound noni, hili, coffee, etc.

This tree is large and tall, though some are short. Its leaves are unlike those of other trees growing here. The leaves grow in a bunch in one place; their narrow lanceolate segments project in parallel lines. The fruit comes out of the body, sprouting out amid the hollow of the leaves. When the fruits first come out they can not be detected, for they are [encased] in wrappers; when the wrappers are broken through, then [the cluster of flowers] would be seen. When the flowers fall off, then the fruit [in a cluster] would be noticed hanging down. Its meat is very palatable.

Characteristic of the fruit: the fruit is somewhat round, but not round as is the uliuliu gourd, but somewhat ovoid with the lower part flattened. That is its appearance. Its meat is inside; when you have peeled off the husk, and broken the shell, then you come to the meat. It is as white as the snow on the mountain. Inside of the meat is a pool of water. It [the coconut] has three eyes,[9] two of which are blind, and one through which the water comes out.

2. Let us consider the value of the husk. The husk was made into twine in olden time. Two kinds of twine[10] were made in those days; a twine plaited flat, and a twine regularly twisted. The twine plaited flat was used for tying parts of canoes, for pahee cords and various other uses. If it is sold, one can make money, say five dollars for forty fathoms.[11]

The twine regularly twisted. This was used for making netting for calabashes, and for fishing lines. There were many kinds of network of strings made in the olden times for the chiefs, and so forth; but if the calabash netting were to be sold for money, one, two, three or four dollars could be secured for each calabash netting. How valuable! Another thing: door mats for wooden houses of the white men were made of husks. That is the value of the husk.

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[7] An introduction credited to Laamaikahiki from Tahiti.

[8] These drums were hollowed sections of a coconut tree or log, over the top end of which was drawn the shark, or kala skin, for sound by tapping with the fingers, not beaten with sticks. These were of various sizes for use in sitting, kneeling, or standing position, the drums standing upright, with perforations around the lower half which served the double purpose of emitting sound, and means of stretching the fish-skin drumhead.

[9] These three "eyes" of a coconut give it the semblance of a monkey face. It is the lower eye that can be pierced to extract its fluid.

[10] As twine or cord this is the material furnishing the durable, springy coir cordage of commerce.

[11] In this and the following paragraphs the writer shows a leaning to high market values.

waii nei, a mai laila ae hoolaha ia ma na wahi apau o Hawaii nei. Oia na kumu i manao ia 'i pela, i hiki mai ai ka niu i Hawaii nei. Oia hoi ka lawe ana mai a ke kai, a me Apua laua o Aukelenuiaiku.

Pau ia. E imi kakou i ka waiwai o ke kumu o ka niu, ka hua, ka pulu, ka iwi, ka io, ka lau, a me ka niau.

1. Ka waiwai o ke kino o ka Niu i ka wa kahiko. Ua hana ia ke kino o ka niu i pahu hula i ka wa kahiko, ua olelo ia he keu ia o ka pahu kani. I ka hana ana, ua kalai ia no a maikai loa. O ke pani i hana ia'i ma na poo, he ili kala, a me ka ili mano; ua hana ia no a maikai loa.

Eia kekahi. O ka hana ia ana i laau hale. O ia laau no ka laau hale o na 'lii i ka wa kahiko, a paa na hale nui o na kanaka a me na 'lii, oia no ka pani puka kikiki, he mea pou puka pa holoholona, he mea pahu papale na ka wahine, a hiki mai no i keia wa, he pahu kui noni, kui hili, kui kope a pela aku.

O ke ano o keia laau he nunui, he loloa, he pokopoko no hoi kekahi. O kona mau lala aole i like me ko kekahi mau laau e ae e ulu nei. O ka ulu ana o na lala he ulu pupupu no i kahi hookahi, o kona lau he manamana; o kahi e puka ae ai o ka hua, mai loko ae no o ke kino a puka ae ma na poaeae o na lala. O ka hua, aole i ike ia i ka wa e puka ae ai, ua paa i ka wahi ia, aia a nahae ae ka wahi, alaila, ike ia aku na pua. A pau na pua i ka helelei, alaila ike ia aku na hua i ka oloolo mai. O kona io he ono loa.

Ke ano o ka hua. Ke ano o ka hua he hua poepoe. Aole nae i poepoe elike me ke uliuliu ka poepoe, aka, he kihikihi o waho, he omuomuo aku o lalo. Oia kona ano. O ka io aia iloko, aia a ihi ia ka pulu, a wahi ia ae ka iwi, alaila loaa ka io ua keokeo me he hau la no ke kuahiwi. A maloko o laila he loko wai. Ekolu ona maka; elua maka ike ole, hookahi maka e puka ai ka wai.

2. E imi i ka waiwai o ka pulu. Ua hana ia ka pulu i kaula. Elua ano o ke kaula i hana ia ia wa; he kaula hili palaha, he kaula hilo maoli. O ke kaula hili palaha, ua hana ia i lanalana waa, i kaula pahee a me kekahi hana e ae no e pili ana no ia kaula. Ina e kuai ia, ua loaa no ke kala, oia hoi he kanaha anana, elima kala.

O ke kaula hilo maoli ia. O kona waiwai he koko, he aho lawaia. He nui na ano koko e hana ia ai na na 'lii i ka wa kahiko, a pela aku, aka, ina e makemake ia ke koko e kuai i ke kala, ua loaa elua, ekolu, eha kala no ke koko aha; waiwai no! O kekahi, ua hanaia i mea hehi wawae ma ka puka o na hale laau o na haole i keia wa. Oia ka waiwai no ka pulu.

3. The value of the shell. Here are the uses of the shell: as calabashes, fish bowls, awa cups, hula calabashes, rings, tobacco containers, spoons, bowls for pounding bait, and water cups.

4. The value of the meat. Here are some of the uses of the meat: the meat of the coconut is palatable; when it is scraped until a large bowl is filled and strained, it looks like milk; cook the potatoes and, when done, clean and mash, and mix with the milk of the coconut; when it is eaten it is exceedingly palatable; that is called the *poi palau.* It is also mixed with raw taro and baked in the imu. It must be tightly bundled so as not to flow in the imu (oven). When it is eaten it tastes like pork cooked under ground. This is called *kulolo.*

5. The value of the leaf. In the olden time here in Hawaii the leaves of the coconut were used for making mats, skirts, hats, fans, and fishing baskets, cover for lanai of houses, and in thatching for houses. It is said that a man once used a coconut leaf with which to jump from a coconut tree into the sea.

6. Concerning the oil. Coconut is valuable for its oil. Here is how it is prepared. When the coconut is young, that is the proper time for extracting oil from it. When desirous of making some, a man must carry a tub and leave it by the tree, right under where the fruits are hanging then go for the young fruit, cut open the bud and let the water drip into the tub; when that is finished, repeat the operation at the next tree, and continue this until the tub is full, then pack it to the house and convert[12] it into oil. When it is lighted it burns brightly like the whale oil. It is also used for dressing the hair.

7. The value of the midrib of the leaf. In the olden times here in Hawaii, the midrib of the coconut segments was separated with care and was used for stringing candlenuts; for props[13] for the feathers of chickens, turkeys and other fowls when made into kahilis for the chiefs. It is also used in making brooms with which to sweep the decks of ships, and houses wherein people sleep. It was also used as a dancing instrument in the olden time. It is also used in catching aama (black flat crab).

Such is the whole story concerning the coconut which was sought with much weariness. [KAUWENAOLE.]

THE coconut is one of the tallest trees growing down in Lahaina. This is how the coconut was obtained: it was brought here by a man with very long bones, named Kane. He came from the border of Kahiki and brought it with him.

This is how Kane brought the coconut: formerly it was short, about one yard. When it was planted it was attended by much labor. A man could reach for the fruit with his hand without climbing. But here is the strange thing: when a certain chief wanted coconut he ordered his servant to climb for some. When the servant reached for the coconut the tree lengthened and grew taller. He was surprised at this lengthening of the tree, so he climbed up. The tree grew taller until it was one hundred

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[12] This described process of oil making from coconut water is ingenious, and would relegate the copra trade into the discard of antiquity.

[13] Props, arms or branches, to, or on which the feathers for the formation of the cylindrical form of the kahilis were fastened.

3. Ka waiwai o ka iwi. Eia ka waiwai o ka iwi. He umeke, he ipukai, apu awa, puniu hula, komo lima, poho paka, he puna, he poho kui palu, he kiaha wai.

4. Ka waiwai o ka io. Eia ka waiwai o ka io. He mea ono ka io o ka niu, ke wawahi ia i piha ke poi nui, kanana a maikai me he waiu la ke ano; a kalua ka uala a moa, alaila, lomi pu me ka niu a wali, i ka ai ana aku, aole o kana mai o ka ono, a kapa ia kona inoa, he poi palau. O kekahi, he hui ia me ke kalo maka, kalua i ka imu a moa me ka wahi ia a paa loa i ole e kahe iloko o ka imu. I ka ai ana aku ua like me ka puaa hoolua ka ono. Ua kapa ia kona inoa he kulolo.

5. Ka waiwai o ka lau. I kinohi i ka wa naaupo o Hawaii nei, ua hana ia ka lau o ke niu i moena, i pa-u, i papale, i peahi, i eke lawaia, i mea lanai hale, a he mea kukulu hale. Ua olelo ia me ka lau niu i lele ai kekahi kanaka mai luna aku o ke kumu niu a haule iloko o ke kai.

6. No ka aila. He aila kekahi waiwai o ka niu. Penei ka hana ana. I ka manawa opiopio o ka niu oia ka wa kupono e hana ai i ka aila. I ka hana ana halihali aku ke kanaka i ka pahu a kukulu ma ke kumu, malalo pono o kahi e kau ana o ka hua o ka niu, alaila kii aku o ka hua opiopio, ooki ae i ka muo, alaila kulu aku ka wai a loko o ka pahu, a pau ia, lawe hou aku ana ma ia kumu aku ana, pela no e hana mau ai a piha ka pahu, alaila hoihoi i ka hale e hana ai a lilo i aila. I ka puhi ana ua like me ka aila o ke kohola ka aa maikai. He hamo lauoho kekahi hana.

7. Ka waiwai o ka niau. Ua hana ia ka niau ma Hawaii nei i ka wa kahiko a maikai loa, he mea manai kukui, he mea niaa kahili i haku ia me ka hulu moa, palahu, a me ka hulu manu e ae no na 'lii. Ua hana ia nohoi i mea kahili lepo no luna o na moku, a me loko no hoi o na hale moe o kanaka. He mea hula puili no ka wa kahiko. Ua hana ia no hoi i mea pahele aama.

O ia ka moolelo e pili ana i na mea a pau o ka niu, i imi ia me ka luhi.

[KAUWENAOLE.]

O KA NIU, oia no kekahi laau loihi e ku nei makai o Lahaina. O ke kumu i loaa mai ai ka niu, ua lawe ia mai e kekahi kanaka iwi loihi, o Kane ka inoa. No kukulu o Kahiki mai oia, a nana no i lawe mai.

Penei ke ano o ka lawe ana mai o Kane i ka niu. I ka wa mamua he pokole ua like me ka iwilei hookahi. I ka wa i kanu ia'i ua nui ka hana ana. Ua hiki no i ke kanaka ke lalau aku me ka lima, me ka pii ole ae iluna. Eia ka mea kupanaha, i ka wa i ono ai kekahi alii i ka niu, kena aku oia i kona kahu e pii aku i ka niu. I ka wa i lalau ae ai ka lima, o ka wa no ia i pii ae ai ka niu a loihi. Haohao ihola ia i ke kumu o ka pii ana o ka niu, hookokoke aku oia. O ka wa noia e pii hou ae ai a hiki

fathoms high; so he descended and went to the house of his master. The master asked him: "How about the coconuts?" "I did not get any; to be sure it is only low, but when I started to climb it grew very high." The chief asked: "Then you did not meet Kane, the owner of the coconut?" He said he had not. The chief answered: "That is the reason you did not get any." It was a famous saying among the children of that time that you can not get the coconuts of Kane. That was the queer thing about this coconut tree.

Here are the values of the coconut: its fruit is very palatable; it is made into sweet potato pudding, taro pudding or starch pudding. That was the way the old people used it. It was, however, kapu; only men could eat it. Coconuts were also offered in temples so that the gods might be propitiated.

Another benefit was: its shell when made into calabashes for the chiefs, as also awa cups. These are the principal values of this tree. I am not proficient on this subject. There is much difficulty attending the search for its origin, and this is what I have ascertained. If any person knows anything further, he had better reveal it to the public.

SEMA.

THE BANANA FIELD OF KAHUOI AND OTHER FAMOUS PLACES.

THIS banana field is a large one; its length is the same as its width, square in shape, but if a person wishes to visit it he should do so with a resident,[1] else he can not get around it, because he would go astray. There is only one way by which a stranger can walk around that banana field, by putting up marks. There must be four marks; then you who wish to encircle the field should start from one end. When walking do not cast your eyes to this side or that side; keep walking straight ahead, then you can completely encompass it; that is the way with this banana field; he who does not follow instructions can not walk all around it.

The owner of this banana field. The owner of this banana field is the one mentioned above, that is Kahuoi. This man came from Hawaii, and he left there because he could not agree with his parents, Kauahua and Heana. Kauahua was the father and Heana was the mother. Why he did not agree with his parents was because this boy was lazy and would not do any cultivating. The father continually urged the child to go to work, but he would not heed any instructions the father gave him; therefore the father concluded to send his son away from home. When the son was sent away he went down to the beach and saw a canoe ready for departure. He asked the man on the canoe: "Where is the canoe going?" Kilua answered: "The canoe is going to Maui." Kahuoi said: "Please allow me to go with you?" The man consented. They sailed until they came to the observation point of land for ulua. Alau is the name of this point. On their arrival there, Kahuoi asked Kilua: "Say, how is the canoe to be headed?" Kilua answered: "Head the canoe for Hamoa."[2] Kahuoi changed to the

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[1] Resident familiar with the conditions of the premises.

[2] Hamoa, a section of Hana a little to the southward of Kauiki.

i ka hanele anana, a hoi ihola oia ilalo hele aku oia a hiki i ka hale o kona haku. Ninau mai la oia ia ianei: "Pehea aku nei ka hoi ka niu?" "Aole i loaa he uuku wale no hoi, i pii ae ko'u hana, o ka pakela loihi aku ia." Ninau mai ke alii: "Aole ka paha i halawai oe me Kane, ka mea nana ka niu?" Hoole aku oia. I maila oia, "O ia no ke kumu nui o ko nele ana." A he mea kaulana no ia i ka waha o na keiki oia wa, ua pane ae lakou penei: "Aole e loaa na niu a Kane ia oe." A pela iho la ke ano eepa o keia laau he niu.

Eia na mea waiwai o keia laau o ka niu. He ono loa kona hua, ua hana koele palau ia, a kulolo paha, a i ole ia he haupia. Pela ka hana ana o ka poe kahiko, he kapu nae, na ke kane wale no e ai. Ua kau ia no kekahi niu maluna o ka heiau i mea e maliu mai ai ke 'kua.

O kekahi waiwai ua hana ia kona iwi i umeke ai na na 'lii, a he apuawa kekahi. O ia iho la ka waiwai nui o keia laau. Aole no wau i makaukau no keia kumu manao. He nui no ka paakiki o ka imi ana i ke kumu o ka loaa ana mai, a o ka'u wahi mea no ia i loaa. Ina ua lohe kekahi poe, ua pono no ke hai ae imua o ke akea.

SEMA.

NO KA E-A MAIA A KAHUOI, A ME NA WAHI PANA.

O KE ano o keia e-a maia, he e-a maia nui no, o kona loa, ua ano like no me ka laula, he huinaha like nae kona ano; aka, ina makemake ke kanaka e hele e makaikai, e hele me kekahi kamaaina. Aole no e puni ana, no ka mea, he huhewa ka hele ana, hookahi wale no mea e puni ai ia oe e ka malihini kela e-a maia, o ko hoailona i mau hoailona nau, o ka nui nae o na hoailona au e makemake ai e hoailona, i eha hoailona, alaila, hele oe e ka mea e makemake ana e makaikai, a ma kekahi aoao mai, alaila, hoomaka oe e hele mai, i kou hele ana, mai alawa kou maka ma-o a ma-o, e pono hele no imua, alaila, e puni ana ia oe, oia iho la ke ano o keia e-a maia, he puni ole i ka mea hookuli ke a'oa'o ia.

Ka mea nana keia e-a maia. O ka mea nana keia e-a maia, na ka mea no i hai ia ae nei maluna, oia hoi o Kahuoi. O kahi i hele mai ai o keia kanaka, mai Hawaii mai no ia, a no ka nui o ke paonioni o Kahuoi me kona mau makua, oia hoi o Kauahua laua me Heana. O Kauahua ka makuakane o Heana ka makuahine; ke kumu o keia paonioni ona me kona mau makua no ka molowa o keia keiki i ka mahiai, ua a'o mau aku ka makuakane i keiki e hele i ka mahiai, aole nae he maliu mai o ke keiki i ka ka makua ao aku, nolaila, kupu ka manao iloko o ka makuakane, a kipaku i kana keiki, a i ka hele ana o keia keiki, hiki oia ma ka aekai ike oia i kekahi waa e holo ana. Ninau aku ia i ke kanaka oluna o ua waa nei: "He waa e holo ana i hea?" Hai mai o Kilua: "He waa e holo ana i Maui." Olelo aku o Kahuoi: "E aho la hoi owau kekahi e holo pu me oukou?" Ae mai no ua kanaka nei; i ko lakou hoomaka ana mai e holo, a kaalo ana ka waa o laua nei ma ka lae kiu ulua, o Alau ka inoa oia wahi moku, a i ko lakou hiki ana malaila, ninau aku o Kahuoi ia Kilua: "E, ihea ka ihu o ka waa?" Hai mai o Kilua: "I Hamoa ka ihu o ka waa," nee aku la o Kahuoi a ma Kainaliu, lilo aku la

bailing place[3] and Kilua took up the paddle.[4] While they were paddling along, a large wave sprang up behind them, and Kahuoi called out to Kilua: "Say, Kilua, keep the canoe on the crest," and they raced along until they arrived in the harbor above mentioned. Kahuoi then went and lived at Keakamanu;[5] and because he could not get enough to eat he kept wandering on until he found a favorable place, right above Waiohonu;[6] while living there it entered his mind to plant bananas for himself, because he had noticed bananas growing about, and that is the banana field which we are hearing of.

While he was planting, he heard the voice of a bird, a paio,[7] and it said: "That is a favorable place you have selected for planting; that banana field of yours will be famous." That was perhaps the time when birds talked. After he had planted the field, and noticed that the banana trees were growing well, he built himself a house. The house he built was of banana leaves. He also planted sugar-cane, taro and various other things.

WHEN THE BANANAS CAME INTO BEARING AND WHO FIRST ATE THEM.

One day he looked at his plantation and he noticed that the bananas were ripe, that other plants grew well, that the cane had lain down and come up again.[8] He walked from one end of the field to the other. While going about he noticed a man plucking his bananas, so he said to him: "So Kinikuapuu is the one to eat of the banana field of Kahuoi!" Kinikuapuu answered: "True, I am eating of your banana field; the rising of the sun warms Ieiea [and] Poopalu, the fishermen of Makalii." This man Kinikuapuu came from Kauai. He came with these fishermen and landed at Oahu, and from Oahu to Maui, landing at Kaupo. When he came from Kaupo, he arrived at this place above mentioned. While they lived at this place they were great friends; there was plenty to eat; bananas, of course.

THE FAMINE AT THE SEASHORE.

Famine was raging below Waiohonu, near Hana, Maui. The children, the men and the women were in great need. The famine had even reached as far as the *konohiki's*[9] place of residence, and the konohiki was also in distress on account of the famine. After that a widow had an idea to go and search for food for them. She said to the parents of her husband: "I am going to search for some mountain *kalo* for food for us; do you prepare the wood. You wait for me, and if the day passes by without my return, then you may conclude that I am dead." She then started off to look for wild kalo. She followed the course of a stream. While going towards the mountain not a kalo could she find. It was already picked by those who had gone

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[3] The bailing place was forward of the central part of the canoe.

[4] The steerman's position at the after seat of the canoe.

[5] Keakamanu, lit., bird laughter, or more properly bird shadow.

[6] The land of Waiohonu, with Pohakuloa as its landing, was a division south of Hamoa.

[7] Paio, or Elepaio bird, while an attendant on canoe builders to direct them in the selection of koa trees free of defect, this is the first instance in which it does prophetic service over a banana field.

[8] Indicative of long growth, luxuriant cane.

[9] Konohiki, the head man appointed to superintend the people of an ahupuaa, or division of a district for its highest rental-tax returns.

ka hoe ia Kilua. Ia lakou nei nae e hoe ana, ku ana keia nalu mahope o lakou; olelo aku la o Kahuoi ia Kilua: "E Kilua e, i ke poi ka waa;" o ka pae mai la noia o ka waa o lakou nei, a kau ana i kela awa i hai ia ae nei maluna. O ko Kahuoi hele aku la noia a noho ma Keakamanu no ka lawa kupono ole o ka ai ia ia, hoomaka keia e hele hiki i kona wahi i makemake ai e noho, noho keia mauka pono o Waiohonu, i ko ianei noho ana malaila, kupu mai la ka manao iloko ona e kanu i maia nana, no kona ike ana iho i ka maia e ulu ana, oia iho la keia e-a mai a kakou i lohe iho nei.

I ko ianei kanu ana, lohe oia i ka leo o kekahi manu, he paio ka inoa, e i mai ana: "He wahi maikai kena ke kanu oe, alaila, e kaulana ana kena e-a maia au." I ka wa olelo paha ia o ka manu. I ko ianei kanu ana a ulu, a ike keia i ke ano ulu maikai o ka e-a maia a ia nei, o ko ia nei kukulu iho la noia i hale nona, he hale laumaia no ka hale ana i ako ai, kanu keia i ke ko, ke kalo, ia mea aku ia mea aku.

KA HUA ANA O KA MAIA KA MEA NANA I AI E MAMUA.

I ko ia nei nana i ka e-a maia a ia nei, ike aku la keia i ka palaku o ka maia a ianei ame na mea kanu no a pau, ke ko, ua moe a ua ala mai, i ko ianei makaikai ana mao a maanei, ike aku la keia i kekahi kanaka e uhaki ana i ka maia a ianei, o ko ianei pane aku la no ia:

"O Kinikuapuu ka ka mea nana i ai ka e-a maia a Kahuoi." Pane mai o Kinikuapuu: "Na'u la hoi i ai kau e-a maia, ka hikina a ka la pumehana ai o Ieiea o Poopalu o na lawaia o Makalii." O ka ai wale no ka Kinikuapuu i ka maia, na keia mau kanaka ka maona ana, no ka mea o keia mau kanaka, he mau kupua no laua, oia hoi na lawaia ae nei a Makalii. O keia kanaka o Kinikuapuu, no Kauai mai no ia, ua hele mai oia me keia mau lawaia a pae ma Oahu, a mai Oahu mai, a pae ma Maui nei ma Kaupo nae kona pae ana. I kona hoomaka ana e hele mai Kaupo aku, hiki ma keia wahi i haiia ae nei maluna. I ka wa a laua nei e noho ana, noho aikane iho la laua nei me ka oluolu o ka noho ana, ua nui ka ai, ka maia no hoi.

NO KA WI ANA O KAI.

Aia makai o Waiohonu, kokoke ma Hana, ma Maui nei, ua nui loa ka wi, a ua pilikia na keiki, na kane, a me na wahine, ua hiki loa aku keia wi a hiki ma kahi o ke konohiki e noho ana, a ua nui ka pilikia o ke konohiki no ka nui o ka wi, a mahope mai, kupu ka manao iloko o kekahi wahine kane make e hele i ka imi ai na lakou. Pane aku keia wahine i na makuahonowai ona, oia hoi na makua o ke kane: "E hele au i ka imi aweu na kakou, e hoomakaukau olua i mau wahi wahie. E kali nae olua ia'u a i po keia la ia'u, alaila manao ae olua, ua make au." O ko ia nei hele aku la noia e huli aweu na lakou nei. Pii keia ma kahawai, i ko ia nei pii ana aole loaa iki ia ia nei kau wahi ai, ua pau no i ka poe pii mua. O ko ia nei pii wale aku la no ia a hiki wale i

before. She kept on until she came to the tall woods when she found some mountain kalo. Others who had sought for food had not gone as far as this. She gathered enough for a large pile which she bundled conveniently for carrying. Then she kept going mountainwards, following the stream. She saw cane stretching out on the ground and then rising again, and bananas till they were over-ripe. She hastened to break some cane and to get some bananas, thinking to take home a bundle of sugar-cane. Kahuoi heard the cane snapping and the noise of the banana trees as they were thrown down. So he went along to see what it was, and saw this beautiful woman. When the woman saw the man, she was afraid, and said to him: "If this banana field and this cane are yours, I beseech for pardon before you for my wrong." Kahuoi answered and said: "Why should it be wrong to take of the eatables? One must indeed be famished to search the source of food." And because he was kindly disposed, the woman said: "Perhaps you have a wife?" He answered: "I have no wife; I came alone from my country. My parents were tired of me because I would not do any cultivating, therefore I was sent away, and I found this place and lived here, and now I have met you."

Then the woman said: "Will you then be a husband to me, and let me be your wife? Because I lost my husband a few weeks ago." Then they lived as husband and wife.

CONCERNING THE BIRTH OF THEIR CHILDREN.

While they were living there, a child was born to them, and it was called Awahua, a son. After him was born a daughter, and she was named Ae-a. These children were named after the father,[10] not after the mother. While they lived there, the children grew big. The parents went to their cultivating, while the children went to the stream to dig ditches. While so digging, the sister's ditch was broken prematurely, and she was carried along by the water without the brother's knowledge. While the brother was digging away at his ditch he happened to glance around and the sister was nowhere in sight, so he started to hunt for her, thinking he could find her quickly. He saw her at Paliakoae, so he chased after her. When he arrived there she had got to Waiailio,[11] and thus he followed after her until she was finally carried out into the ocean. At that time she threw her ivory necklace upon the beach at a place known as Waioaoaku, and it is so named unto this day. The brother was also carried right along, and when he came to this place he saw the necklace of his sister there, so he threw his loin-cloth, Puakai,[12] and it landed by the ivory necklace of his sister. They were taken by the current until the sister was landed at Honuaula,[13] Maui. The brother landed at Puuloa,[14] [Oahu]. The brother married Halawa,[15] while the sister married Kahimanini, who belonged here on Maui.

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[10] It was considered customary for boys to be named after the father's side of his house and girls after the mother's.

[11] A point on the shore line of the Lualailua division of Kahikinui.

[12] Puakai, lit., sea-flower.

[13] Honuaula is the name of the southwest district of Maui, one cove of which is noted as visited by La Pérouse on his fateful voyage in 1786.

[14] Puuloa, Pearl Harbor.

[15] Name of a division of land in the Pearl Harbor section.

ka laau loloa, loaa ia ia nei ke aweu, aole i hiki loa aku ka poe imi ai i uka loa, o ko ia nei uhuki iho la no ia a ku ka paila, hana ka haawe, pii hou aku la no keia, o ko ianei pii aku la noia ma kahawai, ike aku la oia i ke ko e moe ana a ala mai, a me ka maia ua hele a kapule. O ko ia nei awiwi aku la no ia me ka manao e uhaki la a ku ka pu-a, alaila la hoi, lohe ana o Kahuoi i ka uina o ke ko a me ka halulu o ke kumu o ka maia i ke pahu ilalo, hoomaka mai la o Kahuoi e hele mai e hakilo, a ike oia i keia wahine maikai. I ka ike ana o ua wahine nei i keia kanaka, ia manawa kupu mai la ka manao makau iloko o ua wahine nei, a pane aku la i ua kanaka nei: "Ina nau keia e-a maia, a me keia ko, alaila, ke mihi aku nei au i kuu hewa imua ou." Pane mai la o Kahuoi me ka olelo mai: "He hewa auanei kahi oia i ka mea ai, o ka make ai paha ia la ke imi 'la i kahi e loaa ai o ka ai." A no ke ano oluolu o ua kanaka nei, pane aku ua wahine nei: "He wahine no nae paha kau?" Pane mai kela: "Aole a'u wahine, i hele hookahi mai au mai ko'u aina mai, no ka uluhua o ko'u mau makua i kuu mahiai ole, nolaila, kipaku ia mai au a loaa ko'u wahi e noho ai oia keia, a launa iho la me oe." Olelo aku ua wahine nei: "E aho hoi ha i kane oe na'u i wahine au nau, nokamea, o ka'u kane ua make iho nei iloko o keia mau pule aku nei i hala." Noho iho la laua nei he kane a he wahine.

KA HANAU ANA O KA LAUA MAU KEIKI.

Ia laua nei e noho pu ana, hanau mai la na laua nei he keiki, a kapaia ka inoa o ua keiki nei o Awahua, he keiki kane, a mahope mai no ona, hanau mai he kaikamahine kapaia ka inoa o ua kaikamahine nei o ka Ae-a. Ka inoa o keia mau keiki mamuli wale no o ke kapaia ana o ka inoa o ko laua makuakane, aole ma ka inoa o ka makuahine. Ia lakou nei e noho ana ilaila nunui ae la ua mau keiki nei. Hoomaka na makua e hele i ka mahiai, a hoomaka no hoi na keiki e hele i ka eli auwai; i ko laua nei eli ana i auwai, noha e ka auwai a ke kaikuahine, o ka lilo mai la noia o ke kaikuahine, me ka ike ole mai o ke kaikunane. I ke kaikunane nae e nanea ana i ka eli i kana auwai, i alawa ae ka hana, aole ke kaikuahine, o ka hoomaka mai la no ia o ke kaikunane e huli me ka manao e loaa koke mai la. Ike mai la ke kaikunane i ke kaikuahine i Paliakoae, o ka wa noia o ke kaikunane i alualu mai ai mahope ona; hiki ke kaikunane i Paliakoae hiki ke kaikuahine i Waiailio, a pela laua i hele alualu wale mai ai a hiki wale i ka lilo loa ana o ke kaikuahine i ka moana. Ia manawa, e kiloi ae ana ke kaikuahine i ka lei palaoa a kau ma kahakai, o ka inoa oia wahi o Waioaoaku, oia mau no a hiki wale i keia wa. Hoomaka hoi ke kaikunane e lilo mai, ike e oia i ka lei palaoa o ke kaikuahine e kau ana, o ke kiloi aku la no ia i ka malo Puakai, a waiho pu me ka lei palaoa o ke kaikuahine; o ko laua nei lilo mai la no ia a pae ke kaikuahine ma Honuaula i Maui nei; o ke kaikunane hoi, pae ma Puuloa, a male ke kaikunane ia Halawa, o ke kaikuahine hoi, mare ia Kahimanini ma Maui nei no.

THE PARENTS WONDERED.

While the parents were at their work cultivating, the father thought of the children, and said to the mother: "Go and see to our children." As the mother went along and called out, there was no response from them. She hunted here and there in the banana field, but couldn't find them. Then she raised her voice in wailing at the loss of their children, and chanted this chant:

Beloved is the great noisy water of the country,
Swirling along as it strikes Kukuikee;
Divided is the water as it descends the face of the cliff,
Pounding and foaming is the water at Kauamanu, etc.

Kahuoi heard her lamenting for the children, so when she ceased he asked: "Why are you wailing in that reciting[16] fashion?" "Why, indeed! Our children have been taken by water!" Her husband answered: "Do not mind, they have been taken by their grandparents." The ditches which the children dug were named Waiohonu, that was the name of the brother's, and Kahawaikukae was the name of the sister's ditch.

There are other matters, but that is the story concerning the banana field, and how the famous places were designated. In the eastern portion of this field of bananas stands a large stone, and it is called Pohakuhaele.[17] This stone was called by that name because of the wanderings of the person referred to above. Piikea[18] brought it from Hawaii and left it there, and it is there today. In the northern portion of the banana field are the canes of Piimaiwaa.[19] They are there to this day. The banana plants from this field were planted in many other places, some of them on Hawaii, but I do not know their story. Some of them on Oahu, some on Kauai, and that is the curly banana of Kaualehu;[20] but the explanations concerning these fields and persons I know not. I have given the story of the field of bananas as it has been told me by older people. Another thing: it is thought that this banana was brought from Kahiki by Ahuimaiaapakanaloa,[21] one of the brothers of Pele. That is perhaps where Kahuoi got his banana, and yet again it may have been his own.

D. K. KANAKEA.

THE STONE ADZE.

THE adze[1] is a stone made into such an instrument. This is the adze of the olden time, before the days of our grandparents. It must be prepared skilfully, and

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[16] *He uwe helu* was the recitation, in wailing, of the virtues and reminiscences of the one mourned for.

[17] *Pohaku*, stone; *haele*, to go or come; hence, wandering stone.

[18] Piikea was the Princess of Hana who was sought and won by proxy as wife of Umi, of Hawaii, subsequently enlisting his aid in defense of her injured brother's cause, they invaded the district and captured the supposed impregnable fortress of Kauiki.

[19] Piimaiwaa was one of Umi's famous warriors; the one who captured Kauiki.

[20] This name, signifying battle of hundreds of thousands, may have been given to commemorate the above event.

[21] Ahui-maia-apa-Kanaloa, so divided, becomes the "mischievous Kanaloa's bunch of bananas"; Kanaloa, one of the principal deities of Hawaiian mythology, though not noted for beneficent gifts. Another division, such as Ahui-maia-a-pakanaloa, makes it the "banana bunch of Pakanaloa."

[1] This was the important hewing and carving instrument of early Hawaiians, made from the finest and hardest of clingstone, and of various sizes for the work designed, whether for quarrying rock, felling trees and shaping them for canoes, for house construction, surfboards, carving of idols, etc., for it was axe, adze, chisel, gouge and plane to the patient workman.

KA HAOHAO ANA O NA MAKUA.

A ia i ka wa o na makua e nana ana i ka laua hana, oia ka mahiai, haupu ka makuakane o olelo aku i ka wahine: "E hele aku oe e nana i na keiki a kaua." I ka hele ana o ka wahine a kahea aku, aole o laua nei pane iki mai. Huli iho la kela mao a maanei o ka e-a maia, aole nae he loaa iki. O ka wa no ia o ka makuahine i uwe kaukau aku ai i ka nalowale honua ana o ka laua mau keiki. A haku aku la oia i kekahi mele, penei:

Aloha ka wai alelo nui o ka aina,
Hu-ai ka paena a ka wai i Kuikuikee
Iho mahele lua ka wai i ke alo o ka pali,
Ke ku-i kea ka wai i Kauamanu, a pela aku.

A pau ko ia nei uwe ana no ka ia nei mau keiki, lohe mai la o Kahuoi a olelo mai: "He aha keia au e uwe helu nei?" Pane aku ka wahine: "He aha mai ka hoi kau, o na keiki a kaua ua lilo i ka wai." Pane mai ke kane: "Mai manao oe ia mea, ua lilo aku la no i na kupuna;" kapaia nae ka inoa o na auwai a laua nei i eli ai o Waiohonu, oia ka inoa o ka auwai o ke kaikunane, o Kahawaikukae hoi oia ka inoa o ka auwai a ke kaikuahine.

He nui aku no nae; oia iho la nae ke ano o keia e-a maia ame na mea pana. Aia ma ka aoao hikina o ua e-a maia nei, he pohaku nui, ua kapaia ka inoa o ua pohaku nei o Pohakuhaele. O ke kuleana o ka mea i kapaia ai o ka inoa o keia pohaku mamuli no o ke kaihele mau ia ana o ka mea a kakou i lohe mau iho nei, oia na Piikea i lawe mai mai Hawaii mai a waiho ia malaila, a hiki i keia manawa ma ka akau ponoi o ka e-a maia, na ko Piimaiwaa a hiki no i keia manawa, he nui aku no nae na wahi i laha ai keia e-a maia; ua laha kekahi ma Hawaii, aole nae i loaa ia'u kona wehewehe ana. Ma Oahu kekahi, ma Kauai no hoi kekahi, oia ka e-a maia piipii a Kaualehu, o na wehewehe ana nae a keia poe, aole i loaa ia'u. Ma ka'u e-a maia no i ike oia no ka mea i haiia mai e ka poe kahiko; aole hoi oia wale no, ua manao ia ua loaa mai keia maia mai Ahuimaiaapakanaloa mai, mai Kahiki mai oia na kaikunane o Pele, malaila mai paha i loaa mai ai keia maia a Kahuoi, a i ole ia nana iho no paha.

D. K. KANAKEA.

NO KE KOI PAHOA.

O KE KOI pahoa, he pohaku keia i hana ia i koi; oia ke koi o ka manawa kahiko o ke au i hala aku nei o ka wa o na kupuna o kakou, me ka noiau ame ka hana malie

great patience must be exercised in its making. To prepare it, it must be rubbed against something else until it is flat and smooth. The face of the adze must be tied up as the white man's plane is fixed.

CONCERNING THE HANDLE TO TIE TO.

The handle is an important part; any kind of wood would not do. Look for a piece of wood with a crook at the end to which the adze would fit. Peel off the bark, leaving the wood. Then shape it nicely and flat enough to fit the stone, care being taken to try it on the stone often to get a good fit. When the wood fits the stone, the work is done.

CONCERNING THE TWINE WITH WHICH TO TIE IT.

There are two kinds of twine which I will mention: the olona,[2] and the fiber of the coconut twisted. Only olona which has been twisted is used. The length of the twines should be about two fathoms; and with one of these twines must the adze be tied on to the handle. There is much not obtained, but what I have learned I am giving you.

G. H. D. KALUA.

HISTORY OF THE AWA.

THIS plant is plentiful in Hawaii nei, and perhaps in other lands also; it is large underneath, and it has branches which are jointed like the sugar-cane; it has large leaves, though there are some with small leaves.

WHERE THE AWA[1] IS FOUND.

It is said that this plant was brought from Kahiki by Oilikukaheana. He brought it for fishing[2] plant. When he came and landed at Kauai, he saw a beautiful woman, Kamaile; she became his wife, and the plants were cared for by her. Afterwards she threw them away and they grew at Waialeale. Some were pulled up by Moikeha and brought by him from Kauai; and without his knowing the kinds of plants they were, he planted them at Halawa, on Oahu. When Moikeha saw that the plants grew he went and told the owner of them, Oilikukaheana, who said the name was Paholei. Moikeha waited until the plants grew large, and because he had forgotten the name, he went to Ewa. This was the time when Ewa and Halawa were living[3] separately; Halawa was not available to every one, hence the saying: "Halawa is not to be seen; 'tis a land at the end of Ewa," etc.

He went to Ewa, and she told him to go and get the plant. So he went for some, and found that the roots had grown large. So he pulled up the plants, roots

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[2] Olona, Hawaiian hemp (Touchardia latifolia), a fiber highly prized for tenacity and durability.—*Hillebrand's Hawaiian Flora.*

[1] Awa *(Piper methysticum)*, the intoxicating plant throughout Polynesia.

[2] Tradition shows it to be a favorite with sharks at the hands of kahunas.

[3] This living separately may refer to a time prior to Halawa's becoming a part of the district of Ewa.

loa ka mea e pono ai keia koi ke hana, ina he hana ia, e anaanai me kekahi mea e ae a palahalaha, a o mua o ka maka o ua koi 'la; e hoa iho o mua e like me ka hana ia ana o ke koikahi a ka haole.

NO KA LAAU E PAA AI UA KOI LA.

O ka laau kekahi mea nui aole ma ke pono laau, e nana i laau kekee ma kekahi welau e kupono ana i ke koi pahoa, e maihi i ka ili apau o waho, a koe iho ka iho o loko; alaila kalai a maikai a palahalaha pono e kupono ana i ka pohaku me ka hoohalike aku o ka hana ana o ua laau la me ke kii o ke koi. Ina e like ana alaila ua kupono ka laau me ka pohaku.

NO KE KAULA E PAA AI.

O na kaula a'u e hai aku ai, elua ano kaula i hilo ia, he olona me ka aha, oia hoi ka puluniu. He olona wale no i hilo. O ka loa o keia mau kaula ma kahi o ka elua anana ka loihi ame kekahi o keia mau kaula e hauhoa ai a paa. O ka nui aole i loaa, aka ma kahi mea i loaa ia'u ka'u e hai aku ai.

G. H. D. KALUA.

MOOLELO NO KA AWA.

HE LAAU nui keia ma Hawaii nei ame na aina e ae no paha, o kona ano he nui olalo a he mau lala maluna, he punapuna no hoi e like me ke ko, a he lau nunui a he lau lii no hoi kekahi.

KAHI I LOAA MAI AI KA AWA.

Ua olelo ia no Kahiki mai keia laau, na Oilikukaheana i lawe mai he mau laau lawaia keia nana. I kona holo ana mai a pae ma Kauai, ike oia i ka wahine maikai o Kamaile, o ka hoowahine iho la no ia, a malama ia ua mau laau nei e Kamaile, a mahope kiola ia e Kamaile a ku ma Waialeale, o kekahi hoi haule a loaa ia Moikeha, a lawe ia mai e Moikeha mai Kauai mai, me kona ike ole i ke ano oia laau, lawe ia mai a kanu ia ma Halawa, ma Oahu. A ike o Moikeha i ka ulu ana o ua laau nei, holo keia hai aku i ka mea nana ka laau, oia hoi o Oilikukaheana, hai mai ia he paholei ka inoa. Noho o Moikeha a ulu ua laau nei a nui, no ka pohihihi iaia o ka inoa hele oia ia Ewa, oiai e noho kaawale ana o Ewa me Halawa, aole no hoi e ike wale ia o Halawa, oia ka mea i olelo ia ai: "Ike ole ia aku Halawa la; Aina i ka mole o Ewa la," a pela aku.

O ko ia nei hele aku la no ia ia Ewa, o ko Ewa olelo mai la no ia e kii i ua laau nei. O ko ia nei kii aku la no ia ua kolo ke a-a, ko ianei huhuki mai la no ia o ke ku-

and leaves, and brought them to Ewa. Ewa said: "Let me first eat of this plant, and should I die, do not plant it, for it would be valueless; but should I not die, then we will be rich." When Ewa ate it she became drunk and was intoxicated all day. When she awoke she called the plant *"awa"*; from thence forward this plant was called awa, the awa of Kaumakaeha, the chief.

There are many other places mentioned as to where awa came from. It is said that birds brought it and planted it in the forests of Puna, Hawaii. Others say that a son of Hiilei brought it. But this is what I have been told by friends as to the origin of the awa.

HOW IT IS PROPAGATED.

It is said that the awa is propagated from the joints, that is, the branches; it is pressed down and weighted with a stone until the rootlets develop; then it is taken to where it is desired to be planted. Again, when the awa roots are being dug up, that is, when it is pulled, the branches are chopped up and thrown back into the holes from which the roots have been taken, then covered over with soil, and when the sprouts appear, called Nihopuaa,[4] they are taken and planted. The method of planting that I have seen is the same as that followed in the planting of cane.

NAMES OF VARIOUS AWA.

Papa, Makea, Mokihana: these have white branches and large leaves. Should the Papa be planted it would produce Papa and the root *Moi;* these have black skin on their branches. There is also the awa root *Hiwa.* These are the principal kinds that I have learned of.

VALUE OF AWA ROOT, THE PART FROM WHICH THE BRANCHES SPROUT.

Awa was a valuable article in the olden time; a great deal of it was bought by the people for drinking and for medicinal purposes. This is what is done if for a sick person: it is used as a medicine together with a black pig for its accompaniment. Awa is chewed and placed in a container, and when there is sufficient it is mixed and strained and poured into the cups; then the priest[5] prays to the guardian spirit, sprinkling some awa for them. Then drink of the awa, and eat of the fat pig. This will cause one to see things hazily[6] at night, and to sleep heavily during the day. So it is with those who are possessed by the gods. When the god comes on a visit and sits[7] on one, awa is quickly gotten ready for the deity; it is hastily chewed, prepared and drank up. And every time the god visits the same process is gone through until one gets inflamed; and when you see some one blear-eyed it reminds you of the following saying: "Inflamed! Inflamed! First go down to Piheka. What food will you have to eat? Awa."

Again, if you have sinned against your guardian spirit, with the root of the

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[4] Nihopuaa, lit., hog's tusk, probably from a resemblance in the sprouts.

[5] This relates one of the ceremonies of a sorcerer-priest.

[6] Drunk with awa.

[7] This is the Akua noho of the sorcerer.

mu o ka lau, ku ana imua o Ewa, a olelo aku o Ewa: "E ai mua au i keia laau a i make au, alaila, mai kanu oe aohe waiwai, aka ina aole au e make, alaila, waiwai kaua." I ka ai ana a ua o Ewa, ona iho la ia a po ka la, ala mai la ia a kapa mai la i ka inoa he awa, mailaila mai ke kapaia ana o keia lau he awa, o ka awa a Kaumakaeha, ke 'lii. He nui aku no na wahi i olelo ia no kahi i loaa mai ai ka awa; ua olelo ia he mau manu ka mea nana i lawe mai a kanu ia ma ka nahelehele o Puna, ma Hawaii. O kekahi, he keiki ponoi no na Hiilei, o na wahi wehewehe no ia i loaa ia'u no kahi i loaa ai ka awa, mai na hoa mai.

O KONA WAHI E ULU AI.

Ua olelo ia o kona wahi e ulu ai oia ka aka, oia hoi ka lala, aia a kakiwi ia a kaomi ia me ka pohaku, a kolo ke a-a, alaila lawe e kanu i kau wahi e makemake ai, a o kekahi i ka wa e ka ia ai ka awa oia hoi ka uhuki ana, poke ae no i ka lala a hoolei iho iloko o ka lua o ka puawa i huhuki ia ae ai, a kanu apaa, a omaka ae, ua kapaia ua omaka he nihopuaa," alaila lawe e kanu. O ke kanu ana a'u i ike he like me ke kanu ana o ke ko.

NA INOA O NA AWA.

Papa, makea, mokihana; he keokeo ko lakou mau lala, he nunui ka lau. A ina e kanu ia ka papa, puka mai he papa ame ka puawa moi, he eleele ka ili o waho o kona mau lala. He puawa hiwa, na puawa ano nui iho la no ia i loaa ia'u.

Ka waiwai o ka puawa; oia hoi kahi i ulu mai ai na lala. He nui na waiwai o keia mea i ka wa kahiko, he mea kuai nui ia e na kanaka, i mea inu, i mea lapaau mai. Penei e hana ai ina he mea mai, o ka laau ihola no keia ame ka puaa hiwa, i loaa ka pu-pu o ka awa; e mama a loko o ke kanoa, a nui a hoka, oia ke kalana ana ae i na oka awa oloko, apau ia hoo-hee aku iloko o na apu, alaila, pule aku ke kahuna i na aumakua a pi aku i kekahi awa no lakou, o ka wala aku la no ia, hoonuu mai na poke puaa ae, hoonoenoe kela i ka po, loaa ka mea e kunewa ai i ke ao. Pela no hoi ka poe hoonohonoho akua, ina e hoi mai ke akua a noho iluna kena koke i awa i ai na ke akua; o ka mama iho la no ia o ka awa inu aku la apau, pela aku ana no, hele ia a ukolekole, nana aku oe makole launa ole, ka mea hoi i olelo ia:

"Makole! Makole! Akahi hele i kai o Piheka, heaha ka ai e ai ai, he awa."

Pela no hoi, ina ua hewa oe i kou akua me kahi huluhulu awa e kala ai i ka he-

awa you could be forgiven;[8] then the anger of the guardian spirit would be appeased. If you have a house to move into do not forget the awa root. The awa drinkers desired their skin to be rough just as if they had been daubed over with poi and it had dried; it then becomes: "Stained is the white, the dark (black) has won."

Again, if one has sworn not to talk to another, and later they wish to make up, they must use some awa root. There are other things where awa root is needed and used. Another thing, it is not proper to eat food before drinking the awa; drink the awa first, then eat the food; then one becomes intoxicated.

Awa root is one of the valuable things sold in our kingdom. You can see the quarters disappearing frequently evening after evening, to secure that which would cause profound sleep at night.

THE VALUE OF THE LEAVES.

The leaves are large and flat, somewhat like those of other plants. Here is the value: when one is sick, spread the leaves underneath and lay the patient on them, and the illness will disappear, provided it is such as can be cured by that medicine.

PLACES FAMOUS ON ACCOUNT OF THIS PLANT.

At Kamaile, Kauai; at Halawa, Oahu; at Maui are the awa roots of Eleio, but I do not know where they grow; at Puna, Hawaii, if I mistake not; whereat on Molokai, I do not know. Another famous place is Hakipuu, Oahu, at a place called Hena; there is located a stone awa container and a stone awa cup. A man named Kapuna went there and drank some awa; and when he came home he was drunk and went to sleep, and died from the intoxication of the awa; and where he died there appeared two ridges; the ridges were joined at some place; those were the legs; there is also a small hill at the place; that was the head of the man. That place is known as Kapuna; this place is mauka of Hakipuu, Oahu. This place is also called Hena, where the awa is noted for its intoxicating quality.

This is what I have gleaned from friends through inquiry.

JOHN MANA.

BUILDING CANOES.

THIS is one of the industries of Hawaiians of ancient time, and it is still carried on to this day. This is how it is done: when a man desires to go up to build a canoe he must first prepare a pig, red fish, black fish and various other things.[1] And when these things are ready he comes home and courts dreams in his sleep. If they are good he will go up, but if they are unfavorable he will not.

In going up the mountain a woman should not go along; that would be wrong. Should a woman go along, the canoe would be cracked. Arriving at the place where

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[8] Awa was supposed to be the favorite of the gods, hence an acceptable offering on all occasions.

[1] As offerings to propitiate the forest deities.

wa, alaila na ka huhu o ke akua, pela no hoi ina he komo hale aole e haule kahi huluhulu awa, hele ia a me he kanaka ala i hamo ia owaho o ka ili i ka poi ka hele a nakakaka, ka ka poe inu awa mea makemake loa ihola ia, i hele ia a: "Hapala ke ke-a, na ka ele ka ai."

A o kekahi; ina ua hoohiki kekahi me kekahi aole laua e ike, aia a makemake laua e ike, me ka puawa alaila ike, ame ke kahi mau mea e ae no, me kahi huluhulu awa no e pono ai. Eia kekahi, aole e pono e ai e mamua o ka wa e inu ai i ka awa, o ona ole ka oia, a pau ka awa i ka inu alaila ai ka ai, alaila ona.

O ka puawa nohoi kekahi mea waiwai e kuai ia nei ma ko kakou aupuni nei. Nana aku oe o ka oiliili mau no ia o na wahi hapaha, i kela ahiahi keia ahiahi, i loaa ka mea hoomoemoe o ka po.

KA WAIWAI O KA LAU.

O ka lau he palahalaha nunui, ane like no me kekahi mau laau e ae, eia ka waiwai o ua lau nei; aia a hiki i ka wa mai, haliilii ia ka lau malalo alaila moe iho maluna, he ola no i na no o ka mai kupono ia laau.

NA WAHI PANA NO KEIA LAAU.

Aia ma Kamaile i Kauai, ma Halawa i Oahu, ma Maui nei o na puawa a Eleio, aole nae au i ike i kahi i ulu ai; ma Hawaii, Puna, ke ole nae au e kuhihewa, ko Molokai aole i maopopo ia'u. Aia no ia wahi pana ma Hakipuu, ma Oahu, o Hena ka inoa, aia no malaila he kanoa pohaku, he apu pohaku, a i ka hele ana o kekahi kanaka, o Kapuna kona inoa, a inu i ka awa, a i kona hoi ana, ona ia a moe a make loa i ka ona o ka awa, a i kona make ana malaila, kualapa ihola malaila elua kualapa ua hui ma kekahi wahi; oia ka na uha, a he puu uuku kahi malaila, a oia ka ke poo o ua kanaka nei; kapa ia ia wahi o Kapuna, aia ma uka o Hakipuu i Oahu. Kapaia ai keia wahi o Hena, kahi o ka awa ona.

O kahi mea iho la no ia i loaa ia'u, ame ka ninaninau ana aku i na hoa.

JOHN MANA.

NO KA HANA ANA O KA WAA.

O KEKAHI oihana keia a na kanaka Hawaii i ka wa kahiko a hiki i keia manawa. Penei ke ano o ka hana ana: I ka hoomakaukau ana o ke kanaka e pii e hana waa, hele mua oia i ka puaa, ka ia ula, ka ia ele a me kekahi mau mea e ae, a lako keia mau mea hoi mai hoomoemoe i ka po, a ina he maikai, alaila, pii, aka, ina he keakea aole e pii.

I ka pii ana aole e pii pu me kekahi wahine o hewa. Ina e pii pu ka wahine e naha ana ka waa. I ka pii ana a hiki i kahi e ku ana ke koa kupono no ke kalai i

the koa selected for hewing into a canoe stands, a fire is kindled in the imu[2] for the things already prepared. When the fire is kindled a man gets a chip of the koa and burns it in the imu; when all the things are cooked prayers are offered to the canoe-building gods: to Kupulupulu,[3] Kumokuhalii, Kuolonowao, Kupepeiaoloa, Kuhooholopali, Kupaaikee, Kanealuka, and various others; then would he eat of some of these things and throw some away for the gods. And when all these things have been attended to, the tree is ready to be cut.

The axe used for cutting in the olden times was a stone adze ground until sharp, tied to a handle; when cutting, dig and put away the dirt so that the roots would show, then hew it down. It would take one man almost a week to fell a tree; if many hands at work it could be felled in two days. Nowadays we have iron axes, and because of their sharpness a tree can easily be cut down. A strong man can cut down a koa tree[4] in half an hour. When the tree is felled some more prayers are offered to the gods before shaping it into a canoe. After shaping it up[5] and making it light it is hauled down and placed inside of a place prepared for it. After three months or more, the finishing touches are put on and the other parts attached.

This is the way to build them: the wood for these parts is the *ahakea;*[6] four rims and two rails. These are the names of the rims to be hewn from the wood: *kiapuapu*[7] rim, *hoonolunolu*[8] rim, *oio*[9] rim and *unu*[10] rim. These rims are hewn so as to conform to the rim of the canoe. These pieces are tied on to the canoe with the *aha*[11] or sennit. When the canoe is finished then perform the ceremony known as *lolo*[12] with a pig. Should it be performed without any interruption then it is a solid canoe, but should the ceremony be interrupted the canoe is not solid, or else trouble would come to the owner of the canoe. After this shape and tie on the outrigger—the *ama* and the *iako*[13]—the knees[14] and the covering boards.

Those people who are accustomed to doing this work are called the canoe-building priests.[15] This occupation is a hazardous one, often resulting in death. I worked at it from the time I was twelve years of age. It is, however, a profitable industry if one should persevere in following it; because a canoe log four fathoms or more, even though not completed as a canoe, could sell for $40.00. If completed it would bring $80.00 for some, and more for others.

KOAKANU.

SUPPLEMENTARY.—When the canoe-making priests prepare to go up to the mountain they sharpen their stone adzes until they are keen-edged; they sleep in the night until they obtain a good dream, then go up. If they do not have a favorable

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[2] Imu or umu, the underground oven of heated stones.

[3] It will be noticed that all but one of those named deities are characteristics of Ku, of the Hawaiian trinity.

[4] This is the generally preferred forest tree for canoes.

[5] Trimming off all branches and roughly shaping the log into canoe form.

[6] *Ahakea,* a *Bobea* of several varieties.

[7] *Kiapuapu,* the forward curving portion of the canoe's rim, generally known as the manu.

[8] *Hoonolunolu,* the straight part of the rim.

[9] *Oio,* a between section of the rim, of fine or straight grain.

[10] *Unu,* the after curving portion of the rim, known also as the after manu.

[11] *Aha,* cord or sennit.

[12] *Lolo,* the name of the hog-sacrifice ceremony at the finishing of a canoe; its consecration, when the deity is invoked to witness its satisfactory completion.

[13] *Ama* and *iako,* the longitudinal and arched sticks forming the outrigger.

[14] The two knees of a canoe, termed *wae,* are affixed across the canoe near the iako, to stiffen and strengthen the sides of the craft.

[15] Every occupation had its special priests and deities.

waa, alaila, ho-a ka imu o na mea i hoolako ia;.i ka a ana o ka imu, kii aku ke kanaka i kekahi o ka mamala o ke koa a ho-a pu i ka imu; a moa keia mau mea, alaila, kaumaha aku i na aumakua kalai waa, oia o Kupulupulu, Kumokuhalii, Kuolonowao, Kupepeiaoloa, Kuhooholopali, Kupaaikee, Kanealuka, a he lehulehu aku no na mea i koe; alaila, ai iho la ke kanaka i kekahi mau mea a hoolei na ke akua kekahi, a pau na mea i ka hana ia, hoomaka ke oki.

O ke koi e oki ai i ka wa kahiko he pohaku i anai ia a oi; i hoopaa ia me kekahi laau; i ke oki ana eli a kaawale ka lepo a waiho ke aa, alaila, oki. Ua aneane e hala ka pule ina na ke kanaka hookahi e oki a hina; ina ha nui ka poe nana e oki, alaila, e hina no i na la elua, aka, i keia manawa, ua loaa mai ke koi hao a ua hikiwawe loa ka hina no ka oi loa; ua hiki i ke kanaka ikaika ke oki i ka koa i ka hapalua hora a hina; i ka hina ana kaumaha hou i na aumakua, alaila, hoomaka ka hana ana a lilo i waa. A pau ka hana, a ane mama, alaila, kauo i kai a loko o kahi i hoomakaukau ia nona. A hala na malama ekolu a oi aku, alaila, hoomaikai loa, a kapili i na laau.

Penei e kapili ai: O ka laau e kapili ai he ahakea; eha kupe elua moo, a eia ka inoa o na maha o ka laau e kalai ai. 1, maha kiapuapu; 2, maha hoonolunolu; 3, maha oio; 4, maha unu, e like me ka maha o ka waa, pela no ka maha o ka laau i hana ia ai. O ka mea e paa ai keia mau laau he kaula aha; a paa i ka hana ia alaila lolo ka puaa, ina maikai ka lolo ana alaila, he waa paa ia, aka, ina e hewa ka lolo ana, he waa paa ole, a i ole ia he pilikia no ka mea nona ka waa, apau keia, kii ke ama e kalai me na iako a me ka wae, ke kuapoi.

Ua kapa ia keia poe i maa ma ia hana, he kahuna kalai waa. O keia oihana, he oihana eha a he oihana make. Ua hana no au i keia oihana mai ko'u wa he umikumamalua makahiki, aka, he oihana waiwai no ina e hoomau kekahi i ka hana malaila; no ka mea, ina eha anana ka loa o kekahi waa a oi; aole i paa i ke kapili, alaila, e lilo no i $40.00. Ina paa i ke kapili ua loaa ke $80.00 kekahi a oi aku kekahi.

KOAKANU.

I ka hoomakaukau ana o na kahuna kalai waa e pii i ke kuahiwi, hookala mua i na koi pahoa a oi; noho a po; moe i ka po a loaa ka moe maikai, alaila pii; ina aole

dream they should not go up. Here is another important thing: on going up and reaching the forest, if they should hear the the *alala*[16] (Hawaiian crow), the idea of building the canoe [from that particular log] should be abandoned, because it is evident to them that the tree is rotten inside. If they do not hear any noise from birds until they come to the canoe tree, those priests would feel very glad.

Here is one prayer upon cutting the trunk and its branches: "Hew mountainward, hew seaward; hew thither, hew hither. Pick out, O Sun, a competent canoe builder. Witness, ye heavens! witness, ye earth, the hewing of our canoe!"

Then would these men begin cutting the tree until it falls. If the canoe is for fishing purposes, a different petition is offered for the hewing of that canoe tree. If it is intended for sale, another prayer is used at its felling. There are also separate divisions in the prayer for cutting off the branches, the trunk, for shaping it, for hauling it down to the beach, for the construction and for launching it into the sea. The only trouble is I do not know them.

KAUWENAOLU.

THE MAILE.

THE maile[1] is a vine which grows here in Hawaii. I think it is one of the plants brought from far-off Kahiki; it grows plentifully in our mountains. It grows amongst forest trees, shrubs and other creeping vines. It runs and entwines in shady places with other fragrant plants of the upper regions of our mountain forests.

WHERE IT NOW GROWS.

The maile grows in the mountains, in the valleys, on hills, by the side of streams up in the mountains, in unfrequented places in the mountains, in the tall forests, on side hills and on green hills. Some places show only scant growth; at other places it is plentiful. It does not grow in dry places, on rocky lands, on plains, or at the sea beach. But only far up in the mountains where the fog settles all the time in the wilderness.

VARIETIES.

I know of only two varieties of maile, but they are the same in beauty and fragrance. Here are also some of the famous places where they grow. 1. The *maile ku honua* (stands on earth). The maile ku honua grows in all the places I have mentioned above; it is a creeping vine. But I wish to tell you of what I know at my place, because when I asked my friends, they had a different explanation about the maile ku honua on the mountains of the different islands of our group. This maile has leaves somewhat round, though some are long, but not very small and slender like the mailelaulii,[2] but more like the orange leaves. In the forests of my place, when the maile first comes up, it has one stem and one branch; the branch, slender and young,

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[16] The elepaio *(Chasiempis sandwichensis)* is the generally credited agent for detecting defective koa trees, not the alala.

[1] Maile *(Alyxia olivaeformis)*, Hawaii's fragrant evergreen.

[2] Mailelaulii, small-leaved maile.

e loaa ka moe maikai aole e hiki ke pii. Eia kekahi mea nui. I ka pii ana o ua mau kanaka nei a ka nahelehele a lohe laua i ke kani o ka alala, pau ka manao e pii e kua i ka waa, no ka mea, ua maopopo akula ia laua ua puha ka waa. Ina aole laua e lohe i ke kani a ka manu a hiki i kahi o ka waa, olioli loa ua mau kahuna nei.

Eia kekahi pule no ke oki ana i ke kumu ame ka welau: "E kua i uka, e kua i kai, e kua i o, e kua ia nei, e nana e ka la, i kamana waa; e ike e ko luna, e ike e ko lalo nei i ke oki ana o ka kakou waa."

Alaila hoomaka akula ua mau kanaka nei e oki i ka laau a hina ilalo. Ina he waa lawaia ka waa i manaoia, he pule okoa ana no ko ke oki ana o ia waa; ina he waa kuai aku me hai, he pule okoa no ko ke oki ana o ia waa. Ua mahele pono ia ka pule no ke oki ana i ka welau, ke kumu, ke kalai ana, ke kauo ana, ke kapili ana, a me ka hooholo ana iloko o ke kai. O ka loaa ole hoi ka hewa.

KAUWENAOLE.

NO KA MAILE.

O KA MAILE kekahi o na laau hihi e ulu nei ma Hawaii nei. A ke manao nei au oia no kekahi o na lau nahele mai Kahiki loa mai, e ulu nui ana ma ko kakou mau kuahiwi. E ulu pu ana hoi me na laau nui, a liilii, na laau hihi, a kokolo, e ulu hihi ana ma na wahi uliuli, me na lau onaona o kanahele, o ka uku waokele, ma na ulu laau o na kuahiwi o kakou nei.

KONA WAHI E ULU NEI.

Ua ulu ka maile ma na kuahiwi, na kualono, na pae puu, na mauna, ma na kae o na kahawai o uka lilo, na wao, na waokele, na hanahanai pali, a me na pali hauliuli. Aka, he kakaikahi no hoi ma kau wahi, a ulu nui no hoi ma kekahi wahi. Aole oia i ulu ma kahi panoa, ma kahi a-a, ma na kula, a ma na kahakai. Aka, aia wale no mauka lilo ma kahi paa mau i ka ohu, maloko o na ulu laau waonahele.

KONA ANO.

Elua no ano o ka maile i loaa ia'u, aka, hookahi no onaona, a hookahi no hoi ala, a me na wahi kaulana o lakou i ulu nui ai: 1. Ka maile kuhonua. O ka maile ku honua, ua ulu nui no ia ma na wahi apau a'u i hai ae nei, he maile hihi no ia. Aka, he pono no nae ia'u e hoike 'ku ia oukou, ma ka mea i ike ia e a'u ma ko'u wahi. Nokamea, ke ui ae nei au i na hoa, a he okoa ka ia ano maile i kapaia, kuhonua, ma na kuahiwi o kela wahi keia wahi o ko kakou pae moku nei. He maile lau ane poepoe, a ane loloa keia, aka, aole nae i loloa wiwi makalii loa, elike me ka maile laulii, ua ane like paha me ka lau o ka alani. I ka wa opiopio o ka ulu ana ae, hookahi no kumu, hookahi no lala, ma na ulu laau o ko'u wahi, he iwilei a oi, a hookahi anana ka loa, oia lala

is from a yard to a fathom in length, and this is covered with green, fragrant leaves. The bark comes off readily when stripped by the hand of man, leaving only the woody part.

Should it grow along and is not touched by man, then it will have a stout stem, and the branches will creep all over other plants and trees, like the morning glory, or plants of a like nature; and the branches which come from the main branch are also easy to strip like those heretofore mentioned.

This kind of maile grows plentifully in the mountains of Kanoenoe, above Halelena, on top of the hills of Haupu, on Kilohana Mountain;[3] and it is one of the creeping vines of the wilds of Alakai, Kauai, and is mentioned in the following song:

Gently floating is the fragrance,
The beauty of yon mountain,
Of the wilds of Alakai,
Towards the lehua in the mists.

It also grows plentifully on the sides of the steep ravines of Koolau, and the high places of Halemano, up at Kukaniloko,[4] and it was in those wilds that were visited by some ladies some days ago that maile was found to grow abundantly. This was during the time we were at the Ehukai. (Waialua is often referred to as the Ehukai of Puaena.[5])

2. The small-leaved maile. This maile does not grow abundantly in some places, and does not grow at all in other parts of our mountains. This also is a creeping maile, somewhat different from the maile ku honua; this has narrow leaves like the bambu, small and somewhat like the leaves of the willow, or something like the leaves of a young koa tree; it grows profusely at Koiahi, the mountains of Waianae, Oahu, hence the expression, "the small-leaved maile of Koiahi." This maile is famous to the people from Hawaii and Kauai. It also grows at the pali of Nuuanu. I have seen maile there resembling this small-leaved maile. Some grow at Kauai, though not exactly as fine-leaved as this, but because it does not grow profusely there, the natives of the place call it the small-leaved maile. This is found on the eastern side of the precipice of Haupu in line with the water (spring) of Kemamo and the curly bananas of Kanalehua.

ITS DESIRABLE QUALITIES.

The people of Hawaii nei are very fond of maile, and I think our ancestors were also fond of it, and yet it may not be. Maile is used a great deal during feasts, for greens and for decorative purposes. The place is generally decorated with the greens of the mountains; the inside as well as the outside is skilfully decorated; the living house is also decorated; greens are secured for decorations for the inside to make it attractive; maile is used for leis for the people; for men, women and children; for the chiefs, the noted people, and the rich people; for the farmer, the oppressed, the branded servant. The people of Hawaii nei were very fond of this deep green leaf of the

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[3] These places named are of Kauai.

[4] Localities on Oahu.

[5] Puaena is the eastern point of Waialua harbor; Ehukai, sea-spray. The saying "Sea-spray of Puaena" is from its misty appearance from the surf-spray of that windward locality.

liilii opiopio maikai, i paa pono i na lau uliuli aala, he pahee oia i ka lima o ke kanaka ke huki mai, a koe 'ku kona iho.

A ina mai kona ulu ana ae mai kona wa opiopio, aole i loaa iki i ka lima o ke kanaka, alaila, e nui ana oia olalo; a hihi nui iluna i ka wekiu o na laau, elike me ke kowali, a me na mea ano like apau, a o na lala i kupu ae mai kona kino hihi ae, he mau lala maikai no ia e like me ka mea i hai mua ia ae nei.

Ua ulu nui keia ano maile ma na kuahiwi o Kanoenoe i ka uka o Halelena, a me ke kumu o na pali o Haupu, mauna Kilohana, o oia pu no kekahi o na laau hihi o ka nahele o Alakai, i haku ia ma ke mele, ma Kauai:

Mapumapu mai ke ala
Ke onaona oia kuahiwi,
O ka nahele o Alakai
Ia kalehua make noe.

Ua ulu nui nohoi oia ma na pali Koolau, a ma ka iu o Halemano i ka uka o Kukaniloko, a ma ia uka iuiu waonahele i naue makaikai ai, kekahi mau iwa o ka uka iu ano nei, i na la i hala 'ku la a ua ike kumaka laua i ka ulu nui ma ia wao, ia makou ma ke Ehukai.

2. Ka Maile Laulii. O keia ano maile aole oia ulu nui ma kekahi wahi, a nele loa no hoi ma kauwahi o ko kakou mau kuahiwi nei. He maile hihi no keia, ua ano okoa oia mai ka maile kuhonua ae, he lau liilii oheohe keia, he makalii he ano like paha me ka lau o ka wilou, a i ole ia me ke koa laulii, aole no au i ike pono loa i ke ano o kona ulu ana, ma ka lohe, ua ulu nui oia ma Koiahi, ma na kuahiwi o Waianae ma Oahu, kapaia "ka maile laulii o Koiahi." Ua kaulana nui keia maile ma ka waha o na kanaka mai Hawaii a Kauai, pela nohoi ua ulu no ia ma na pali o Nuuanu, ua ike au he maile lau liilii no malaila i ano like me keia. A ua ulu no ma Kauai kekahi, he makalii no, aole no i like loa me keia maile, aka, no ka ulu nui ole malaila kapa aku na kanaka malaila, he maile laulii. Aia ma ka aoao hikina o ka pali o Haupu e kupono ana i ka wai o Kemamo, a me ka maia piipii o Kanalehua.

KONA MAKEMAKE NUI IA.

Ua makemake nui ia ka maile e na kanaka o Hawaii nei, ke manao nei au he mea mau no paha ia mai na kupuna mai, aole paha? Ua lawe nui ia ka maile no na ahaaina nui, i mea hoouliuli a hoowehiwehi.

Ua kahikoia i na mea uliuli apau o ke kuahiwi, a meia pu kekahi i hanaia me ka noiau nui maloko a me waho, pela no hoi me na hale noho, ua kii ia no i mea kahiko no loko i mea hoonani a hoohiehie paha, a ua lawe nui ia hoi i lei no na kanaka, na kane, na wahine a me na kamalii, na 'lii ka poe hanohano a me ka poe waiwai, lopa, kuapaa, makewela, ua makemake nui ko Hawaii nei i keia lau lipolipo o ka nahele, no ke ala

forest because of its fragrance. And because it was so very much desired by the people, therefore it was greatly used in the composition of songs, hulas, chants, dirges, and various other compositions.

The fragrant sisters of Aiwohikupua,[6] one of the Kauai chiefs, were named after the maile. These were the names: Mailehaiwale,[7] Mailekaluhea,[8] Mailelaulii[2] and Mailepakaha.[9] Some of the famous places also of that island were named after the maile: "the leaping fire of Kamaile," because maile grew abundantly on those mountain ranges from Nualolo to the precipices of Kalalau, and even unto the valley of the dwarf oopus, Hanakapiai, overlooking the fire-hurling precipice of Makena, where Haena[10] inhales the wind. This is the one plant familiar to these mountains, the maile.

There are other kinds of maile, but they are foreign mailes. I do not know their names. There is one plant by Mr. Bishop's gate. Some kinds of maile also grow on the plains in weeds; it has fine hair. When preparing the fishes known as *palani*[11] and *maikoiko*,[12] this plant is used to do away with the strong smell, rubbing its leaves in among the fish. Perhaps you know about this. This plant still grows on the plains.

And if I have not properly explained about this plant of our country, then let me alone be to blame, because I am not thoroughly familiar with the various mailes of Hawaii nei; because this is not my home; I am from the cold seas[13] of the Arctic.

Ed. K. Lilikalani.

HISTORY OF THE WILIWILI.

The wiliwili is one of the useful trees of Hawaii nei; but it is not like other trees the stories of which were told us heretofore. It is not like other trees which are growing now. This is what I have gathered from inquiries of friends. They state that this tree is indigenous to Hawaii nei, but I do not know of the place where it first grew. This tree is rough in its kind. We have therefore the basis.

THE VALUE OF THE WILIWILI.

The wiliwili[1] is a wood which is prepared here in Hawaii for sale to others; some of it is made into the longitudinal outrigger stick for canoes. That is not all: it is also used as firewood for cooking food by some people. This tree grows plentifully on hills and valleys surrounding us. It is used by children for play boats, also by men; it is also used by some to mend looking glasses. When a glass is broken a piece of wiliwili wood is taken and shaped so that the broken piece of looking glass is fitted in.

Nor is that all: it is also made into canoes,[2] provided a tree large enough to be

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[6] The defeated suitor for the hand of Laieikawai, famed princess of Paliuli.

[7] Mailehaiwale, easily broken or brittle maile.

[8] Mailekaluhea, maile of luxuriant growth.

[9] Mailepakaha, greedy maile.

[10] As note 3, these places and persons are of Kauai.

[11] Palani, Surgeon-fish *(Teuthis matoides)*.

[12] Maikoiko, Surgeon-fish *(Teuthis lineolatus)*.

[13] The writer here makes reference to his absence for a time in cold regions as a reason or excuse for any shortcomings of his paper.

[1] Wiliwili *(Erythrina monosperma)*, a medium sized tree of exceedingly light wood; admirable for surfboards.

[2] These canoes would of necessity be for the use of a single person, and while handy to handle were not of a durable kind, hence they were limited. Single canoes were termed *kaukahi*, also *kookahi*.

no. A ma ia makemake nui ia e na kanaka, nolaila, ua haku nui ia oia maloko o na mele, na hula, na kanikau a me na himeni hooaeae e ae he nui wale.

A mamuli no o ka maile i kapaia ai na inoa o na kaikuahine ala o Aiwohikupua, kekahi keiki alii o Kauai. Eia ko lakou mau inoa: Mailehaiwale, Mailekaluhea, Mailelaulii, a me Mailepakaha, a me kekahi o na wahi pana kaulana olaila no, ke ahi lele o Kamaile, no ka ulu nui no o ka maile ma ia mau kakai pali, e pili ana me Nualolo, me na pali o Kalalau a huli maanei o ka oopu peke o Hanakapiai, kiei i ka pali o ahi o Makana, ia ha'u ka waha o Haena i ka makani, o ka nahele hookahi keia oia mau kuahiwi, o ka maile.

A he mau maile e ae no kekahi, he mau maile haole nae, aole i loaa ia'u ka inoa, oia kela laau e ulu ana ma ka puka pa o Mr. Bishop, a ua ulu no kekahi ano maile ma ke kula ma ka nahelehele, he maile heu, i na e ai ae i ka ia he palani a me ka maikoiko, o ka mea ia e pau ai ka hohono, e lomi ai i ka lau, ua hoomanao paha oukou i keia, aia no e ulu nei ma na kula.

A i na aole i pono keia wehewehe ana i keia lau nahele o kakou nei, alaila maluna iho ia o'u no ka mea, aole no au i kamaaina loa i ke ano o na maile o Hawaii nei, no ka mea, aole keia o ko'u home ponoi, no na kai anu o Arita au.

Ed. K. Lilikalani.

HE MOOLELO NO KA WILIWILI.

O ka wiliwili oia kekahi o na laau maikai o Hawaii nei; aole nae i like kona ano me na laau e ae a kakou i ike iho nei i ko lakou mau moolelo mamua iho nei. Aole no hoi i like me na laau e ae e ulu mai nei, nolaila, eia na mea i loaa mai ia'u ma ko'u ninau ana aku i na hoa. Ua hai mai lakou no Hawaii nei no keia laau, aka aole i loaa ia'u kahi i ulu mai ai keia laau. O ke ano o keia laau he ooi, nolaila e loaa ia kakou ka manao mua.

O KA HANA A KA WILIWILI.

O ka wiliwili he laau hana nui ia keia ma Hawaii nei, i mea e kuai aku me kekahi poe aku, a i mea ama waa no kekahi. Aole oia wale no; i mea wahie no kekahi i mea e moa ai ka ai a kekahi poe. O kahi ulu nui o keia laau ma na kua lono a me na kahawai hauliuli e waiho mai nei. Ua kii ia i mea hooholo moku e na kamalii a me na kanaka; ua kii ia i mea aniani no kahi poe, aia a na hana ke aniani alaila, kii aku hana iho la a kupono i ke aniani alaila hookomo iho.

Aole oia wale no; he hana ia no i waa, ina he wiliwili nui e kupono ana i ka

made into a canoe can be found; but it is not suitable for two or three people, for it might sink in the sea. But it must not be finished into a canoe while it is green; leave it for finishing till it is seasoned, then use it. The outrigger float is made like the wiliwili canoe. When the time comes that the fish *auau*[3] moves in schools, the owner of this wiliwili canoe would go out, followed by others in other kinds of canoes; and when they have caught the fish, they would return, and the man in the wiliwili canoe would divide the fish. That is not all: it is made by some people into tinder to continue the fire, and is used by others for purposes of smoking. This is what I have found out through inquiring among friends. They have told me what they knew, and with what I know has increased it somewhat; perhaps there are many other things, but I do not know what they are. This is all I have found.

W. J. Kahopukahi.

THE VARIOUS OHIAS OF HAWAII.

The ohias I know about are the *ohia kumakua, ohia puakea, ohia ulaula, ohia lehua, ohia kuikawa, ohia ha* and the *ohia ahihi;* therefore I will explain these various kinds of ohias[1] and where they came from.

THE CHARACTERISTICS OF THE OHIA KUMAKUA.[2]

Its trunk is like that of the koa, but its bark is like that of the kukui. Its trunk is soft when it is cut, and its bark is insipid to the taste, though it is used as food in times of distress from hunger up in the mountains. This wood is used in the construction of large and small houses, though it quickly rots; it is used for fence posts, and for guiding rods for the ends of fishing nets. Its flowers are of two kinds, white flower and red. Such are the characteristics of this tree.

THE CHARACTERISTICS OF THE OHIA PUAKEA.[3]

This is a beautiful woman, and this ohia puakea was named after a beautiful girl named Waiakea, for she lived there until she was old, then she said like this: "Where art thou, Aulii?" Aulii answered: "Here am I." "Go and get my ohelo fruits and bring them back; Kealia (Oahu) has them. Should he ask you, 'What do you want here?' then say to him, 'I came to get the ohelo fruits of your daughter Waiakea, for she is very fond of them.'" Then those fruits were given. And when Aulii returned and arrived at the house of Waiakea, she asked: "Where are the fruits?" "Here they are!" answered Aulii, and when Waiakea looked she realized that they were not what she wanted; then the fruits were called "puakea"; this tree has white flowers, and its fruit is also white when it is ripe; it is palatable when eaten. It has

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[3] A'ua'u, mullet of a certain age or size; a new species classed as *Chaenomugil.*

[1] The several varieties of trees referred to by Hawaiians as ohias belong to two classes, according to the botanist, viz., *Metrosideros* and *Eugenia.*

[2] Ohia kumakua, "parent standing ohia" seems inappropriate for this described tree.

[3] Ohia puakea, white flowering ohia, its fruit also white.

waa, aole nae e pono i na kanaka elua a ekolu, o piholo i ke kai. Aole nae i ka manawa maka e kalai ia ai a pau; a aia a waiho aku a maloo alaila lawe mai; ua like no ka hana ana o ke ama me ka waa wiliwili. A hiki mai ka manawa e ike ia ai ka ia, o ka inoa oia ia he auau, holo aku la ka mea nona keia waa wiliwili holo pu akula me ka nui o na waa a loaa mai ka ia, alaila, hoi mai kanaka haawi ia iho la ka ia me kahi kanaka nona ka waa wiliwili. Aole oia wale no; he hana ia e kekahi poe i pulupulu i mea hoomau i ke ahi, i mea e puhi paka no kekahi poe. Oia iho la na mea i loaa mai ia'u ma ko'u hele ana aku e ninau i na hoa. Ua hai mai no lakou e like me ka mea i loaa ia lakou a wili iho la me kahi mea i loaa ia'u a mahuahua iki; he nui wale aku no paha na mea i koe, aole nae i loaa aku ia'u. Pela ka nui o ka mea i loaa.

W. J. Kahopukahi.

NO NA OHIA O HAWAII NEI.

Na ohia i loaa ia'u oia hoi ka ohia kumakua, ohia puakea, ohia ulaula, ohia lehua, ohia kuikawa, ohia ha ame ka ohia ahihi, nolaila, e wehewehe mua kakou i ke ano o na ohia me ko lakou wahi i loaa mai ai.

KE ANO O KA OHIA KUMAKUA.

He ano like no me ko ke koa kino; o ko ianei ili nae he ano like me ko ke kukui, he palupalu nae ko i nei kino ke oki ia, a he mananalo kona ili ke ai aku, oia no hoi kekahi ai o ka wa pilikia ke pii ma ka nahelehele, he laau hale nae keia no na hale nui a me na hale liilii iki iho, he popopo wale nae keia laau ke kukulu hale ia, he pou pa, he laau akui no hoi kekahi no ka wa upenakuu, elua ano pua o keia laau, he pua keokeo a he pua ulaula, oia iho la ke ano o keia laau.

KE ANO O KA OHIA PUAKEA.

He wahine maikai keia, mamuli o ke kapa ia ana o ka inoa o keia ohia puakea no kekahi kaikamahine maikai, oia hoi, o Waiakea, no kona noho paa ana malaila, a hiki i kona wa i lauhine ai, ia wa, hoopuka mai ia i kana huaolelo penei: "E Aulii e," kahea mai o Aulii, "Eia no au." "E kii oe i kuu hua ohelo aia ia Kealia (ma Oahu) a e lawe mai oe. I ninau mai auanei ia ia oe, heaha mai nei kau? Alaila hai aku oe, i kii mai nei au i ka hua ohelo a ko kaikamahine a Waiakea, no ka nui o kona ono." Ia manawa haawiia mai la ua mau huaohelo nei. A i ko Aulii hoi ana mai a hiki i ka hale o Waiakea, ninau mai o Waiakea: "Auhea na hua?" "Eia no," wahi a Aulii a i ka nana ana iho a Waiakea, ua ike oia ua kupono ole i kona makemake, ia manawa kapa iho ia i ka inoa o ua mau hua nei, o Puakea, oia iho la ka mea i kapa ia ai ka inoa o keia laau he ohia puakea; a o keia laau he keokeo ka pua ame kona hua ke pala; he ono no hoi ke ai aku, a o kona anoano, hookahi no, elua apana, he poepoe, o ka wai o kona pua, he ai na na manu, a ma ka lala i paapu i na pua, malaila e kapili

one round seed split in two parts; the birds are fond of the nectar of its flowers. The bird snarers used the branches on which the flowers were thick to put their gum on, and when a bird was caught the snarer would call out, "Snared, snared is my bird," etc. The bird must be secured as quickly as possible. Its trunk, as also its branches, is used for firewood.

ABOUT THE OHIA ULA[4] (RED).

This ohia has long leaves somewhat like the leaves of the ohia puakea; it is a hard wood when used in the construction of houses. The cause of the origin of this ohia was through Puaena and Ukoa.[5] At the time they were living as husband and wife, they had a child called Laka, named after a man Kukaohialaka.[6] After a while it occurred to Laka to go and visit his female cousin, Waiakea;[7] and when he was ready to go, Ukoa said to him: "You are now going to see your cousin, and you will henceforth be called Kukaohialaka." That is why this ohia is called "ohia ula," because this child was red, and because this child was also called a red ohia (Kukaohiaula). Its value is like that stated for the ohia puakea.

THE CHARACTERISTIC OF THE OHIA LEHUA.[8]

This ohia lehua is different; it is not like the other ohias mentioned above. This ohia was named thus because of the anger of Poopapale; because Akahi's (a bird's) nest with its eggs were continually falling down. Poopapale conceived the idea of breaking off the branches (of the ohia tree) until they came to naught. But when he commenced to break them, Kalehua (the lehua) cried out on account of great pain; then Poopapale said to Kalehua: "Behold here you are a person, and yet you have been constantly harassing me!" Then Kalehua spoke up: "Let me live." Poopapale replied: "Of what benefit will it be to me to let you live?" Kalehua answered Poopapale and said: "If you will spare me you will be benefited." Poopapale asked: "What benefit?" "I have food and water. Should you go visiting and you get into trouble, let me furnish the food and water; thus you and your friends would be revived to continue your journey." Thus came the name of this lehua, from Kalehua, a beautiful woman. I do not know her parents; that is the story I have gathered. This tree is also used by children for snaring birds. The full name of Poopapale was O'upoopapale.[9]

CHARACTERISTIC OF THE OHIA KUIKAWA.[10]

This is a large ohia tree; its trunk is soft, like the puhala (pandanus) tree when cut, and it rots very quickly, is not at all durable. This wood is used for torches to light the wood cutters at night. That is the use I have learned about this wood.

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[4] Like the above except that it is red, commonly termed "ohia ai", eating apple *(Eugenia malaccensis)*.

[5] Puaena, the eastern point of Waialua harbor; and Ukoa, the famous fish-pond of that village.

[6] Kukaohialaka seems to have been a name conjured around ohias; literally it signifies "stand the tame ohia". In the legend of Kaulu, Fornander Coll., vol. I., p. 522, his wife was Hina-ulu-ohia, "ohia propagating Hina".

[7] Waiakea, lit., broad or expansive water; a well-known section of Hilo.

[8] Ohia lehua, or simply lehua *(Metrosideros polymorpha)*, is the most prevalent forest tree of the islands; is hard and durable; from it many of the old-time idols were made.

[9] O'upoopapale, lit., my head hat.

[10] This kuikawa ohia is not recognized.

ia ai i ke kepau e ka poe kapili manu, a pili no hoi ka manu, kahea aku ka mea kapili manu: "A pili, a pili ka'u manu, a pela aku, he awiwi loa ke kii ana o ka manu. O kona kino, he wahie ame na lala."

NO KA OHIA ULAULA.

O ke ano o keia ohia, he ohia lau loloa, ua like no me ko ka ohia puakea, he laau paa ke hana ia i laau hale. O ke kumu nae i loaa mai ai keia ohia, mai loko mai o Puaena laua me Ukoa. I ko laua wa e noho a kane a wahine ana, hanau mai la ka laua keiki o Laka, mamuli o ke kapa ia ana o kekahi kanaka o Kukaohialaka. Mahope kupu mai ka manao iloko o Laka e hele e ike i kona kaikuahine hoahanau ia Waiakea, aia i kona wa i hele ai e ike, pane mai o Ukoa iaia: "Ke hele la oe e ike i ko kaikuahine, e kapa ia ana nae kou inoa o Kukaohialaka." Oia iho la ka mea i kapa ia ai ka inoa o keia ohia he ohia ula, no ka ula o ua keiki nei, a mamuli no hoi o ka inoa o keia keiki i kapa ia ai, he ohia ula (Kukaohiaula). Ua like no kana hana me ka mea i hai ia no ka ohia puakea.

KE ANO O KA OHIA LEHUA.

O ke ano o keia ohia lehua, he ano okoa no, aole i like me ko keia mau ohia i hai ia ae nei maluna. O kahi nae i loaa mai ai ka inoa o keia ohia, no ka ukiuki loa o Poopapale i ka haule mau o na punana hua a Akohe (he manu keia), nolaila, ulu mai ka manao iloko o Poopapale e kii e hakihaki i kona mau lala a lilo i mea ole. I kona hoomaka ana nae e uhai, e uwe ae ana o ua o Kalehua, no ka nui o kona eha, ia wa olelo mai o Poopapale ia Kalehua: "He kanaka no ka hoi oe la, hooluhi oe ia'u e hooluhi ai." Ia wa, olelo ae o Kalehua: "E ola au." Olelo aku o Poopapale: "Heaha kau waiwai e ola ai oe ia'u?" Pane mai o Kalehua ia Poopapale: "Ina e ola ana au ia oe, alaila, loaa kou pomaikai." I aku o Poopapale: "Heaha ka pomaikai." "He ai ka ia'u a me ka wai, ina oe e hele i ka makaikai a hiki i kou wa pilikia ai, e, ia'u ka ai a me ka wai, alaila, ola ka hoi ana a me kou mau hoa." Oia ihola ka inoa o keia lehua, maloko mai o Kalehua, he wahine maikai keia, aole i loaa ia'u kona mau makua; oia kahi moolelo i loaa ia'u. O kekahi hana a keia laau, he mea kapili manu ia e na kamalii. O ka inoa ponoi o Poopapale, o Oupoopapale.

KE ANO O KA OHIA KUIKAWA.

He ohia nui keia; o kona kino nae he pakepake, elike me ko ka puhala ke oki ia, he laau popopo wale nae, aole loihi kona mau la. O ka hana a keia laau, he mea hana ia i lamalama i ka poe pii i ke kua laau i ka wa e poeleele ai, oia ka hana a keia laau i loaa ia'u.

CHARACTERISTIC OF THE OHIA HA.[11]

This ohia has a large trunk. It is a hard wood. Other trees may grow on its trunk; if a little soil gathers on this tree other trees would grow thereon. The wood is hard like the *aalii;*[12] it can resist the strong wind. That is all that I have gathered about this wood.

CHARACTERISTIC OF THE OHIA AHIHI.[13]

The ohia ahihi is like some other plants that we know of, such as the maile entangled with the huehue; some people mistake it for maile, but it is hard to lose its identity, because its bark is white, and it is also tough. The place of its possible origin I do not know, but I surmise it is from some people. That is, however, the characteristic of this tree.

WHERE THE TREE CAME FROM.

Some people say that these trees are indigenous to Hawaii nei.[14] Perhaps it is so, according to the ancient history of Hawaii nei; but there are some who say that these trees came by the mouth of Ukeke; a bird which came from Kahiki bringing them here to Hawaii. The bird, however, belonged to Hawaii nei. Some say that these trees were obtained by Koea from the throat of Waia; this tree, however, was hidden by Waia in his throat, but because Koea was provoked on account of the continual breaking of the wood that he would get, he turned to Kawau the oldest man and said: "Say, what are the oldest trees that you know of from your youth to your old age?" Kawau answered: "There is still a tree, but you can not get it, because Waia is a strong man though somewhat secretive." "And how can it be obtained?" asked Koea. "Here is how you may get it: should you go and he should ask you, then you reply, 'I came to get me some wood;' that is how you must answer." Koea went until he came into the presence of Waia, and Waia asked, "Why are you here?" Koea answered, "I came to get my wood, because I began to cut down all the other wood, but they do not last; so I asked Kawau, and he directed me to you, and that is why I came to you." Waia said, "There is some wood if you will consent to my desire." Koea answered, "I consent." Waia then said to him, "Hold my throat. After you have held it for some time, should some women appear, catch hold of them and you will be benefited. If I should die, do you take care of my throat." So he went and held fast to the throat of Waia for quite a while. The women appeared, so he grabbed them and held them fast; he also at the same time still held the throat of Waia. That was one of the methods of securing this plant: from the throat of Waia.

I do not know of anything further. This is all I have learned from some of my friends.

W. B. KAUPENA.

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[11] Ohia ha *(Eugenia Sandwicensis)* is the tallest of its species, attaining at times some 60 feet. A very hard wood when seasoned.

[12] Aalii *(Dodonaea viscosa)* valued as a close hard grained, dark wood.

[13] Known also as lehua ahihi, a variety of the *Metrosideros polymorpha.*

[14] Hawaii-nei, here in, or of Hawaii.

KE ANO O KA OHIA HA.

O ke ano o keia ohia, he nui kona kino, he ohia paa loa keia, he ku na laau nui iloko o ko ianei kino, ke kau kekahi lepo maluna oia laau, alaila, e ulu ana no kekahi laau; he laau paakiki, ua like me ko ke aalii ano, ke nana aku; he laau hina ole nae i ka makani. Oia ihola no ke ano o keia laau i loaa ia'u.

KE ANO O KA OHIA AHIHI.

O ka ohia ahihi, ua like no ia me kekahi laau e ae a kakou i ike ai, oia hoi ka maile hihia me ka huehue; he hopu hewa nae kekahi poe me ke kuhihewa nae i keia laau he maile, aka aole no nae e nalo ko ia nei ano, he keokeo ka ili a he uaua no hoi. O kahi nae i loaa mai ai keia laau, aole i maopopo ia'u, aka, ma ka noonoo ana, he laau kanaka no paha keia, oia iho la nae ke ano o keia laau.

NO KAHI I LOAA MAI AI KEIA MAU LAAU.

Ke olelo nei kekahi poe, he laau kahiko no keia no Hawaii nei. Pela no paha, wahi a na moolelo kahiko o Hawaii nei, wahi hoi a kekahi poe, ua loaa mai keia laau mai ka waha mai o Ukeke, he manu keia mai Kahiki mai, a nana i lawe mai a hiki i Hawaii nei, aka, no Hawaii nei no. O kekahi hoi mai a Koea mai, kahi i loaa mai ai keia mau laau, mailoko mai o ke kania-i o Waia; keia laau nae, he laau huna ia e Waia iloko o kona puu, aka, no ka nui o ka ukiuki o Koea no ka hakihaki mau o kana laau e kii mau ai, nolaila, ui ae la ia ia Kawau ke kanaka kahiko: "Ea! owai la na laau kahiko au i ike ai mai kou wa opio a elemakule?" Hai mai o Kawau: "He laau no koe; aole e loaa ana ia oe, no ka mea, he kanaka ikaika o Waia, he huna nae:" "A pehea e loaa ai?" wahi a Koea. "Eia ke kumu e loaa ai, ina e hele oe, a i olelo mai kela ia oe, alaila, pane aku oe; i hele mai nei au i mau laau na'u, pela oe e olelo aku ai." O ka hele aku la no ia o Koea a ku ana i ke alo o Waia, pane mai o Waia: "Heaha mai nei kau?" Pane aku o Koea: "I kii mai nei au i au mau laau, no ka mea, ua hoomaka au e oki i na laau a pau, aole nae he paa, nolaila, ninau mai nei au ia Kawau a kuhikuhi ia mai nei ia oe, oia ka mea au i hele mai nei i ou la." Pane mai o Waia: "He mau laau no, i na e ae ana oe i ka'u." Pane aku o Koea: "Ae no au i kau." Ia wa olelo mai o Waia iaia: "E paa oe i kuu puu, i paa auanei oe i kuu puu a loihi, i puka mai auanei he mau wahine, alaila hopu no oe a paa, alaila loaa ia oe ka pomaikai; ina i make au, o kuu puu kau mea malama." O ko ia nei hele aku la noia a paa ana i ka puu o Waia a loihi. Puka mai la ua mau wahine nei, o ko ia nei hopu aku la noia a paa; a paa iho la no hoi keia i ka puu o Waia. Oia iho la kekahi kumu i loaa mai ai keia mau laau mai loko mai o ka puu o Waia. Aole i loaa aku ia'u na mea i koe aku. O na mea iho la no ia i loaa ia'u mai kekahi mai o na hoa.

W. B. KAUPENA.

THE MAT.

THE following is what I have gathered through questioning friends and an old woman whose days are nearing the edge of the grave. You will hear chips of sharp stones which will cause your ideas to expand.

NAMES OF MATS OF HAWAII NEI.

Here are the names[1] of the Maui mats: *pawehe,*[2] *lauhala,*[3] *makalii,*[4] *pueo,*[5] *launui,*[4] *puukaio,*[6] *makanui,*[4] *hiialo,*[7] *ne-ki,*[8] *opuu,*[9] *kumukolu,*[10] *alolua,*[11] *makoloa,*[12] *kumulua,*[10] *puahala.*[13] Those are the names given by Mauiites to mats. The Hawaii people have names somewhat similar to those of Maui, except in some cases they are different. These are the names: *pawehe, lauhala, makalii, pueo, launui, ne-ki, makoloa.* What I know about the Oahu mats, they are like those of Hawaii. Kauai's mats are named like those of Maui. These names, however, must be added to the Maui list: *aneenee,*[14] *palaueka* and *pakea.* Molokai's list is like Maui's. The same is true of Kahoolawe, it is like Maui's. Lanai's is also like Maui's. Niihau's is like Kauai's.

PREPARING THE LAUHALA, THE BULRUSH AND THE MAKOLOA.

When preparing for the makalii mat the ripe lauhala is not used, for then the mat would be red and coarse; the leaf shoot of the lauhala must be used, the very tender part. The leaves are cut near where it joins the trunk, and are brought home. A fire is lighted and these young leaves are held over the fire until they are evenly wilted, when they are dried in the sun until fit. Then they are rolled up in bundles according to the taste of the worker preparing the same.

PREPARING FOR THE PUUKAIO MAT.

Any kind of lauhala is used for this mat; ripe lauhala or young lauhala may be used; any kind that can be secured so long as it is lauhala, for that is what it is made of. The ne-ki is made of the bulrush. But it must be the young rush, because

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[1] The various named mats here given show eighteen varieties, some of which refer to the material of which they are made, others their fine or coarse mesh or plait, others again plain or colored pattern.

[2] Contrary to the general claim that the pawehe mat was a product of Niihau only, it is here listed among those of Maui and Hawaii. It is a sedge mat of fine quality, worked mostly in colored patterns, though some are found plain.

[3] This designates a pandanus mat, simply, and may refer to the common coarse mesh mat, seeing that most of them are made from this same material.

[4] This name, makalii, meaning small eye, indicates a fine-mesh mat, as makanui (large eye) indicates a large mesh, designated as two-fingers' width. Launui also belongs to this class, as it is described as of three-fingers' width of mesh.

[5] Pueo is a coarse, thick mat of large size.

[6] Puukaio is described as a mat of many layers.

[7] Hiialo, end of mat; so called because the end of the mat is brought towards one's front when the weaving is done.

[8] Ne-ki is made of young bulrushes.

[9] Opuu takes this name from the pattern, so called for its rounding edges resembling flower buds.

[10] Kumulua, of two layers, and kumukolu, of three layers.

[11] Alolua, as indicated by the name, is smooth on both sides.

[12] Makoloa takes its name from the sedge of which it is made, its length and fine weave; those of Niihau being the finest of mat manufacture, some being plain and some in colored pattern.

[13] The puahala, or hinano mat is the famed product of Puna; from the flower of the pandanus.

[14] Aneenee, sometimes called apeu, and the palaueka, or palau, are small, portable mats, plain and patterned, for sitting on. The pakea is a round coarse mat for the same purpose.

NO KA MOENA.

EIA malalo iho nei na wahi mea i loaa ia'u ma ko'u ninaninau ana aku i na hoa, a me kahi luahine i kokoke aku kona mau la ma ke kae o ka lua. A e lohe no hoi oukou i na mamala pahoa e kaawale ai ka noonoo.

NA INOA O NA MOENA O HAWAII NEI.

Eia na moena a Maui nei i kapa'i i na inoa: pa-wehe, lauhala, makalii, pueo, launui, puu-ka-io, makanui, hiialo, ne-ki, opuu, kumukolu, alolua, makoloa, kumulua, puahala. Oia iho la na inoa a Maui nei i kapa'i i na moena. O ko Hawaii hoi, he ano like no me ko Maui nei, eia nae, ma kekahi mau moena aole i like na inoa. Eia na inoa: pawehe, lauhala, makalii, pueo, launui, ne-ki, makoloa. O ko Oahu hoi a'u i ike ai, ua like no me ko Hawaii. O ko Kauai hoi, ua like me ko Maui nei. Eia nae na inoa i koe i ko Maui nei: aneenee, palaueka, a me ka pakea. O ko Molokai hoi ua like me ko Maui nei; pela no hoi o Kahoolawe, ua like me ko Maui nei; ua like no hoi ko Lanai e like me ko Maui nei. O ko Niihau hoi, ua like no me ko Kauai.

NO KA HANA I NA LAUHALA, NA AKAAKAI, AME KA MAKOLOA.

O ka hana ana o ka moena makalii, aole e pono i ka lauhala o-o, o ulaula ka moena a he inoino no hoi; aia wale no ka pono he lauhala muo, a opiopio no hoi, alaila, ooki ia lalo kahi e pili ana i ke kumu, alaila, hoi mai. Ho-a ka imu, a olani i keia lau hala opiopio me ka moa maikai, kau-lai aku i ka la, a maloo, pokaa aku e like me ka makemake o mea nana e hana.

O KA MOENA PUU-KA-IO, KONA HANA ANA.

He pono lauhala no, ina no he lauhala o-o, a he lauhala opiopio, aia no i ka mea e loaa ana, o ka lauhala nae kona mea hana. O ka ne-ki, he akaakai ia. Aia a o ke akaakai opiopio ka mea e hana ia ai, no ka mea, ina he akaakai o-o he paapaaina, a

if it is matured it would be brittle and become reddish in appearance. For the makoloa mat, a lot of makoloa rush is cut or pulled up and dried.

BRAIDING.

The makalii mat is braided thus: rend into narrow strips [the lauhala] according to the size [of the strand] wanted by the one preparing the mat, then the same is braided on a board. This is what I have seen as I remember it. The makoloa mat is braided, but not on a board. When you lie on it, it is smooth. I know nothing about the lauhala mat. The akaakai (rush) mat is braided like the lauhala. It is cold when you first lie on it; it takes some time to warm it up. The alolua mat: in the braiding of this two lauhala strands are placed back to back and are braided in that way. Any kind of lauhala would do for this, old lauhala or young lauhala. The puahala mat has a foundation like the flower of the *hala* (pandanus) when cut; it has serrated edges. Any kind of lauhala will do. I know nothing about the makanui mat. The pakea mat: I am a little doubtful about this mat, but this is the explanation offered by some: the pakea mat is a mat made of the midrib of the lauhala; after the leafy parts are separated from it, this part is taken and braided into a mat. Some say that it is a makoloa mat, and is the whitest mat, not a spot either red or black or other color could be seen on it. The pueo mat is a mat which has large braids. I have not seen that mat. I have not seen the launiu mat, either, nor the hiialo mat. It is said that the kumukolu has three layers at the starting point, and the kumulua has two; but I do not know what is meant by that. The palau is an old and worn mat, generally small, used for sitting by fireplaces, and used on the veranda outside or inside the doorway. The palau and the aneenee are the same thing. The pawehe mat is a makoloa mat. I do not know how it is made; no explanation has been given.

WHERE MATS ARE FAMOUS.

In the olden time Niihau was famous for the pawehe mat, and even to these days. Puna is noted for the makalii mat (small-stranded); that land is also noted for the fact that it is permeated with the fragrance of the *hinano;* that is what caused Hawaii to be famous. Maui is noted for the puahala mat, so let us not seriously consider Maui. What mat Molokai is famous for I do not know. It is only noted for *ku'i laau:* "Canoe-poling Molokai, long may you live!" Oahu's famous mat I do not know either; Oahu is famous for being the center of the seas: "Excelling is Oahu, long may you live!" Kauai's famous mat is mixed up with Niihau's: "Broad-chested Kauai, long may you live!"

This is what has been learned from investigating and inquiring among friends. But this is better than nothing, because we are satisfied; for when we look ahead the way is long.

G. S. Kahanai.

i ole ia, he ula i ka nana iho. O ka makoloa hoi, hele no hoi e oki i ka makoloa nui, a i ole ia, he uhuki mai no.

NO KA ULANA ANA.

Penei ka ulana ana o ka moena makalii; ki-hae a liilii e like me ka manao o ka mea nana ia e hana ana, alaila, ulana iluna o ka papa. O ka'u mea no nae keia i ike, a paa no hoi. No ka moena makoloa, he ulana aku no ia, aole papa. Ina nae oe e moe, he pahee. O ka moena lauhala, aole i loaa ia'u. O ka moena akaakai, he ulana no e like me ko ka lauhala, o ka moe ana aku nae i keia moena, he koekoe, a liuliu iki iho mehana. O ka moena alolua; i ka ulana ana, elua lauhala, o ke alo o kekahi me ke alo o kekahi, a pela aku e ulana'i. Aia no i ka lauhala e loaa ana, ina no he lauhala o-o a opiopio paha. O ka moena puahala, ua like kona kumu me ka pua o ka hala i ka wa e oki ai, he nihoniho, aia no i ka lauhala e loaa ana. O ka moena makanui aole i maopopo ia'u. O ka moena pakea; ma keia moena ua kanalua ko'u noonoo ana, eia ka wehewehe ana a kekahi. O ka pakea, he moena iwi ia, oia hoi ka iwi o ka lauhala i ka manawa e koe ai, a ulana aku. O ka kekahi hoi, he moena makoloa, oia ka ka moena aiai loa, aole wahi kiko ulaula, eleele a pela aku. O ka moena pueo, he moena makanui. Aole wau i ike ia moena. O ka moena launui, aole wau i ike. O ka moena hiialo, aole no wau i ike. O ka moena kumukolu, ekolu no kumu wahi a ka olelo; o ka moena kumulua, elua haunu, heaha la ia mea? aole wau i ike. O ka moena palau, oia hoi he wahi aneenee, aia ma kapuahi, a ma waho iho o ka lanai, a maloko mai paha. O ka palau, a me ke anee-nee, hookahi no laua, o ka moena pawehe, he moena makoloa ia; pehea la kona hana ia ana? aole i wehewehe ia mai.

NA WAHI KAULANA O NA MOENA.

Ua kaulana o Niihau i ka moena pawehe i ka wa kahiko, a me keia wa no paha. Ua kaulana hoi o Puna i ka moena makalii, o ka aina no ia i hele a punia i ke ala o ka hinano, o ko Hawaii mea kaulana iho la no ia. O ko Maui nei, ua kaulana oia ma ka moena puahala. Aole no a kakou manao nui ana ia Maui nei. O ko Molokai moena kaulana, aole i loaa ia'u. O ke kui laau no kona mea kaulana. "Molokai kui laau 'la, e mau ke ea ou!"

O ko Oahu moena kaulana aole i maopopo, ua kaulana oia i ka onohi o na kai: "Pookela no Oahu, e mau ke ea ou!"

O ko Kauai moena kaulana, ua huikau ko laua me Niihau: "Kauai kea hakahaka, e mau ke ea ou!"

Oia iho la no na mea i loaa ma ka imi ana, a me ka ninaninau ana iwaena o na hoa. E aho nae ia ola ka houpo lewa, e nana aku ana he loa ke alanui.

G. S. Kahanai.

ABOUT THE KOA TREE.

Because I do not know where the koa tree came from, therefore I can not explain fully the cause of its being received here in Hawaii; perhaps it was brought from a foreign country, or maybe it is indigenous to Hawaii. But let us investigate and examine one thing: the value of the wood.

FIRST VALUE: AS FIREWOOD.

The koa[1] is a valuable wood should a person desire to seek riches by producing firewood, and this is the way to do it: hew down plenty of wood; cut it in short pieces, each one a fathom in length, and put them in a pile, one fathom high and one fathom wide; pile up a full measure. When there are one hundred piles made, sell them to those who desire firewood, at [the rate of] eight dollars ($8.00) per pile. That is one value. Here are some of its uses: yoke for oxen, poi boards, boards for houses, posts for houses, shingles, coffins, trunks, and doors. Out of koa lumber good trunks and coffins and doors are made. Out of koa lumber also are made excellent bedsteads called koa bedsteads. These bedsteads cost a great deal of money.

HERE IS ANOTHER GREAT VALUE: THE CANOE.

During the period when Hawaii was unenlightened, the people had already acquired the art of constructing canoes.[2] They were able to construct canoes which reached ten fathoms,[3] more or less, in length, and smaller canoes which reached from four to six fathoms in length. In depth, some of these canoes reached the armpit of a person when he stood inside of one of them. However, a common man was seldom seen in one of these large canoes, they were mostly used by the chiefs in the olden times. The depth of the smaller canoes is like that we see nowadays.

Concerning the adze: The adzes used for hewing canoes those days were of hard stone,[4] seldom seen nowadays. These stones are different [from common stones]; they were hard stones. Those were the adzes used for cutting down the trees and hewing the inside; there were no regular axes those days.

GOING UP TO CUT [THE TREE].

When the canoe-building priest goes up and comes to the tree desired for a canoe, he looks first at the main branch, and where the main branch extends, towards that side is the tree to be felled. If the tree, in falling, lands on another tree, the omen is bad [it is not right]; if it falls clear, it is good.

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[1] Koa *(Acacia koa)*, a fine furniture wood, termed by some of late, Hawaiian mahogany. Besides the two kinds known as straight-grained and curly koa, there is a variety of harder grain named *koaie*, as also *koalaunui*.

[2] While koa forests of all the islands furnished canoes, there were certain sections more favorable than others, both as to size and quality of the tree and convenience of getting the partly-hewn canoe to the shore. Hilo and Kona districts of Hawaii and Hana of Maui were such.

[3] An account is given of one Lulana, of Kipahulu, Maui, canoe-maker in chief to Keawenuiaumi, finding two koa trees in the Hilo forest from which he made two canoes, each twenty fathoms long and one and one-half fathoms deep, the largest ever seen. (Au Okoa, Dec. 29, 1870.)

[4] The kind known as *ala*, clingstone, the principal quarry of which was high up on the slope of Mauna Kea.

NO KA LAAU KOA.

No ka maopopo ole ia u o kahi i loaa mai ai ka laau koa, nolaila, aole e hiki ia'u ke wehewehe pono aku i ke kumu i loaa mai ai i Hawaii nei; no na aina e mai paha, no Hawaii nei no paha? Aka, i hookahi a kakou mea e huli ai a nana iho o ka waiwai o ka laau.

WAIWAI MUA, O KA WAHIE.

He laau waiwai ke koa ke makemake ke kanaka e imi i waiwai nona ma ka hana ana i ka wahie a penei e hana'i: E kua a nui; poke a poepoe i hookahi anana ka loa o ka pauku, a kukulu paila, i hookahi anana ke kiekie, hookahi anana ka laula, hoopiha a piha pono. Ina e loaa na paila (100) a kuai aku me ka poe makemake wahie, i hookahi paila, ewalu kala ($8.00). Oia waiwai aku la ia. Eia kekahi mau waiwai: O ke kua lei bipi, o ka papa kui poi, he papa hale, he kua hale, ke pili, ka pahu kupapau, ka pahu lole, ke pani puka. No loko mai o na papa koa ua hana ia he mau pahu lole maikai a me na pahu kupapau maikai, ame na pani puka hale. Noloko o ka laau koa i hana ia'i kekahi mau moe maikai loa i kapaia he moe koa. A he mau moe kumukuai nui no hoi, a pela aku.

EIA KEKAHI WAIWAI NUI; O KA WAA.

I ka waa naaupo o Hawaii nei, ua loaa e no ke akamai kapili waa i na kanaka. Ua hiki no ke kapili i na waa nui i hiki aku ka loa i ka umi anana, a oi aku a emi mai. A me na waa liilii i hiki aku ka loa i ke ono a i emi mai a ka eha. O ka hohonu o kekahi mau waa nui, ua hiki i ka poaeae o ke kanaka ke ku ia iloko o ka waha o ka waa. Kakaikahi nae ka ike ia o na waa nui i kanaka; i na 'lii wale no e ike ia'i i ka wa kahiko. O ka hohonu o na waa liilii ua like no me ke ano e ike ia nei i keia wa.

No ke koi: O ke koi e kalai ai i na waa ia manawa, he mau koi pahoa, aole ike nui ia i keia manawa. He ano okoa no ia mau pohaku, he mau pohaku paakiki, oia na koi e oki ai a hina ilalo, ame ke kalai ana ia loko, aole he koi maoli ia manawa.

NO KA PII ANA E OKI.

O ka pii ana o ke kahuna kalai waa a hiki i kahi o ka laau i makemakeia i waa, nana mua aku i ka lala kamahele, a ma kahi e ku ai o ka lala kamahele, malaila e hina ai ka laau; ina e hina a ili iluna o kekahi laau okoa, aole pono, ina e hina ma kahi kaawale ua maikai ia.

After the tree is felled, the *elepaio* bird, the god of the canoe builders, flies and alights on the tree. If the bird runs back and forth, without pecking here and there of the tree, and then flies away, it is a good canoe. If it peck along one side from the front to the back, then hew that side for the mouth of the canoe. If it peck on that side and this side [on both sides] it indicates a rotten canoe; better leave it alone. In cutting off the top there is a prayer for it, but I have not obtained it.

HEWING.

In hewing a canoe the outside is hewn first, and when the outside is finished, then work on the inside. At this time, however, no particular way of hewing is observed; anyway of digging out[5] is allowed, so that the canoe may be lightened for dragging down to the beach. The canoe is nicely tapered in the front, and is large and full in the rear. Some projections are left in the canoe; as many as four, five or perhaps six, according to the wishes of the priest and the size of the canoe. These projections are used for parts to which are fastened the outrigger, the mast, and on which are placed the seats.

When this hewing is done, then the canoe-building priest reports to the owner that the work is completed. If the owner wishes to go up and view the canoe, then he accompanies the priest; if he does not so wish, the canoe is left alone until it is seasoned, when it is hauled down to the shore.

DRAGGING.

Dragging the canoe is another important work. It can not be done if men are few; there must be many, perhaps forty, sixty or eighty. According to the size of the canoe so will be the number of men required; a small canoe requires fewer men. The day set apart for dragging the canoe is a day of much pomp; like the day of the funeral of a famous man, so is the day for dragging the canoe, for there will go up men, women, children, and sometimes chiefs. Food, pigs, chickens, turkeys and fish enough to feed the multitude are taken up.

When the people arrive at the place where the canoe was left, preparations are made for dragging it. A rope is tied to the crease prepared for it, and when that is ready then the procession is set from where the rope is tied to the canoe crease to the end of the rope far ahead. Strong men are placed at the end of the rope, so that the rope would be kept taut when being pulled, and would not slacken, tangle, and hurt the men when the canoe slides down a precipice.

When the canoe is dragged until it is brought to a moderately steep hill where it is impossible for many to pull together on account of the steepness of the hill, a rearrangement of the people is made, and fewer men are required to pull it down the hill; it is then that we realize the skill of the man who guides the passage of the canoe, and it is then also that he shows his great ability to the people. When the preparations are complete, the man who will steer the canoe down the hill rides it; those

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[5] Other canoe-making countries use fire to facilitate this hollowing of the canoe, though no mention is made of a like method being observed here.

[6] These, termed pepeiao (ears), are for the placement of seats.

I ka hina ana o ka laau ilalo, lele mai ka manu elepaio, oia ke akua o ka poe kalai waa, a kau iluna o ka laau; ina e holoholo ka manu mai mua a hiki i hope, aole kiko mao a maanei o ka laau a lele aku, he waa maikai ia; ina e kiko ma ka aoao hookahi mai mua a hiki i hope, o ka waha no ia o ka waa e kalai ai. Ina e kiko mai mua a hiki i hope ma kela aoao keia aoao, he waa puha ia, pono ke haalele. O ke oki ana i ka welau, he pule ko ia mea; aole hoi i loaa.

NO KE KALAI ANA.

I ke kalai ana o ka waa, owaho mua, a pau owaho, alaila, kalai aku oloko. Oia kalai ana nae, aole hooponopono ia, he pono no i ke kupa aia ka pono o ka mama i kauo i kai. O ke ano o ka waa he miomio maikai o mua, he nui poupou o hope. Ua hookoe ia he mau pepeiao maloko o ka waa; o ka nui, eha, elima, eono paha, elike me ka makemake o ke kahuna, a me ka nui paha o ka waa. O ka hana a na pepeiao, he wahi e paa'i ka iako, ke kia, ame ka papa noho ana o ke kanaka.

A pau i ke kalai, alaila, hoi aku ke kahuna kalai waa a ka mea nona ka waa hai aku ua pau ka waa i ke kalai ia. Ina e manao ana ka mea nona ka waa e pii e nana, alaila pii pu me ke kahuna; ina aole e pii, waiho no ka waa pela a maloo, alaila kii e kauo mai i kai.

NO KE KAUO ANA.

O ke kauo ana, he hana nui no ia. Aole e hiki ke uuku kanaka; aia no a nui, a kanaha paha, kanaono, kanawalu. Elike me ka nui o ka waa pela ka nui o kanaka, ina uuku ka waa uuku no kanaka. O ka la kauo waa he la hanohano loa ia, ua like me ka la hoolewa kupapau o kekahi kanaka hanohano, pela ka hanohano o ka la kauo waa, no ka mea, e pii ana kane, wahine, keiki, a me na 'lii no hoi i kekahi wa. O ka ai, o ka puaa, ka moa, ka palahu, ka ia maoli, a ku aku i uka elike me ka lawa kupono no ka lehulehu.

A hiki aku la kanaka i kahi o ka waa i waiho ai, alaila, liuliu a hoomakaukau no ke kauo ana. A makaukau ke kaula i ka makuu o ka waa, alaila hoonoho mai ka huakai mai hope ma kahi e kokoke ana i ka makuu a hiki i ka pu o ke kaula imua loa. A ma ka pu o ke kaula e hoonohoia i mau kanaka ikaika malaila, i maloeloe pono ke kaula i ka wa e huki ai, i ole hoi e alu ke kaula a hihia kanaka a pau i ka eha i ka wa e holo ai i ka pali.

I ka wa e kauo ia'i ka waa a hiki i ka pali ano kiekie, kupono ole i ka lehulehu ke huki pu i ka pali, alaila, hoonohonoho ia ka lehulehu o kanaka a wae ia i mau wahi kanaka hapa ka mea nana e huki aku i ka ihona i ka pali, a ilaila kakou e ike ai i ka akamai o ke kanaka pale waa, a ilaila no hoi ia e hoike ai i kona akamai nui i mua o kanaka; a pau ka hooponopono ana, kau iho la ke kanaka nana e hookele i ka waa i

who were selected commence pulling and the canoe moves along until the canoe attains a good speed, when the men who are pulling desist and the canoe director takes charge from then on. A canoe coasting down a hill is faster than a galloping horse.

If the road be rough, the canoe can be shifted to a smooth place; if a large tree or a stone stand in the way, or the road be crooked, we think the canoe would be broken, yet when it is coasting it is like sliding down a smooth-surfaced hill; because it is the man guiding who wrecks or saves the canoe. Arriving on the flat the multitude drags again, and thus they go until the house is reached. But if it is a half-witted man who directs the canoe, or a man with little ability, this will surely occur: trouble will follow from the outset. I saw this happen continually at my birthplace.

The man who guides the canoe rides in front by the crease; he holds on to a short rope and a small stick made fast to the crease. As the rudder of a ship is used, so is this used. If the canoe swerves from the path selected, this would be used as a lever to head the canoe properly. If it is desired to land the canoe at any chosen place, it can be done. If [the director] wishes to step back into the canoe while it is coasting, it can be done. If he wishes to restrain the canoe so that those who are dragging it are unable to do so, it can be done.

RULES FOR THE FINISHING WORK.

If the priest is hewing a canoe in a house, then the rule is that an aha cord be stretched across the door of the house from side to side, so that some men would not enter to talk, thereby diverting the attention of the canoe-building priest, and the canoe be broken by careless hewing, thus causing trouble. Hence the aha cord is placed across the door, so that a person would come and talk from the outside, and be unable to enter the house. If that person has an important idea the work is stopped and the conversation then held. This is a rule strictly adhered to by some canoe-builders.

There are two methods of hewing the canoe for its finishing: from the front and from the rear. If the commencement of the hewing of a side be from the left, do not change and work from the right, for it would be defective. If the commencement of the work be from the fore part, continue in that direction until the stern is reached, then quit; do not change the direction of the hewing from the stern.[7] It is the same with the other side, commence hewing from the stern and when the bow is reached, then quit. Do not hew from the bow and the stern of the same side; else there would be a hole in the middle.

There are two kinds of adze used for building canoe: *koi kupa*, an adze for digging out the inside, and any other rough work; and *koi wili*,[8] a reversible adze, an adze used for finishing off. The koi kupa[9] is used for digging out the inside and hewing the rough of the outside [of the canoe] when it is thick; and when it is thinned then the koi wili would be used to finish off. The koi wili could be used in hewing at wide and narrow places.

When the canoe is finished, the *wae*[10] are placed in position; these are the parts

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[7] Hew with, not against the grain in all cases.

[8] Koi wili, a reversible adze, sometimes termed *owili;* to twist or turn over.

[9] Koi kupa was the gouge-like adze for internal work.

[10] Wae is the affixed brace to stiffen and support the sides of the canoe.

ka pali; a huki aku la ka poe i wae ia, o ka holo aku la no ia a hiki i kahi e ikaika'i ka holo ana pau ka huki ana o kanaka, i ka hookele wale aku no ia wahi. O ka holo ana waa i ka pali, ua hapa ka holo o ka lio.

Ina he alanui inoino ua hiki no ke hoihoi ma kahi maikai, ina he kumu laau nui mamua, he pohaku paha, a ua kekee paha ke alanui, a manao aku kakou e nahaha ana ka waa aka, i ka holo ana, ua like me ka holo ana i ka pali ili lau mania; nokamea, aia no i ke kanaka ka naha o ka waa a me ka ole. A hiki i ka honua huki aku la ka lehulehu, o ka hele no ia a hiki i ka hale. Eia nae, ina he kanaka holona ka mea nana e hookele ka waa, a he kanaka ike hapa paha, eia ka mea maopopo i luna no make loa. Ua ike mau au ia mea ma ko'u aina hanau.

O kahi e kau ai o ke pale waa mamua ma ka makuu; he wahi pauku kaula pokole kana e paa'i me ka pauku laau i hoopaa ia a paa i ka makuu. E like me ka hana o ka hoe uli o ka moku pela ka hana ana oia mea, ina e lalau ka waa ma kahi e, malaila no e une ae ai a pololei. Ina ia e makemake e hoolele i ke waa a ili i luna o kahi ana i makemake ai, ua hiki no. Ina e makemake e komo iloko o ka waa i ka wa e holo ai, ua hiki no. Ina e makemake e kaohi, ua hiki no, me ka hiki ole i ka lehulehu ke huki.

RULA NO KE KALAI HOOMAIKAI ANA.

Ina e kalai ana ke kahuna i ka waa iloko o ka hale, alaila, o ka rula, e kau i kaula aha ma ka puka o ka hale mai kekahi aoao a hiki i kekahi aoao, i ole e komo mai kekahi poe kanaka iloko e hookamailio ai a lilo ka manao o ke kahuna kalai waa ilaila a kalai hewa i ka waa a naha, o ka pilikia no ia. Nolaila, kau ia i ke kaula aha ma ka puka, i hele mai ke kanaka a kamailio mawaho, aole e hiki ke komo loa iloko; ina he manao ano nui ko ia kanaka, alaila, pau ke kalai ana, a hele aku la e kamailio pu. He rula paa ia na kekahi poe kalai waa.

Elua ano o ke kalai ana o ka waa i ka wa e hoomaikai ai, mamua mai, a mahope aku nei. Ina ma ka hema ka hoomaka ana e kalai kekahi aoao, aole ma ke kalai hou mai ma ka akau o inoino. Ina ma ka ihu ka hoomaka ana e kalai, malaila no a hiki i hope pau; mai kalai mai mahope. Pela no ma kekahi aoao, mahope mai e kalai ai a hiki i mua pau aela; mai kalai mai mamua a mahope o ka aoao hookahi o puka i waena.

Elua ano koi kalai waa; he koi kupa, a me ke koi wili. O ke koi kupa no loko a me waho e kalai ai i ka wa manoanoa; a ano lahilahi, alaila kau mai ke koi wili, maikai loa. Ua hiki i ke koi wili ke kalai ia ma kahi akea ame kahi haiki. A maikai ka waa, alaila kau mai ka waė; oia ka laau maluna o ka niao, i hana ia me ka manu. He laau

on top of the *niao*[11] worked in with carved pieces [manu]. This is made of another wood, the *aiea;*[12] this is the proper wood from which to make the *wae*. In fastening, the sennit is used to tie these on to the canoe. When that is finished, the *iako* and the *ama* [the outrigger] are placed in position; these are for the purpose of steadying the canoe. The proper woods out of which to make these parts are the hau and the wiliwili.

Three other kinds of wood were used in the olden time for building canoes, the wiliwili, the kukui [candle-nut tree], and the ulu [breadfruit tree]. The wiliwili is yet being used. The kukui is not much seen at this time. The ulu is used for repairing a broken canoe; great skill is required to do the patching well so as to make it blend together.

The paint used to daub the canoe black is the amaumau,[13] the cane leaves, the *nanaku* (rush) from the stream; burn these in the fire; collect the ashes and place in a container; mix together with the *hili kukui.* That will be the mixture to form the black paint to adhere to the canoe.

[UNFINISHED.]

THE KAPA OF HAWAII NEI IN OLDEN TIME.

THE clothes which we wear at this time are from the white people and from the Chinese of China, also from Japan. These beautiful clothes are made from various things which they used, because of their ability and according to their ideas. But in the times of our ancestors long past, the loin was the only part of the body of a person hidden; they girded the malo around their waists; that does not conform, however, with the gentlemanly usages of the present time.

NAMES OF PLANTS WHICH THEY OBTAINED FOR MAKING KAPA.

Akia,[1] *wauke,*[2] *palaholo,*[3] *mamaki.*[4] These plants grow in the forests on hills, in valleys, on side hills, on ridges, and in green meadows; also on the banks of taro patches. I think these plants can be found growing on the eight inhabited islands and had grown there plentifully; but on some of those islands they grow more abundantly, and cover a large area of land, and on some they are scarce.

PROCURING IT.

The method of getting wauke is the same for the various kapas which a person desires; it is only during the process of beating out the kapa that a person could make use of the pattern which she prefers.

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[11] Niao is the grooved edge of the inside or body of the canoe on which the rim is made to fit.

[12] Aiea *(Nothocestrum breviflorum)*, a yellowish wood of light but tough grain.

[13] Hawaiians produced an excellent lampblack from several plants, as shown, which, mixed with the gum *(pilali,* not *hili)* of the kukui, furnished a durable black paint.

[1] Akia *(Wikstroemia foetida)*, a small shrub 2-4 feet high.

[2] Wauke or waoke *(Broussonetia papyrifera)*, the well-known paper mulberry.

[3] Palaholo, not recognized by this name.

[4] Mamaki *(Pipturus albidus)*, furnishing the coarse, heavy kapas.

okoa noia, he aiea, oia ka laau kupono no ka hana i ka wae. O ka hoopaa ana, me ke kaula aha e humuhumu ai a paa i ka waa. A pau ia, alaila, kau mai ka iako, a me ke ama, he mea ia e huli ole ai ke holo. O na laau kupono e hana'i ia mau mea he hau, a me ka wiliwili.

Ekolu laau e ae i hana ia i waa i ka wa kahiko, o ka wiliwili, ke kukui ame ka ulu. O ka wiliwili nae ka mea hana ia a hiki i keia manawa. O ke kukui aole ike nui ia i keia wa. O ka ulu he mea kui me ka waa i naha me ke akamai no e paa'i a lilo i mea hookahi.

O ke pena e paele ai i ka waa a eleele, o ke amaumau, ka lau ko, ame ka nanaku o kahawai, pupuhi a pau i ke ahi, hoiliili i ka lehu a loko o ke poi, alaila, kawili pu me ka hili kukui, o ka wai ia nana e kaliki i paa ka paele i ka waa.

[AOLE I PAU.]

NO KE KAPA O HAWAII NEI I KA WA KAHIKO.

NOKAMEA, o na kapa a kakou e aahu nei i keia manawa, no na haole mai no ia, a mai na pake mai o Kina; a mai Iapana mai no hoi; ua hanaia keia mau lole nani, ma i loko mai o kela a me keia mea a lakou i hana ai, mamuli o ko lakou ike, a me ka noonoo nui. Aka, i ke au o na kupuna o kakou i hala e aku la, ma ka papakole wale no kahi e nalo o ke kino o ke kanaka, a ua hume no hoi lakou i na malo, ma ko lakou mau hope; aka nae, aohe kohukohu iki i ke ano keonimana o keia au e naue nei.

INOA O NA LAAU A LAKOU E KII AI, I MEA HANA KAPA.

Akia, wauke, palaholo, mamaki. Ua ku keia mau laau ma na kualono, puu, owawa, kipapali, ma na kualapa, na kahawai uliuli, ma na kuauna loi no hoi kekahi. I kuu manao ana, ua ku no paha keia mau laau, ma na mokupuni ewalu i noho ia e kanaka, a ua ulu nui malaila, aka, ma kekahi o keia mau mokupuni ua lehulehu loa, a paapu loa no hoi ka aina, a ma kekahi ua kakaikahi no.

NO KE KII ANA.

Ua like no ke ano o ke kii ana i ka wauke no kela kapa keia kapa a ke kanaka e makemake ai; aia wale no i ka wa e kuku ai, ka manawa e hiki ai i ke kanaka ke ho'ano okoa ae i ke kapa ana i makemake ai.

The following is the way of procuring wauke: before Christianity was brought here, and the goods of the foreigners were obtained, the things which a person used in supplying his needs, he used to get a bambu and split it. Then he would look for good bambu knives, sharp when used for cutting. Or else, he looked for a sharp pahoa stone that could be used for cutting. Then he went up to where the wauke grew and cut it with the stone adze which he made or with the bambu, until he had enough, at the same time stripping them. Because when cutting the lower part, the part near the bottom, it is cut completely around through the bark to the wood; the bark is easily pulled off; this is continued until sufficient has been secured according to one's desire. Then he stopped cutting. He next trimmed off the outside bark, and when that was done it was sorted in equal lengths and set properly in a pile. When sufficient was piled for a bundle which could be carried on the back it was securely fastened, and one would return home. On reaching the house it [the wauke] was left in the water until soft; after six days, eight days, ten days or perhaps twenty days, it was taken out of the water.

THE BEATING PROCESS.

For the process of beating the kapa these things are prepared: 1. The block on which to do the beating; the proper wood from which to obtain this block, *kauwila*,[5] *kawau*,[6] *ohia*,[7] *mamane*;[8] those and other woods of a similar nature which are suitable for that purpose. There is a kapu attached to the manner of getting them. The manner of acquiring these trees enumerated above is like that of obtaining the o-o: with prayer offerings to the gods of this industry. We were told that before. This block[9] is made broad and flat on top and the two ends are made thus: the top one is lengthened and the under one is shortened.

2. The i-e (club).[10] The woods from which to obtain this club are the *ohia*, *koaie*, *kawau* and other woods suitable for that purpose.

3. The water for sprinkling so that the wauke is kept wet continually. The first club to use in beating is the one for hard pounding, a coarse-figured club; after that is the *iekike*, the dividing club, a smaller-figured club; then comes the printing club and the finishing club. The kapa is then cut. It is next taken to soak in water; on returning it is spread to dry at a place prepared for drying it, that is the drying ground; there it is [spread out] and pressed down with rocks placed here and there so that the pa-u[11] would not wrinkle. This is continued until the pa-u is dry. And this is done until there are five kapa; they are then sewn together. That is called a set of kapa.

4. If *paiula*[12] is wanted, then some *hili* is obtained—that is the bark of the kukui. On returning from the mountain it is pounded and is left to soften. When the kapa

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[5] Kauwila *(Alphitonia ponderosa)*, a hard, close-grained, heavy wood.

[6] Kawau *(Byronia Sandwicensis)* the preferred kapa-log for its sounding qualities.

[7] Ohia *(Metrosideros polymorpha)*, one of the commonest of Hawaiian forest trees.

[8] Mamane *(Sophora chrysophylla)*, another hard, durable wood.

[9] The face of a kapa log or block is slightly convex, not perfectly flat. The under part is shorter and hollowed, and emits a resonant sound in use, the ends being placed on stones. It is said that ownership of kapa blocks, *kua kuku*, were proved by their tone.

[10] The clubs, or kapa beaters, were of round and of four-sided forms, the former with or without longitudinal grooves, the latter grooved or carved in various patterns. These were of the heaviest woods.

[11] Pa-u or skirt. The same applied to kapa spreads.

[12] Paiula is said to be a kapa into which particles of red kapa are beaten with the new.

Penei ke kii ana: I ka wa aole i hiki mai na pono, a me na lako a ka haole, na mea e hiki ai i ke kanaka ke hoopau i kona mau pilikia, kii aku oia i ka ohe, wawahi a nahaha; nana a na pahi ohe maikai, oi ke oki aku, a i ole no hoi ia, hele no hoi e imi pohaku pahoa oi, kupono no ke oki ana; alaila, pii aku oia a ma kahi i kupu ai ka wauke, ooki aku me ke koi pohaku ana i hana ai, a i ole ia me ka ohe paha, a lawa ka makemake; me ka uhole pu mai no hoi. Nokamea, ina e ooki ia olalo, o kahi kokoke i ke kumu, a puni me ka moku a pili i ka laau oloko, alaila, hohole mai; a pela e hana ai a nui, i kupono i ka makemake, alaila, pau ke oki ana kolikoli aku ka ili, a pau loa ka wauke i ke kolikoli ia, hoomoe aku; oia hoi ka hoonohonoho maikai ae a kiekie. A kupono paha ka nui no ka haawe hookahi, alaila nikiniki a paa, alaila hoi. A hiki i ka hale, waiho a pulu iloko o ka wai, a hala eono la, a i ole ewalu la, hookahi anahulu no hoi, a elua paha, kii aku a lawe mai.

NO KA KUKU ANA.

Iloko o ke kuku ana, eia na mea e hoolako ai: 1. Ke kua e kuku ai. O na laau kupono no kela mea e hana ai; kauila, kawau, ohia, mamane, kela ame keia laau ano like e ae, e kupono ana no ia hana. He kapu no ke kii ana. Ua like ke kii ana i keia mau laau i hai ia aela maluna, me ke kii ana i na o-o, me ka pule aku no i na akua oia hana, ua lohe no kakou ia mea mamua. O ke ano o ke kua, ua hana ia a pakiikii o luna, o na poo a i elua o ke kua, ua hooloihi ia oluna, ua hoopokole ia olalo.

2. O ka i-e. O na laau e hana ai ia mea, o ka ohia, koaie, kawau, a me kekahi mau laau e ae i kupono no ia hana.

3. O ka wai, i mea kapipi i mea e mau ai ka ma-u o ka wauke. O ka i-e mua e kuku ai, o ka i-e pepehi, oia ka i-e maka nunui, a pau ia o ka i-e kike, he i-e makaliilii iho, o ka i-e hoopai aku, ka i-e hooki, alaila oki ke kapa. Lawe aku e komo i ka wai. Hoi mai lawe e kaulai ma kahi kaulai i hana ia a maikai, oia hoi ke kahua kaulai, alaila hoonohonoho i na pohaku, me ka hoonohonoho mau i na pohaku mao maanei o alualu ka pa-u. Pela e hana mau ai a maloo ka pa-u. A pela no e hana ai a loaa na kapa elima, humu a paa. Kapaia kela he kuina kapa.

4. Ina e makemake i paiula, alaila, pii i ka hili, oia ka ili o ke kukui; hoi mai kui a wali, waiho a pulu. Alaila, i ka wa e kuku ai i ke kapa a oki ke kapa alaila, hoolun

has been prepared and is cut it is dyed in the hili. That kapa is called "paiula," a kapa used a great deal by the chiefs in the olden times.

5. If the kapa be *palaholo*,[13] first obtain the palaholo. This thing grows on the plains. On returning pound it. First gather all the torn kapa until plenty is secured, that is, the somewhat old kapa, those which are ragged. These are beaten with the palaholo and a kapa of good appearance is obtained. It is called "palaholo."

6. If *pala-a* is the kapa desired by a person he would go up to the mountain to get some pala-a;[14] and when he has obtained it return and do like this [as above mentioned]. The proper time in which a person can make these desired changes in the kapa is when he beats out the material.

7. If the kapa be *kapala*,[15] charcoal is pulverized to a powder. Then when being beaten the kapa is painted (daubed) with the black water of the charcoal. This is continued until the kapa is cut, and so on until there is enough for a set. But it is dried like those first kapa. Because this kapa is daubed with charcoal, it is called "kapala."

8. If *olena*[16] be the kapa then sufficient olena is obtained. It is prepared until soft, that is, pounded, and its juice is what the kapa is wet with when being beaten. Keep on thus until a set is complete. This kapa, however, is set aside for the ownership of the lizard, Kiha, with the statement that the kapa is that god's.

9. Relating to the mamaki. Going after this kind of a plant is like going after the wauke. The method of preparation and making is the same. The kapa, however, is greatly favored by the chiefs.

S. Kaha.

CONSTRUCTION OF HOUSES IN HAWAII NEI.

The houses of Hawaii nei were made of the bark of trees, grass, leaves of trees and vines; such as *pili*,[1] *kalamalo*,[2] *kukaelio*,[3] *ti*[4] leaves and *lauhala*. The first thing which the house builder looks for is the place where the house shall stand. The proper places to stand on are nicely elevated spots, plains and favored valleys. Poorly selected grounds are those which are soft or full of holes; and that which was used for *papa kahuia*. The papa kahuia is the anaana ceremony of the priests in the olden times: those who prayed others to death.

The second of these great things is the searching for the various parts of the house, i. e., the side posts, the rafters, the ridge-pole, the main posts, the plates, the battens, the sennit, and the lauhala or pili grass. If the house should have five spaces, there are six posts in the back and six in the front. The best wood to use for these posts is the ohia; for the battens, use the *opiko*,[5] bambu, *olomea*,[6] *kawau*, *neneleau*,[7]

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[13] This furnishes an insight into the method of utilizing worn and waste material.

[14] *Pala-a*, one of the commonest of Hawaiian ferns *(Davallia tenuifolia)*, the leaves furnishing a red dye.

[15] The kapala takes its name from daubing, to produce a black kapa, a funeral garb.

[16] Olena *(Curcuma longa)*, furnishing a yellow dye.

[1] Pili grass *(Heteropogon contortus)*.

[2] Kalamalo, a tufted grass *(Eragrostis variabilis)*.

[3] Kukaelio, not identified under this name.

[4] Ti *(Cordyline terminalis)*, whose leaves are of varied household use, and its roots, when cooked, eaten for its sweet qualities, or furnishing substance for the distillation of okolehao (rum).

[5] Opiko, or Kopiko of which there are two kinds, *kea* and *ula*, of the genus *Straussia*.

[6] Olomea *(Perrottetia Sandwicensis)*.

[7] Neneleau, a sumach *(Rhus semialata)*.

i ka hili. Kapaia ka inoa oia kapa, he paiula, he kapa aahu nui ia no hoi ia e na 'lii i ka wa kahiko.

5. Ina he palaholo ke kapa, kii mua i ka palaholo. Ua ulu keia mea ma ke kula. Hoi mai, ku'i a wali, alaila houluulu mua i na kapa nahaehae a nui, oia na kapa ano kahiko, ua hele a awelu; alaila, ua hanaia me keia palaholo, alaila i kapa ano maikai ke nana aku. Kapaia keia he palaholo.

6. I na he pala-a ke kapa a ke kanaka e makemake ai, ua kii no ia i ka pala-a mauka o ke kuahiwi, a loaa hoi mai a hana no i keia. O ka manawa mau e hiki ai keia mau manao hoololi ano e o ke kanaka i na kapa, o ka manawa e kuku ai.

7. Ina he kapala ke kapa, ua kui ia ka lanahu a aeae. Alaila, i ka wa e kuku ai, kapala mai no ke kapa i ka wai eleele o ka lanahu. A pela no e hana ai a hiki i ke oki ana o ke kapa; pela no e hana ai a lawa ke kuina kapa. Aka, o ke kaulai ana, ua like no me na kapa mua, no ke kapala ia o keia kapa i ka lanahu, kapaia kona inoa he kapala.

8. Ina he olena ke kapa, ua kii ia no ka olena a lawa. Ua hanaia a wali, oia hoi, ua kui ia, a o ka wai oia mea, he mea e ho-u ai i ke kapa i ka wa e kuku ai; pela no e hana ai a lawa ke kuina. O keia kapa nae, ua waiho ia i mea hoomanamana i ka moo, ia Kiha ma, me ka olelo ana o ko lakou kapa ka ia.

9. No ka mamaki. Ua like no ke kii ana i na laau o keia ano me ke kii ana i ka wauke; a pela no ka hana ana, a pela no ke kuku ana; o keia kapa nae, ua makemake nui ia e na 'lii.

S. Kaha.

NO KA HANA ANA O NA HALE O HAWAII NEI.

O na hale o ko Hawaii nei, he mau hale no ia i hana ia me na ililaau, nahelehele, lau laau, a me ke ie, o ia hoi, pili, kalamalo, kukaelio, lau la-i a me ka lauhala. O ka mea mua a ka mea kukulu hale e imi ai, oia kahi e ku ai o ka hale. O na wahi kupono e ku ai, oia na ahua maikai, na papu a me na awawa ano maikai. O na wahi kupono ole, oia na wahi ano halua a me na wahi makena halua; a o kahi i waiho ia i ka papa "kahuia." O keia mea he papa kahuia oia ka papa anaana a na kahuna anaana o ka wa kahiko.

O ka lua o na mea nui; oia ka imi ana i na pono a pau o ka hale, oia hoi na pou, na o-a, kaupoku, pouhana, na lohelau, aho a me ke kaula, a me ka lauhala a pili paha. Ina elima wa o ka hale, alaila eono pou kua, eono pou alo; o ka laau kupono e hana mau ia ai, oia ka ohia. A o na aho, oia ka opiko, ohe, olomea, kawau, neneleau, aka-

akala,[8] and the *haukoii*.[9] Prepare two kinds of battens, however; the large as well as the small battens. The large battens are laid horizontally in the house, and the smaller battens are laid vertically and are called *ahu-i*.

The main thing in the construction of a house is to use one kind of wood, that is, one kind of wood for posts, and one kind for battens. The cords are the *i-e* (*Freycinetia arnotti*), *kowali*[10] and the *huehue* (*cocculus*). This i-e and the kowali are prepared by cooking them in the imu, then soaking them in the water until the skin peels off, when they are ready for use; and the huehue, by simply placing it in the sun until half dry.

REGARDING THE HEWING PROCESS.

In hewing the posts the lower part is left natural, not hewn; but the upper part is hewn. The top ends are made tapering like a billiard cue. The rafters have mortises at the ends known as male and female. The plates are hewn flat, and the main posts are notched at the top to fit the rafters. The battens are hewn only at the bottom, the larger end.

REGARDING CONSTRUCTION.

In constructing it is well first to dig the holes, as many holes as there are posts. When digging, however, throw the dirt into the house; do not throw it out like the digging of a grave. Then set the corner posts of the back and the front. In placing the posts be sure the line of posts is straight from the back to the front; because if these are not in line the house would be defective; the posts must be correctly placed. Be careful also that one does not stand higher than the other, but are all on the same level. When these posts are set then erect the main posts.

After the main posts are in position let two men climb these, one on each, and place the ridge-pole. First see that it is level; then draw it in (to make the roof small) so that the roof would have a neat appearance. This is done so that the house would not appear topheavy thus giving another expert a chance to ridicule it. But build the house so that it would stand out; and such a house is called by the people a "*hale kukuohi*."[11] When the posts are firmly planted place on them the plates for the two sides, fitting them with the tenon at the top of each post. After the plates are in position place and tie the rafters on both sides; then fasten[12] at the ridge and at the junction of the rafter with the plates and the posts. When this is finished then place the supplementary ridge-pole (*kuaiole*)[13] on top of the rafters, and tie on to the ridge-pole. The end posts are now placed in position, if so desired, or else they can be left till later.

CONCERNING THE PLACING OF THE BATTENS.

Placing the battens on houses of Hawaii nei is done according to the manner in which the house is to be covered; that is, if the house be covered with lauhala, there

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[8] Akala (*Rubus Hawaiiensis*).

[9] Not identified under this name. Probably the hauhele (*Hibiscus Arnottianus*).

[10] Kowali or koali vine (*Ipomea tuberculata*).

[11] Hale kukuohi, a house set apart by itself, occupied by persons of high rank.

[12] Fasten, *puki*, the word used here, refers to tying the different woods of the house together only and not to any other thing.

[13] Kuaiole, lit., rat back.

la a me ka hau-koii. Elua nae ano o na aho e hana ai, oia ka aho nui a me ka aho liilii; o na aho nui, oia na aho moe o ka hale, a o na aho liilii, oia na aho ku, a ua kapa ia he ahu-i.

O ka rula nui o ka hana ana i ka hale, oia ke ano e ole o na laau, oia hoi i hookahi no ano laau, a hookahi no ano aho. O na kaula, oia ke i-e, kowali a me ka huehue. O ka hana ana o ke i-e a me kowali, e kalua i ka imu a mo-a, alaila waiho iloko o ka wai a palahe ka ili, alaila lawe mai; a o ka huehue hoi, e kaulai i ka la a maemae.

NO KE KALAI ANA.

O ke kalai ana o na pae pou, e waiho ia olalo o ka pou, aole e kalai ia; a o luna ae e kalai ia; e hana ia nae a oi-oi na poo, me he kui pahupahu la. A o ko na o-a hoi, ua hana ia manalua ke poo a ua kapaia, he mai kane, a he mai wahine. A o ko na lohelau hoi, e kalai palahalaha ia, a o ko na pouhana, e auwaha ia a maluna e like me kona o-a. A o ke kalai ana o na aho, ma ke kumu wale no e kalai ai ma kahi nui.

NO KE KUKULU ANA.

I ke kukulu ana, e pono e eli mua i na lua, e like me ka nui o na pou. I ka eli ana nae, e ka i ka lepo iloko o ka hale, aole hoolei iwaho e like me ko ka lua kupapau. Alaila e kukulu i na pou kihi o ke kua a me ke alo. I ke kukulu ana nae i na pou, e pono e hookupono i na pou o ke kua me na pou o ke alo; no ka mea, ina e kue kekahi i kekahi alaila hewa ka hale; aia wale no a kupono. E nana pono nae i ole e kiekie a emi kekahi, e pono e kaulike wale no. A paa i ke kukuluia na pae pou alaila kukulu i na pouhana.

I ke kukulu ana i na pouhana, e pii na kanaka elua iluna, ma na pouhana elua, a e kau i ke kaupoku; e nana nae a kaulike, alaila puki mai i ano oiki oluna o kaupoku. O ke kumu o keia hana ana, i ole e poonui ka hale, a hoohenehene ia mai e kekahi akamai e ae. Aka, e hana no a oili ka hale, a ua kapaia ia hale e na kanaka he hale "kukuohi." I ka paa ana o na pae pou a me na pouhana, e kau mai i na lohelau maluna o na pae pou o ke alo a me ke kua, me kahi auwaha ia ai o na poo o na pou. A pau ka lohelau alaila e hi-a mai i na o-a o ke alo a me ke kua; alaila, puki ia luna a me ka hookuina o na poo me na pae pou ma ka lohelau. O ke ano o ka puki oia ka nakii i na laau o ka hale aole i pili i na mea e ae. A pau keia mau mea i ka hanaia, alaila, e kau i ke kuaiole maluna iho o na o-a a nakii pu me ka laau kaupoku; a o na laau ku o na hakala, oia na pou kuikawa, ua pono ke hana koke ia, a i ole e waiho no a mahope aku.

NO KA HOAHO ANA.

O ka hoaho ana o na hale o Hawaii nei, ua hoaho ia e like me ke ano o ka hale i manaoia; oia hoi i na he hale lauhala ka hale, ekolu ano hale oia: he pili, he hua moa,

are three of that kind of house: the *pili*, the *huamoa* and the *wai*. If the house desired be pili, then the battens are placed four fingers apart; if it be wai, then they are two fingers apart; and if huamoa, then they are three fingers apart. These names, however, apply to lauhala houses only, and not to other houses. These houses are so designated according to the lauhala and is understood by one thatching the house.

When placing the battens, however, care should be used to separate them; first the larger battens (*aho-pueo*); those are the ones to hold the posts together. Then the free running battens (*aho holowala*); those are the ones tied to the vertical battens (*ahu'i*), the small sized battens which I first mentioned. The end post is the ray—*kukuna* in Hawaiian. These battens run between posts and between rafters, extending about three inches beyond the corner posts and rafters. The customary practice in placing battens is to put two smaller ones between the *pueo ahos*. In placing the battens on the rear side of the house, it is done all over from the bottom to the top excepting for a distance of one hand[14] from the supplementary ridge-pole. But when doing the same to the front, leave one space for a door for the house, and cover all other parts with battens, as was done in the rear side. In placing battens on the ends, the larger ones are tied to all other uprights except the main post (pou ha-na); that is the chief post and is also kapu.

This, however, is how the battens are placed on houses thatched with lauhala or dry ti-leaves; but on houses thatched with the pili grass there is some difference. A double set of battens is placed, one inside and one outside. The set inside is placed as is done for a house thatched with lauhala, and the set outside is slightly different. The placing of battens on other houses is done according to the idea of the house builder.

CONCERNING THATCHING.

The way of thatching various houses differs, and is not the same, but [here is the method employed] concerning the houses thatched with lauhala and pili, not those thatched with dry ti-leaves, because that is a house difficult in construction, and you would hardly understand if I were to tell you. All the other houses are thatched in any way; these are the difficult ones.

If the house is to be pili-thatched, that is with the space between the battens equal to four fingers, then prepare a pointed stick having two eyes, one at one end and one in the middle. This stick measures about one and a half hands in length. If the house be huamoa or wai-thatched, the pointed stick has only one eye. In commencing, first thatch on two battens, then another two, and so keep agoing until sufficient have been started. In piercing string holes they must alternate, and not run in one line, lest the house leak. It is well to alternate the placing of cords, so that they would appear irregular. In preparing the lauhala, however, the thorny edges are stripped before thatching, or else it is wet with water. When the thatching is completed except near the top, two other battens are prepared and placed on either side of the ridge; these battens are called the *aho kopekope* and *we-o*. When these have been covered with thatching, again place two other battens, one on each side; and in the middle, another

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[14] Pi-a, a measure of one hand span distance, or space.

a he wai. Ina he pili ka hale i manaoia, alaila, eha manamana ke kaawale o ka aho; a i na he wai, elua manamana ke kaawale, a ina he huamoa ka hale, ekolu manamana lima ke kaawale o ka aho. O keia mau inoa nae, ua kapaia ma ka hale lauhala wale no; aole ma na hale e ae, a o kahi i kapa pono ia ai o keia inoa, aia no me ka lauhala, aole e nalo i ka mea i maa i ke ako hale.

I ka hoaho ana nae, e pono e hookaaweleia na aho; oia hoi he aho pueo. Oia aho i nakii pu ia me na pae pou, a o kekahi he aho holowale, oia na aho nakii pu ia me na ahu-i; oia na aho liilii a'u i hai mua ae nei. O ka pou kuikawa, oia na kukuna ma ka olelo Hawaii ponoi. A o kahi e kukulu ia ai o keia mau aho, aia mawaena o na pou a me na o-a, a mawaho aku o na pou kihi o na o-a kihi, ekolu iniha paha ke kaawale mai na pou kihi aku a me na o-a. O ka mea mau nae ma ka hoaho ana, elua aho holowale mawaena o kela a me keia aho pueo. I ka hoaho ana nae i ke kua e hoaho no a paa loa mai lalo a luna, koe aku nae hookahi pi-a mai ke kuaiole mai o ka hale. I ka hoaho ana hoi i ke alo, e waiho i hookahi wa i puka no ka hale, a e hoaho i na wahi e ae e like me ko ke kua. O ka hoaho ana hoi o na hakala, e nakii ia no na aho pueo i na laau ku e ae a koe ka pouhana he laau alii ia, he kapu hoi.

O ka hoaho ana iho la nae keia o ka hale lauhala a me ka hale la-i maloo; a o ko ka hale pili he okoa iki no. Elua papa aho maloko a mawaho mai, ua like ka hoaho ana maloko me ko ka hale lauhala, a mawaho aku he ano kaawale iki ae. A o ka hoaho ana o na hale e ae, he pono hoaho no e like me ka manao o ka mea kukulu hale.

NO KE AKO ANA.

O ke ako ana o kela a me keia hale, he okoa no, aole i like pu, aka, no ke ako ana no o ka hale lauhala, hale pili, a koe aku ko ka hale lau-i maloo; nokamea, he hale pohihihi no ia, a aneane maopopo ole no ia oukou ke hai aku au. A o ke ana o na hale e ae he pono ako no, o keia no na hale pohihihi.

Ina he pili ka hale i manaoia nona hoi ka aho eha manamana ke kaawale, e hana i kui i elua puka ma kekahi welau a mawaena konu, o ka loihi o ke kui, ua like me akahi pi-a me ka hapa. I na hoi he huamo'a a me ka wai i hookahi puka o ka laau kui.

I ka hoomaka ana e ako, e ako mua me elua aho a mahope aku elua a e like no me ka lawa pono i ka makemake. I ka hou ana nae i kela puka kui keia puka kui, e pono e o-a, aole e hoomoe lalani mamuli kulu ka hale; a o ka pono loa ae la no ia e o-a i na puka kui kaula a kaupaewa i ka nana aku. O ka hana ana nae i ka lauhala, e koe i ke kokala, a pau alaila ako aku, a i ole e hooma-u i ka wai. I ke ako ana a paa ka hale a koe oluna, e hana hou i elua aho hou a e kau iho ma kela a me keia aoao o ke kaupoku, a ua kapa ia ia mau aho he aho kopekope a he we-o. A mawaho o keia mau

batten called the *aho lolo*, that is the one next to the supplementary ridge; these battens thatched thus are called *kauhuhu*.[15]

The thatching of the house made of pili is done in this same manner; but the size of each bundle of pili to be placed on the batten is equal to what one hand can grasp, so that the thatching would be even, and the house would withstand the wind. The thatching of the dry ti-leaf house is not like these houses; it is totally different. But it excels in appearance these two.

CONCERNING THE TRIMMING.

After the house is thatched, hasten to trim it, else it would be ridiculed as a *hale ohule*,[16] when it is new. The trimming for a house thatched with lauhala is the leaves of the *ama'uma'u*,[17] and this is the way to prepare it: a person goes mountainwards and brings down the dry ama'uma'u leaves, obtaining a good supply before he returns to the house; and then proceeds in this manner: break the ama'u leaf in two in the middle, then bring the top point to join with the lower point (thus laying the upper half of the leaf over the lower half). Keep on in this way until the ama'uma'u is all joined. There are two ways of preparing the trimming; one way is to fix it on the ground on two long sticks, then placed against the corners and the ridge. The second method is to do the trimming right on the parts to be trimmed until the work is finished.

The trimming of a pili grass house is pili grass braided on the ridge and the corners of the house. That of the ti-leaf house, however, is the pili grass and the ama'uma'u, but prepared in a similar manner. After the house is trimmed quickly secure the *halakea* (central) of the house, that is, the upright in the middle. The proper halakea is one that is red, and the wood from which to make it is ohia. After the halakea is obtained, then level off the ground inside the house; that is, shift the dirt around until the ground is level. On this spread old potato vines, next on that some dry grass, that is, ma'u and pili, then some old coarse mats, and then the fine mats suitable to sleep on.

When the house is trimmed erect the halakea, the upright in the middle supporting the ridge. When the halakea is in place construct the door. The proper woods generally used for a door frame are the ulu (breadfruit) and ohia. When this is completed the woman braids a mat for covering for the door, because that was the door of the houses of Hawaii nei in the olden time. Sometimes, however, a door is constructed like a net, and the place to which this door is attached is over the passage way; when closing, lower it, and when opening, roll it up. When the door frames are placed in position that is the time to cut the *piko*[18] of the house; that is, trim those ragged lauhala leaves which hang over the doorway. During cutting, however, it is well to bring an *aholehole* (fish) and some young sugar-cane and also cut them; at the same time say: "Here I am a house-builder; I am cutting the *piko* of the house; therefore, ward off the evil influences from the house. Amen."

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[15] Kauhuhu, cover for the ridge-pole.

[16] Hale ohule, bald-headed house.

[17] Ama'uma'u, the *Sadleria* tree-fern of Hawaii.

[18] The trimming of the doorway was the final act indicating a finished house and was attended with religious ceremonies and offerings. The accompanying feast may be termed the house warming.

aho i ako ia ai, e kau iho i elua aho hou ma kela a me keia aoao, a mawaena konu ka aho lolo, oia ka aho e pili ana me ke kuaiole, a he kauhuhu ka inoa oia mau aho.

O ke ako ana hoi o ka hale pili, ua like no me keia; aka, o ka nui nae o ka pupu pili e ako aku ai, ua like me akahi piha lima i kela apo ana keia apo ana, i ole e puuhaku ka hale a helelei koke i ka makani. A o ka hale lau-i maloo hoi, aole no i like me ko keia mau hale; aka, he ano e loa. Ua oi aku nae ka nani mamua o laua.

NO KA LOHA ANA.

Mahope iho o ka paa ana o ka hale, e wikiwiki i ka hana i ka loha, o olelo ia mai i ka hale ohule i ka wa hou. O ka loha o ka hale lauhala, he lau ama'uma'u, a penei e hana ai: E pii no ke kanaka i uka, a lawe mai i ka lau ama'uma'u maloo; hana no a nui, alaila hoi mai i ka hale, a penei e hana ai, e haha'i i ka lau amau mawaena i elua apana; alaila e hui i ke kumu me ka welau, a pela e hana ai a pau ke ama'uma'u i ka hanaia. Elua ano hana ana o ka loha, o kekahi ilalo no e hana ai me na laau loloa elua, alaila hoopili aku iluna i ka hio a me ke kaupoku o ka hale. O ka lua, iluna no o ka hale e hana ai a paa.

O ka loha o ka hale pili, he pili no i hili ia ma ke kaupoku a me na hio o ka hale. O ka loha hoi o ka hale lau-i, he pili a he ama'uma'u no, a ua like no nae ka hana ana. Mahope iho o ka paa ana o ka loha, e imi koke i ka halakea o ka hale, oia ka laau koo mawaena konu. O ka halakea kupono, oia ka halakea ula, a o ka laau e hana ai i ka halakea he ohia no ia. A loaa ka halakea, alaila e ke i ke kahua o ka hale; oia hoi e hooponopono i ka lepo oloko a papu like, alaila halii aku ke kalina uala malalo, a o ka mauu maloo aku oia ke ma'u me ke pili, a o ke palau moena iho, a o ka moena maikai aku i kupono i ka moe ana.

A paa ka hale i loha ia, e kukulu aku i ka halakea, oia ka laau koo mawaena o kaupoku. A paa ka halakea, alaila e hana i ka puka, o na laau kupono e hana mau ia ai i kikihi puka, oia ka ulu a me ka ohia. A pau keia mau mea i ka hana ia, alaila e ulana ka wahine i paahu moena pani no ka puka no ka mea o ke pani no ia o ko Hawaii nei hale i ka wa kahiko.

I kekahi manawa nae, ua hana ia i pani puka e like me ka upena, a o kahi e hoopaa ia ai o keia pani puka, aia no ma ka aoao maluna o ka puka; i na e pani e kuu iho ilalo, a ina e wehe e owili ae iluna. I ka wa i hana ia ai o na kikihi puka, oia ka wa e okiia ai o ka piko o ka hale, aia kela mau lauhala e weuweu iho ana ma ka puka komo. I ke oki ana nae, e pono e lawe mai i aholehole a me ke ahuahu ko, a oki pu iho me ka olelo iho penei: "Eia wau o mea he kanaka kukulu hale, ke oki nei au i ka piko o ka hale; nolaila e lawe aku i na mea pilikia a pau mai ka hale aku. Amama."

After the main things of the house have been finished it is proper to bake a pig and food, and celebrate with a feast for the completed labors; such a feast is called *ahaaina komo hale* (feast of house entering).

This is what I have obtained concerning the construction of a house and what to do. But I have heard of rules in regard to sleeping in the house and the regulations by Hawaiians.

1. Fix a fireplace. The reason for doing this is to make the house complete and warm, so that when one becomes cold he moves over to the fireplace to sleep.

2. Always sleep in the middle[19] of the house. The reason for this is the fear of death should a murderer stab with a stick from the outside. Then again, tie hogs outside of the house, so that if a robber came, the hogs would be affrighted and grunt, thus causing the persons inside the house to awaken. If there is a dog, it sleeps together [with persons in the house]. The reason for this is so that if a robber came into the house and choked the sleeper, then the dog would awaken and bite the evildoer. That is how the Hawaiians became accustomed to sleeping together with dogs.

3. Concerning eating. There are many different times when the Hawaiian eats, midnight, evening or morning. The place where the calabashes are set aside is the side of the house, so that on awakening [one could] eat if hungry. Hawaiians are not accustomed to eating together; this one and that one eats as he is hungered; and that is being done at this time.

4. Concerning sleeping. In sleeping, the father, mother and children lie together. Sometimes the children sleep in the middle and sometimes on the sides. All sleep under one kapa. Perhaps there are many other things, but this is what I have obtained.

J. HOOILI.

METHODS OF HOUSE CONSTRUCTION.

VARIED and numerous were the houses constructed in Hawaii in the olden time. Concerning houses of grass: Some houses of grass in the olden time were good and were large, but the majority were not large nor were they good. Most of the houses of that time were low and small.

If a person desired to construct a house it was done in this manner: the owner of the house prepared the foundation by leveling the ground. Holes were then dug for the four corner posts to the proper depth when these posts were set in; small stones and dirt were tamped in until they were firmly fixed. Stretch a line from one post to another, and indicate along it the places for digging holes for the intervening posts. Then dig there until all the holes are completed. In erecting the posts, set them in line with the corner posts. Implant them as firmly as the corner posts; those on the opposite side being erected in like manner. When all the posts are in position, the plate is placed from corner to corner. The line of posts on the rear side, however, is the one erected first. Fasten the plate with rope on the two sides. In the middle of the

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[19] The word *pilikia* (cling to the post), so applicable for all sorts of trouble, is said to have had its origin from the necessity of sleeping with heads to the post *(kia)* as a safe-guard against night prowler's thrusts through the thatching.

I ka pau ana ae la o na mea nui a pau o ka hale, e pono no e kalua ka puaa me ka ai, a ahaaina no ka luhi; a ua kapaia ia ahaaina ana, he ahaaina komo hale.

O keia iho la na mea i loaa ia'u o ke kukulu hale ana a me ka hana ana. Aka, he mau rula nae ka'u i lohe ai no ka moe ana oloko o ka hale a me ka hooponopono ana a ko Hawaii nei:

1. E hana i kapuahi. O ke kumu e hana ia ai pela i paa ka hale a pumehana no hoi, i noho ae no ia a anuanu, hoi aku ma kae kapuahi e moe ai.

2. E moe mau mawaena konu o ka hale. O ke kumu o keia hana ana, no ka makau o make i ka hou ia mai mawaho e ka powa i ka laau. A o kekahi e hoopaa i na puaa mawaho o ka hale, i hele mai ia o ke kanaka powa, alaila, puiwa ka puaa a hu ae la, alaila, ala e ae no ke kanaka oloko. A ina hoi he ilio e moe pu no. O ke kumu e moe pu ai, i na e hele mai ke kanaka powa, a komo iloko a umi i ke kanaka oloko e moe ana, alaila ala ae no ka ilio a nahu i ke kanaka kolohe. Oia no ka maa o ka Hawaii i ka moe pu me ka ilio.

3. No ka ai ana. He nui wale na wa e ai ai o ka Hawaii, o ke aumoe a me ke ahiahi, kakahiaka nui. A o kahi e waiho ai o na wahi paipu e waiho no ma ka aoao, i ala ae no ai, ke pololi. Aole i maa ko Hawaii nei i ka ai pu, ai ae no ia, a ai ae no ia e like me kona pololi, a ke hana ia nei no pela i keia wa.

4. No ka moe ana. I ka moe ana e moe pu no ka makuakane, ka makuahine me na keiki. I kekahi wa mawaena na keiki, a i kahi wa ma na aoao e moe ai. Hookahi no kapa e moe pu ai.

He nui no paha na mea i koe, aka o ka mea keia i loaa ia'u.

J. Hooili.

KE ANO O KE KUKULU HALE ANA.

He nui no a lehulehu na hale i hana ia ma Hawaii nei i ka wa kahiko. No na hale pili: He maikai no kekahi hale pili i ka wa kahiko, a he nui no hoi, aka, o ka hapa nui, aohe mau hale nui, aohe hoi he maikai, he haahaa uuku wale iho no ka hapa nui o na hale ia wa.

Ina makemake ke kanaka e kukulu hale, penei ka hana ana: Hoomaikai mua ka mea nona ka hale i ke kahua, a e ke hoi a papu like, alaila, e eli mua i ka lua o na pou kihi eha o ka hale a hohonu, alaila, kukulu iho na pou kihi, me ka ho-o-o ana i ka makalua i ka pohaku liilii, alaila, kanu iho i ka lepo me ka hana ia a paa loa keia mau pou kihi. E kau iho i kaula maluna iho o keia mau pou kihi, mai kekahi pou a i kekahi pou, a e hoailona mawaena oia kaula i kahi e eli ai na lua o na pou mawaena, a e eli iho malaila a hamama like na lua, alaila, kukulu iho na pou me ka hoohalike loa nae a like me na pou o ke kihi. E hoopaa i keia mau pou apaa e like me ko na pou kihi hoopaa ana; a e like no hoi me ka hana ana i na pou o keia aoao pela nohoi ma kekahi aoao. A pau na pou i ke kukulu ia, alaila, e kau iho i ka lohelau mai kela kihi keia kihi. O ka pae pou nae ma ke kua e kukulu mua ai, alaila, e kauhilo mua i ka lo-

ends are dug the holes for the *pou-hana.* The pou-hana are the tall posts erected at the ends, and at the top of which the rafters of both sides meet. Plant these posts, tamping in small stones and dirt to firmly secure them. Stretch a line from one pou-hana to the other. Then lay the ridge-pole and fasten it [to the pou-hana] with cord; when this is secure, then place the rafters of the rear and the front sides so as to lie properly on the ridge-pole and fasten them; keep on thus until all the rafters are fastened, placing their lower ends of course on the plate so that the mortise of the rafters would fit the tenon of the post. That is the way to do this until it is completed. Then place the *kuaiole* (supplementary ridge-pole) on top, and fasten it to the ridge-pole at the junction of the rafters; then lash the lower end of the rafter and the plate to the post. Then erect other posts on the two gable ends also fastening those firmly.

CONCERNING THE LASHING OF THE AHO (BATTENS).

First separate the larger battens for aho pueo. The aho pueo is the batten set on the rafter farther apart. When these battens were made fast, then smaller ones were placed between them; then the *aho hui* (the joining batten) is placed over these between and parallel to the rafters. Lash this batten to all the other battens; keep on thus until all the battens are fastened together.

CONCERNING THATCHING.

In thatching, first place in position the cane leaves, if not cane leaves bulrushes or else lauhala, fastening them with cords. In cording, however, do not place intervals in line else the house would leak, but place them alternately to avoid leaks. After cane leaves or lauhala have been lashed on, then thatch with the grass. A handful when grasping the grass is the measure to go by. Lash this on with the cord with which the cane leaves were secured to the batten; work on in this way until completed.

CONCERNING RIDGING.

In thatching the ridge, first tread down [the thatch] from one end to the other, then lay on aho lolo[1] and lash this to the kuaiole (supplementary ridge-pole) or to the cord with which the grass was fastened to the lower battens; thatch more grass on this batten on both sides [of the ridge]; make the head of each bundle of grass even, however. When this is finished, add another layer in the same manner as the first aho lolo, but the grass on this layer is made thinner. On this, place the *aho owili;* that is the batten on which to roll the grass and thus hide the ends of the tufts of grass and the batten from end to end; and when this twisting process is finished, braid [the grass] so as not to be pried up by the wind.

CONCERNING THE TI-LEAF HOUSE.

This house is built for use in the mountains when [a person] goes up to snare birds with lime, or to cultivate. When the person desires to sleep in the mountain,

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[1] *Aho lolo,* batten to hold down the thatch.

helau me ke kaula ma na aoao elua, a mawaena konu o na kala e eli ai i ka lua o na pou hana. O ka pou hana, oia ka laau loihi i kukulu ia ma ke kala mai lalo a i luna kahi e hui ai na welau o na o-a o kela aoao keia aoao. Kukulu iho ua mau pou hana nei, a e hoopaa nohoi i keia mau laau me ka pohaku liilii a me ka lepo. E kau i ke kaula mai kekahi pou hana a i kekahi pou hana. Alaila, e kau iho i ke kauhuhu a e hoopaa iaia me ke kaula; a paa keia mau mea, alaila, hia aku ke o-a o ke kua a me ke alo, a kau pono i ke kauhuhu, a e hoopaa i ke o-a ke kua me ko ke alo, pela e hana ai a pau na o-a i ka hoopaa ia, me ke kau iho nae i ke kumu o ke o-a maluna iho o ka lohelau, e komo ana ka waha o ke o-a me ka mai o ka pou, pela e hana ai apau. Alaila, e kau iho i ke kuaiole maluna iho a e hauhoa i keia kuaiole me ke kauhuhu ma kela koo keia koo o na o-a alaila, nakinaki olalo o na o-a me ka lohelau me ka pou, alaila, kukulu hou i mau laau ma na hakala a elua me ka hana ana a paa.

NO KA HOAHO ANA.

E hookawale mua i mau aho mahuahua i mau ahu pueo. O ka aho pueo, oia ka aho i hoopaa pu ia me ke o-a me ke ano kaawale iki. I ka wa e hoopaa ia ai keia aho pueo a paa, alaila, hookomo iho i na aho liilii iho mawaena o na aho pueo a e kau iho i ahohui maluna pono o ke o-a mawaena o kekahi o-a a me kekahi o-a. E hauhoa i keia ahohui me na aho apau; pela e hana ai apau na aho.

NO KE AKO ANA.

O ke ako ana, e hahau mua i ka hako, a i ole ka hako, ke akaakai a lauhala paha, alaila, e ka aku me ke kaula. I ke ka ana nae. aole pono ke ka lalani o kulu auanei, aka, e hoalo ke ka ana i ole e kulu. A paa i ke pai ia i ka hako, lauhala paha, alaila, papai aku ke pili. O ka piha pono o ka lima i ke pili ke hopu aku, oia ke ana e hana ai a oi iki aku nohoi, me ka hana ia no hoi a paa me ke kaula i hoopaa ia ai ka hako, pela e hana aku ai a paa.

NO KE KAUPOKU ANA.

I ke kaupoku ana, e hehi mua mai kekahi kihi a i kekahi kihi, alaila, e kau iho i ka aho lolo, a e hoopaa pu ia aho me ke kuaiole, a i ole ia, me ke kaula i ka ia ai ke pili; a e ka i ke pili ma kela aoao keia aoao o keia aho lolo; e kukulu like nae i na poo o ka mauu. A paa keia, alaila kau hou iho, a e hana e like me ko ke aho lolo mua, e hoolahilahi nae i ke pili o keia aho lolo. alaila, e kau iho i ka aho owili; oia ka aho e wili ai i ka mauu, e huna ana nae i ke poo o ka mauu a me ka aho mai kahi kihi a i kahi kihi, apau i ka wili ia hili aku i ole e alaa ia mai e ka makani.

NO KA HALE LA-I.

Ua hana ia keia hale no ka pii ana i uka o ke kuahiwi i ke kapilimanu a mahiai paha. I ka wa e makemake ai ke kanaka e moe i uka, o ka hale ia e hana ai, he hiki-

then is the house thatched. It is quickly thatched; is shady and also tight. The timber used is *noni*;[2] it is called "*noni-a*;" other woods are also proper; but this house has no posts; only arched timbers [are used] from the bottom to the top and from side to side.

PLACING BATTENS.

In placing the battens it is well not to put them too far apart, but somewhat close together, because the ti-leaves are short; also it is not well to use the green ti-leaves; use them dry so as to last, and not rot quickly. In thatching, bend the ti-leaves around the battens and then tie with cords, and keep on in this manner until the house is completed. Not alone for living when catching birds or when cultivating is this house constructed, but also for a regular living house. This house lasts for two or more years; this is only a small house, conical in shape, and it is called *pupupu* (temporary) house and a *pepepe* (low) house.

CONCERNING HOUSE THATCHED WITH BANANA LEAVES.

Any kind of timber is used in the construction of this house, and it is built in the same manner as a house thatched with ti-leaves, using curved sticks so as to bring their tops together, and at the same time allow plenty of room below for the place of habitation, but the way to lay battens on this differs a little; while those on the house thatched with ti-leaves are set closer together, the battens on the house thatched with banana leaves are set further apart, because the banana leaves are long. This house also is built for mountain residence; this kind of a house is often constructed. Upon arrival at the mountain, the construction is very rapid; this house could be occupied for a long time without trouble. This house thatched with banana leaves is famous for this story: Pumaia was the man, Kamakakehau was the woman. While living together [as husband and wife] they went up to the mountain to hew timber; Pumaia was deserted by the wife; she became Koae's, a man from another place. Pumaia was killed by Koae; the house was called *pumaia* (banana tree); but because Pumaia was killed, this house was named *laumaia* (banana leaves). Pumaia was the chief of a district. The explanation concerning this famous story is lengthy, but it is proper that I should shorten [it].

CONCERNING THE HOUSE MADE OF KOA.

In its construction this house is similar to the house thatched with ti-leaves or banana leaves, but its thatch is the bark of the koa tree. The bark of the koa is peeled and then thatched. This house is also constructed for mountain residence during the process of hewing a canoe, and for other purposes. Any kind of timber is used in its construction. Because it is covered with the bark of the koa, therefore it is called *hale ilikoa*.[3]

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[2] Noni, not in general use for house timber, though the variety *Morinada trimera* grows some 20 feet high. The smaller tree was cultivated for its dyes, the root and wood yielding a yellow, and the bark a red color.

[3] *Hale ili koa*, koa-bark house.

wawe ma ka hana ana a he malu a he paa nohoi. O na laau e hana ia ai, he noni, ua kapaia kona inoa he noni-a, a me na laau kupono e ae no hoi, aka, aohe pou o keia hale, he laau hoopio wale no kona mai lalo a i luna, ma kela aoao keia aoao.

NO KA HOAHO ANA.

O ka haoho aole pono ke hookawale aku, aka, e hoopili iki mai nokamea, he pokopoko ka la-i, aole hoi e pono i ka la-i maka, aka, he la-i maloo i paa, i ole e popopo wale. O ka hana ana, ua pelupelu ia ka la-i i ka aho me ka hoopaa ia no i ke kaula, pela e hana aku ai a hiki i ka paa ana. Aole no hoi no ke kapili manu wale keia hale a me ka mahiai i hana ia ai, aka, ua hana ia no i hale noho maoli no a loihi. Ua paa no keia hale no na makahiki elua a oi ae paha; he hale liilii wale iho no keia, ua ane like me ke cone puoa, ua kapaia ka inoa o ua hale liilii nei he pupupu hale a he wahi pepepe hale.

NO KA HALE LAUMAIA.

He pono laau no ko keia hale e kukulu ai, ua like nohoi ke kukulu ana o keia me ka hale la-i, he laau oio i hiki ke halawai oluna a akea pono olalo kahi e noho ai, aka, he okoa iki ka hoaho ana o keia; o ko ka la-i hoi, he haiki mai ke kau ana o ka aho, a o ko ka laumaia nei hoi he hookaawele aku ke kau ana o ka aho, no ka mea, he loloa ka laumaia. Ua hana ia nohoi keia hale no ka pii ana i uka; o kekahi keia o na hale e hana mau ia ai. Ke pii iuka, he hikiwawe ma ka hana ana. Ua loihi no ka noho ia ana o keia hale me ka poino ole. Ua kaulana no hoi keia hale laumaia, o kona mea i kaulana ai, o Pumaia ke kane a o Kamakakehau ka wahine, i ka wa o ko laua noho pu ana ua pii laua i ke kuahiwi i ke kua laau; ua haalele ia o Pumaia e ka wahine, ua lilo oia ia Koae, he kanaka ia no kekahi wahi mai, ua pepehi ia o Pumaia e Koae a make; a he pumaia ka inoa o ka hale; a no ka make ana o Pumaia, nolaila, kapa ia ai ka inoa o keia hale he laumaia. A o Pumaia nohoi, he kanaka aimoku ia no kekahi aina; he loihi aku no ka wehewehe ana o keia mea kaulana, aka, he pono nae ia'u e hoopokole.

NO KA HALE ILIKOA.

O ke ano o keia hale, ua like no ia me ka hale la-i a me ka hale laumaia ke ano o ke kukulu ana, aka, o ke pili o keia hale, he ilikoa; ua akaakaa ia ka ili o ke koa a uhi mai mawaho. Ua hana ia no keia hale no ka pii ana iuka i ke kalai waa a no na hana e ae no hoi; a he pono laau no ko keia hale. No ka uhi ana ia i ka ilikoa, nolaila ua kapaia he hale ilikoa.

CONCERNING THE FERN HOUSE.

The house thatched with ama'u has no real post, no battens, no ridge; but in its construction, simply break the ama'u midrib and all, and stick them in the ground on that side and this side, leaving a place in between for occupation, then bring the tops [of the leaves] together, and lash them with cords. In the construction of some, posts, rafters and battens are used, similar to the construction of a grass thatched house, and after the frame work is up, the ama'u is thatched and fastened with cords.

CONCERNING HOUSE THATCHED WITH CANE LEAVES.

This house is constructed in any way which the house builder desires, at the same time providing all the material necessary. It is covered outside with cane leaves bent around the battens; at the four corners of the house, ama'u is used; also the ridge. Because this house is covered with cane leaves, it is called a *hale ha-ko* (cane leaf house).

CONCERNING THE HOUSE OF APE LEAVES.

This house is constructed when a person goes to the mountain to get *olona,* and he desires to stay awhile. He erects some timber [for posts] with some battens which are covered with *ape* leaves; it is named *hale ape* (ape leaf house).

CONCERNING THE HOUSE THATCHED WITH PAINIU.

This house will last as the house thatched with ti-leaves; it lasts for two years or more. This *painiu* does not grow on the ground; it grows on the ohia or other trees. Its thatching is like the *ha-ko,* the leaves being bent around the battens; and because the house is covered with painiu it is called a "painiu house."

CONCERNING THE HOUSE COVERED WITH DIRT.

The posts of the house are erected and the battens are placed in position; then covered with banana leaves, on top of which set lumps of dirt, so the dirt would not fall into [the house]. Because it is covered with dirt it is called *"he hale lepo."*

CONCERNING THE HOUSE THATCHED WITH EKAHA.[4]

The construction of this house is similar to that of the house thatched with ti-leaves; the leaves are bent over and placed on the battens; this [kind of] house is often seen in cultivated places in the wilderness.

CONCERNING THE HOUSE THATCHED WITH KALAMALO.

Its construction is similar to that of the house thatched with grass. Thatch cane leaves or *uki* grass first, and on that place *kalamalo.* This kind of a house is called *"he hale kalamalo"* (a kalamalo house). This kalamalo is somewhat like the scented

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[4] Ekaha fern *(Acrostichum micradenium).*

NO KA HALE AMA'U.

O ka hale ama'u, aohe ona pou laau maoli, aohe hoi he o-a, aohe kaupoku, aka, o kona ano, he uhaki mai no i ka ama'u me ka iwi a hou ma kela aoao keia aoao, me ka hookaawale nohoi ia waena i wahi e noho ai, a e hoopio ae nohoi ia luna a e hakii iho no me ke kaula.

O kekahi ua kukulu maoli ia no ka pou ke o-a a me na aho, e like me ko ka hale pili hana ana alaila papai aku ke amau mawaho me ka omau ia i ke kaula.

NO KA HALE HA-KO.

O keia hale, aia no i ke ano hale a ka mea makemake hana hale e hana ai me ka hoomakaukau no hoi i na mea apau o ka hale. O kona uhi mawaho, he ha-ko; ua pelupelu ia ka ha-ko i ka aho a ma na kihi eha o ka hale, he ama'u ka mea e hana ai, a pela nohoi ma kaupoku. No ka uhi ana ia o keia hale i ka ha-ko, ua kapaia kana inoa, he hale ha-ko.

NO KA HALE APE.

Ua kukulu ia keia hale no ka pii ana i uka i ke kahi olona, a makemake ke kanaka e moe iuka, kukulu ae no ia i na laau, me ka hoaho ana a uhi mai ka lau o ka ape mawaho; ua kapa ia kona inoa, he hale ape.

NO KA HALE PAINIU.

Ua like no ka paa o keia hale me ka hale la-i; ua paa no ia no na makahiki elua a oi ae. O keia painiu aole ia e ulu ma ka honua, aia kona wahi e ulu ai maluna o ka ohia, a laau e ae no hoi. O kona hana ana, ua like me ka ha-ko ka pelupelu ia o ka lau i ka aho; a no kona uhi ia ana i ke painiu ua kapaia kona inoa, he hale painiu.

NO KA HALE LEPO.

Ua kukulu ia na laau o ka hale, a ua hoaho ia, alaila, e uhi iho maluna i ka laumaia, alaila, hoouhi mai ka eka lepo maluna iho o ka laumaia i ole e komo ka lepo iloko. No kona uhi ia ana i ka lepo ua kapa ia oia, he hale lepo.

NO KA HALE EKAHA.

O ke ano o ka hana ana i keia hale, ua like me ka hana ana i ka hale la-i, he pelupelu mai, alaila, hoopaa ia maloko o ka aho, ua ike nui ia keia hale ma na wahi mahiai iloko o na ulu laau.

NO KA HALE KALAMALO.

Ua like no kona kukulu ana me ke hale pili. O ka ha-ko maloko a i ole ia, he

plant growing at Mr. Bishop's place, which is perhaps called *wailukini*[5] (a species of lucerne).

CONCERNING THE HOUSE THATCHED WITH PANDANUS LEAVES.

The posts and the rafters of this house are erected, but the covering of this is pandanus leaves. Soak the lauhala in water until it is supple, then scrape off the sharp thorns and thatch. This is done like the ti-leaves; the pandanus leaves are bent around the battens and fastened with strings.

CONCERNING THE HOUSE THATCHED WITH LOULU.

The new leaf of the *loulu*[6] is used for covering the house; not the leaf-bud, however, but the new leaf which has opened up. This *loulu* is like the coconut. The tools which the ancients used in hewing house timber were sharp, hard rocks which had been brought to an edge.

Perhaps there are other kinds of houses, but because I am out of paper, I herewith cease.

JOSIA WAOLANI.

STORY OF THE LAUHALA.

THE name of the lauhala[1] was Ohiohikupua; it sprouted from the bottom of the ocean, and grew above the surface of the sea until it proudly stood like the sharp-pointed clouds which appear in the heavens. Some time after it had grown to quite a height, Pele set forth on her journey here to Hawaii, thinking she would soon arrive here, but it proved otherwise. On her way she struck the place where this pandanus tree grew and she was strangled by the sharp thorns of this lauhala, with us human beings, it seemed, helping from this side; Pele struggled by using her divine powers, but she could not extricate herself. Soon after, her brother, Paao by name, appeared, with a gourd of sea-water. Said Pele, "I am in trouble indeed, brother." Then he climbed up and from on top poured out the sea-water; the young leaves wilted and Pele was freed. Because she was full of anger Pele climbed on top and pulling out the leaf-buds, threw them hither and thither. Some landed here on Hawaii. That is the reason it grows here on Hawaii. The place of its first growth was Kohala, Hawaii; therefore Pele was the one who brought it here to Hawaii.

Also, at that time we did not have mats, but because it occurred to a high prophetess at that time, whose name was Lauhiki, to convert this lauhala into mats by having women braid it, it was so done. The first woman who did the braiding was this same Lauhiki, and from her all other women learned.

Here is another use of the lauhala: it was used as sail for canoes in the olden

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[5] Wailukini, lit., Russian water. From Hawaiian acquaintance with the Russian trade of the northwest in early days, musk was indelibly associated with them in name, the dry product being *hua lukini*, and the liquid perfume *wailukini*.

[6] Loulu, Hawaiian palm, of which there are two kinds, loulu lelo *(Prichardia Gaudichaudii)*, and loulu hiwa *(Prichardia martii)*.

[1] *Lauhala*, lit., hala leaf, though in general use the name is erroneously applied to any part of the pandanus tree. The body of the tree is *puhala*, by which name it is also known.

uki, alaila, mawaho mai ke kalamalo. Ua kapaia keia hale, he hale kalamalo. Ua ano like keia kalamalo me ka mea ala ma kahi o Bishop, he wailukini paha kona inoa.

NO KA HALE LAUHALA.

Ua kukulu ia no na pou o keia hale a me na o-a aka, o ka uhi o keia mawaho he lauhala. Ho-u ia ka lauhala i ka wai a ma-u, alaila, koekoe aku ke kokala, a pau ke kokala, alaila, papai aku; ua like ke pai ana me ko ka la-i, ho-o-o maloko o ka aho i ka lauhala, me ka hoopaa ia i ke kaula.

NO KA HALE LOULU.

O ka mu-o o ke loulu, oia ka mea e uhi ai mawaho o ka hale; aole nae o ka mu-o i mohala ole, aka, o ka mu-o i mohala. O ke ano o keia loulu, ua ano like no ia me ka niu. O na mea paahana a ka poe kahiko e oki ai i na laau kukulu hale, he mau pahoa oioi i hanaia a oi loa.

He mau hale aku no paha koe, aka, no ka pau e o kuu pepa, ke oki nei au maanei.

JOSIA WAOLANI.

MOOLELO NO KA LAUHALA.

O KA INOA o ka lauhala o Ohiohikupua; mai lalo mai o ke kai kona wahi i kupu mai ai, kupu ae la ia a hala maluna o ke kai, a ku kilakila iho la ia me he ao opua la i ka nana aku, a mahope iho o kona ulu ana ae a kiekie a he manawa loihi iki mahope iho. Hoomaka o Pele e hele i Hawaii nei, me kona manao e puka koke ana ia i Hawaii nei, eia ka aole; i kona hele ana mai ua kupono i kahi i ulu ai ua kumu hala nei, paa iho la ia i ka umiki ia e ke kokala o ua lauhala nei, o kakou aku ka hoi o kanaka ma keia aoao; hooke mai la o ua o Pele i ka mana ona a aole hemo, a mahope iki iho hiki mai ke kaikunane, o Paao kona inoa, me ka ipukai kai. I aku la o Pele: "Pilikia au la e ke kaikunane," ia manawa pii ae la kela a maluna nini iho la i ke kai; mae iho ka muo alaila, hemo ae la o Pele. No ka nui o kona ukiuki, pii aela ia maluna huhuki i ka muo kiola ma kela wahi keia wahi. Kau mai la kekahi muo i Hawaii nei, oia ke kumu i ulu ai i Hawaii nei; o kahi i ulu mua ai, ma Kohala i Hawaii; nolaila, o Pele ka mea nana i lawe mai i Hawaii nei.

Ina manawa no hoi aole o kakou moena, aka, mamuli o ka noonoo ana o kekahi alii kaulana oia wa, o Lauhiki kona inoa, e hoolilo i keia lauhala i moena mamuli o ka ulana ana o na wahine, a lilo i moena, o ka wahine mua no nana i ulana o Lauhiki no, no laila ike na wahine a pau.

Eia hoi kekahi hana a ka lauhala, o ka lilo ana i pea waa no ka wa kahiko, ma-

times; it originated from a man named Lonoauhi. The ones who braided it were this Lauhiki and her younger sister Haumea and their five daughters Kamehaikaua, Meahanipaoa, Lohea, Kahuihuimalanai and Kahoanohookaohu (that was the sail of the canoe of Kamehameha I). These persons were goddesses. The shape of the sail was round like the sun; while sailing on the ocean this was spread on the mast of the canoe when it would really appear like the sun.

Here is another use: the drupes of its fruit were strung into wreaths for people in the olden times. The women who first strung them were Kahuihuimalanai and Kahoanohookaohu, and from them the custom has spread to this time.

Here is another thing: when this wreath dries on the neck, then it is preserved until a troublesome illness appears, such as a stomachache, or other illness for which this medicine is properly used, then it is obtained and fed [to the patient]; if it be for life, he lives; if it be for death, he dies.

These are the fragments concerning the lauhala which I have obtained; but I tell you they were not freely acquired, but were secured through purchase from an old man, he having stated that if he were not paid, then he would not divulge anything. Therefore I thought there was no other way for me to quickly obtain them; so I consented. My expenditure was a real half a dollar. If this is repeated, I will continually be in need, my friends.

SOME THINGS IN THE BIBLE SIMILAR TO SOME THINGS DONE HERE IN HAWAII IN THE OLDEN TIME.

There were guides which pointed out to me some of the things done in Hawaii nei which were similar to those [mentioned] in the Bible. First: the book known as the Moolelo Hawaii (Hawaiian History). Second: From some old people who are still living. From these sources were obtained material for comparison.

CONCERNING THE FIRST MAN.

We know that, according to the Bible, Adam was the first man; Gen. 1:27, and from him came all the peoples of the earth. According to the Hawaiian version, Kahiko was the first man, and he begat Wakea, and the rest of the people; and they have a genealogy of their ancestors, just like Adam's.

CONCERNING THE MAN WHO ASCENDED INTO HEAVEN.

It is shown in the Bible that Elijah was the one who ascended into heaven by the power of God; 2 Kings 2.11; and Jesus Christ ascended because of his divine attributes. Thus is it stated in Hawaii's history: Lonomuku[1] ascended to heaven; she was a woman and because her husband cut off her legs, therefore she was halted at the moon. If her husband had not cut off her legs, she would have reached the lo-

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[1] Lonomuku, known as Hina-hanaiakamalama, the woman who leaped to the moon from Hana. Her husband seized and tore off a leg in arresting her flight, hence muku, cut off, shortened.

muli no hoi o ka noonoo ana o kekahi kanaka o Lonoauhi kona inoa, o ka mea no nana i ulana o Lauhiki no, a me kona kaikaina o Haumea a me ka laua mau kaikamahine elima, Kamehaikaua, Meahanipaoa, Lohea, Kahuihuimalanai, Kahoanohookaohu, oia no ka pea o ka waa o Kamehameha ekahi. O keia poe he poe akua no lakou. O ke ano o ka pea ua like me ka poepoe o ka la; i ka wa e holo ai ma ka moana, uhi ia iho la maluna o ke kia o ka waa, i ka nana aku ka, ua like io no me ka la.

Eia kekahi hana o ka lilo ana o ka hua i mea lei no na kanaka o ka wa kahiko. O na wahine nana i hana mua, o Kahuihuimalanai a me Hoanokookaohu, a mai a laua mai ka laha ana mai a hiki i keia wa.

Eia kekahi; aia maloo ua lei ala i ka a-i, alaila malama iho la a hiki mai ka mai pilikia, he nahu paha a me na mai e kupono ana ia laau, alaila kii ia aku la e hanai; ina no ke ola, ua ola, ina no ka make, ua make.

O ia iho la kahi hunahuna o ka lauhala i loaa ia'u, aka, e hai wau ia oukou, aole i loaa wale mai, aka ua loaa mai mamuli o ke kuai ia ana aku, i kekahi wahi elemakule kahiko, me koiala olelo mai, ina aole e uku aku, alaila, aole e loaa mai. Nolaila, noonoo iho wau, aohe wahi e loaa koke mai ai ia'u, nolaila, ua ae aku au; o ku'u lilo he hapalua dala maoli. Ina pela hou aku mau maoli ka nele e na hoa.

O KEKAHI MAU MEA O KA BAIBALA I ANO LIKE ME KEKAHI MAU MEA I HANAIA MA HAWAII NEI I KA WA KAHIKO.

Elua no hoike nana i hai mai ia'u no kekahi mau mea o Hawaii nei i ano like me ko ka Baibala. Akahi: O ka buke i kapaia Moolelo Hawaii. Elua: Mai kekahi poe kahiko mai e ola nei; mailoko mai o keia mau hoike e loaa'i na mea i hoohalikeia.

NO KE KANAKA MAKA MUA.

Ua ike kakou ma ka Baibala, o Adamu ke kanaka makamua; Kin. 1:27, a mai iaia mai i laha mai ai na kanaka a pau loa o ka honua. Ma ko Hawaii nei hoi, o Kahiko ke kanaka makamua, a nana mai o Wakea, a me na kanaka apau; a he mookuauhau no, elike me ko Adamu.

NO KE KANAKA I PII AKU I KA LANI.

Ua ike ia ma ka Baibala o Elia ka mea i pii aku i ka lani, ma ka mana o ke Akua; 2 Nalii, 2:11, a o Iesu Kristo, ua pii no ia ma kona ano Akua. Pela hoi, ua oleloia ma ko Hawaii nei moolelo, o Lonomuku ka mea i pii i ka lani; he wahine ia, a no ke oki e ana o kana kane i ka wawae, nolaila ua noho ma ka mahina. Ina ka aole i oki ke kane i ka wawae ina ua hiki loa aku oia i kahi o ka la. O kona wahi i pii ai aia ma

cality of the sun. Her place of ascent was at Hana, the place called Hana-ua-lani-haahaa.[2] That was the reason for so naming the place, and there is more.

CONCERNING THE MAN IN THE BELLY OF THE FISH.

Jonah was the man who lived in the belly of the fish, according to the Bible: Jonah 1:17. Kuikuipahu[3] was Hawaii's [celebrity] who lived in the belly of the shark. He was a chief of Kohala. Once he went surfing with a number of people; and while they were surfing, Kuikuipahu was taken by a shark. The place where he landed was Hana, at Kauiki hill; it was there he was discovered by some people. Eleio was the chief living at that time, and Kipola and Kipalalaia were the prophets; when Kuikuipahu was found, he was not dead; he was still alive.

CONCERNING THE CRUEL KINGS.

Pharaoh and Herod were some of the cruel kings mentioned in the Bible; Exodus 1:8-22, Matt. 2:16, and there were also some others. Hakau[4] was Hawaii's cruel king. He was a chief of Waipio. This was the chief who proclaimed that the breasts of all females were to be cut off; and if he saw a man with well tattooed hands, or with good hair, or a woman with good hair, he immediately gave orders to have the hand or the head cut off. There were other cruel practices carried on by this chief. Owaia[5] was another cruel chief. It is said that his time was a very bad period, full of debasing pleasures.

CONCERNING THE VOICE WHICH CRIED OUT FROM HEAVEN.

When Jesus was being baptized by John, there was heard a voice crying out from heaven, saying, "Thou art my beloved son, in Thee I am well pleased." Luke 3:22. And there were other voices like this in the Bible. So it was here in Hawaii. There was a voice from the heaven enquiring, "Which of the chiefs down below lives righteously?" "It is Kahiko,"[6] was the answer.

CONCERNING THE DROUGHT.

When Ahab was king of the Israelites, because of the many sins he committed, Elias, the prophet, said to him, "As the Lord God of the Israelites liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." I Kings 17:1. Thus again: When Hua[7] was king here on Maui, Luahoomoe was the

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[2] Hana-ua-lani-haahaa, lit., Hana of low heaven, from the supposition of the low clouds being reached from its hills from which the above attempt was said to have been made.

[3] Several parts of the islands lay claim to this tradition. Koolau, of Oahu, among others, held him in high esteem as a cultivator faithful in his offering to the gods, wherefore he was saved from death on being devoured by a shark, and cast ashore on Kauai.

[4] The one king of Hawaii of this name was the half-brother of Umi, who overcame and slew Hakau in Waipio, and sacrificed him on the altar of the Pakaalana heiau.

[5] The tradition of Owaia is to the effect that he was named as one of the most cruel kings of earth in answer to an inquiring voice from heaven.

[6] Kahiko-luamea, father of Wakea.

[7] Hua figures prominently in Hawaii and Maui traditions, the one here referred to being: in a dispute with his priest and prophet Luahoomoe, on East Maui, about some uwau *(Æstrelata phaeopygia sandwichensis)* birds, he became so angry that he vowed death to the priest. Aware of his coming fate Luahoomoe directed his sons to safety while he perished in flames. Immediately the rains ceased, streams and springs dried up so that famine and desolation spread, from the continuous drought. Hua died miserably from which comes the saying: "Rattling are the bones of Hua in the sun."

Hana, ma kahi i kapa ia o Hana-ua-lani-haahaa, oia ka mea i kapaia'i oia wahi, a he mea e aku no kekahi.

NO KE KANAKA ILOKO O KA OPU O KA IA.

O Iona ke kanaka i noho iloko o ka opu o ka ia, wahi a ka Baibala; Iona 1:17, o Kuikuipahu hoi ko Hawaii nei iloko o ka opu o ka mano. He alii ia no Kohala; i kekahi manawa, hele oia i ka heenalu me na kanaka he lehulehu, a ia lakou e hee nalu ana, ua lilo aku la o Kuikuipahu i ke mano; a o kona wahi i pae ai ma Hana no, o ka puu o Kauiki, malaila kahi i ike ia'i e na kanaka. O Eleio ke alii ia manawa e noho ana; o Kipola hoi ame Kipalalaia, na kaula; i ka ike ia ana o Kuikuipahu aole i make, e ola ana no.

NO NA ALII HANA INO.

O Parao ame Herode kekahi o na alii hana ino i hoikeia ma ka Baibala; Puk. 1:8-22; Mat. 2:16, a me kekahi mau alii e aku nohoi. O Hakau hoi ko Hawaii nei alii hana ino. He alii ia no Waipio. O keia alii kai hoolaha ae e okiia ka waiu o na wahine apau loa, a ina e ike aku oia i ke kanaka lima kakau maikai, a me ka lauoho maikai ame ka wahine lauoho maikai, kauoha oia e okiia ke poo, ame ka lima. He mau mea ino e ae no kahi a keia alii i hana ai, Owaia hoi kekahi alii hana ino. Ua oleloia o ka manawa iaia he manawa ino loa piha i na lealea ino.

NO KA LEO I PAE MAI MAI KA LANI MAI.

I ko Iesu manawa i bapetisoia'i e Ioane, ua lohe ia he leo i pae mai la, mai ka lani mai, e olelo ana: "O oe no ka'u keiki punahele he oluolu loa ko'u ia oe;" Luk. 3:22, a he mau leo e ae no kekahi e like me keia, ua loaa keia ma ka Baibala. Pela no hoi ma Hawaii nei, ua lohe ia no he leo mai ka lani mai e ninau ana: "Owai la ke alii o lalo i pono ka noho ana?" "O Kahiko," wahi a ka haina.

NO KA NELE ANA O KA UA.

I ka manawa o Ahaba ke alii o ka Iseraela, no ka nui loa o kana hana ino, ua olelo aku ke kaula o Elia iaia: "Ma ke ola ana o Iehova ke Akua o ka Iseraela, imua ona e ku nei au, aole auanei he ua, aole hau i na makahiki ekolu, ma ka'u olelo wale no;" 1 Nalii 17:1. Pela no hoi. I ka wa o Hua ke alii o Maui nei o Luahoomoe, ke

prophet at that time. Because Hua wanted to bake Luahoomoe in the oven, therefore he [Luahoomoe] told his sons where to go and live, because he was going to take away the rain (deprive the land of the rain).

Thus there were many other little things here in Hawaii which can be compared with some things in the Bible, but my illustrations thereon are sufficient.

February 15, 1872.

G. PUULOA.

THE DAYS AND THE MONTHS.

DURING the month of Ikuwa[1] occurs the rain called Pohakoeleele;[2] on the day called Hua[3] at noon, a person goes to plant. These are the names of the stalks to be propagated: *hualani, hokeo, lopa, likolehua* and *kawelo*.[4] This is the method of planting: he takes three stalks, separating them one from the other with his fingers, and plants them. He leaves them until two months have passed; he goes to inspect them, and if he finds that they have grown well he says this: "The future [living] is provided for, the growth is good." But if when he arrives, they are dead or drying up, he would feel grieved because they did not do well. The farmers know there is a time when plants do not grow well; that is the winter season when rains are plentiful and the shoots will die. But if a planter waits until the month of Ikiiki,[5] of misty rain, that is when the rain is light and is easily scattered by the wind, on the day of Mohalu[6] in the month of Ikiiki, [that] is the month for him to plant in the manner described above. These are the names of the potatoes to be planted: *waipalupalu, kokoakeawe, kuapai, heauau* and *haole*. He waits until the months of Kaaona[7] and Hinaiaeleele[8] are past when he goes again to look, and he finds that some are dead and some are growing. This is what he says: "My wife and children are saved by the baldheaded one." He waits for some time longer until the grass grows, then he weeds it; this [weeding] is sufficient until the time that the potato is ripe. After weeding, leave it for many days; when the planter comes again and hills up the soil. If any potato is found while hilling up the dirt, that is, the fruit in between the plants growing on the vine, he breaks off the first potato. He returns, lights a fire in the imu, cooks the potato until done, and brings it to the house. He sits beside the doorway and prays thus: "Ye large black cloud hanging below the eye of the narrow pointed clouds, give shade, protecting shade; guard this our garden, O Keaonui;[9] do thou cast shade over this our garden, O Keaonui; shade thou from that corner to this corner; shade thou from that side to this side; shade not another's garden lest you be scolded for shutting out the sun and chilling the owner of that garden. O Keaonui, shade thou this our field; shade thou the hills, shade thou the leaves of our food, so that the plants would grow and the

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[1] Ikuwa, September-October, the lunar month.

[2] Poha koeleele, bursting, pattering.

[3] Hua, the thirteenth day of the lunar month.

[4] Varieties of sweet potato.

[5] Ikiiki, April-May, the time of light summer showers.

[6] Mohalu, the twelfth day of the month.

[7] Kaaona, May-June.

[8] Hinaiaeleele, June-July.

[9] Keaonui, large cloud, supposed to personify a deity.

kaula ia manawa, no ka manao ana o Hua e kalua ia o Luahoomoe i ka imu, nolaila, olelo kela i kana mau keiki, i kahi e noho ai, nokamea, e lawe ana ia i ka ua.

Pela hoi, he nui na mea liilii e ae o Hawaii nei i like me kekahi mau mea o ka Baibala, aka, ua lawa ka'u hoike no keia.

February 15, 1872. G. PUULOA.

NA LA A ME NA MALAMA.

ILOKO o ka malama o Ikua, o Poha-koeleele ka ua; i ka la o Hua, a i ke awakea hele aku oia e kanu. Eia ka inoa o na lau e kanu ai: Hualani, hokeo, lopa, likolehua, kawelo. Penei ke kanu ana; lawe aku oia ekolu lau me ka hookakahaka ana i ka lau me kona lima; a kanu aku oia, waiho aku a hala na mahina elua, hele aku oia e nana; a ike ua ulu pono, eia kana olelo: "Ua ola ka hoi keia noho ana ae, ua maikai ka ulu ana." Aka, ina hele aku oia ua make a ua ponalo, kaumaha loa ia no ka puka pono ole. Ua maopopo no i ka poe mahiai he wa no ia e puka pono ole ai ka lau, oiai ke kau hooilo ia, nui ka ua a make ka lau. Aka, noho mai oia iloko o ka malama o Ikiiki o ka ihunahuna ka ua, oia hoi, ka ua liilii pulelehua i ka makani, i ka la o Mohalu i ka malama o Ikiiki kanu oia e like me ka mea i hai ia ae la maluna. Eia ka inoa o na uala e kanu ai: Waipalupalu, kokoakeawe a he kuapai, heauau, he haole. Noho oia a hala ka malama o Kaaona a me Hinaiaeleele, hele hou aku oia e nana, a ike ua make kekahi a ua ola. Eia kana olelo: "Ua ola ka'u wahine ame ka'u mau keiki i kahi Ohulu;" noho ua kanaka nei a loihi a ala ka mauu, kuehu aku oia i ka mauu; a pau ia o ke oo no ia o ka lau. Alaila, waiho aku a loihi na la, alaila, kii aku ke kanaka mahiai, hooili i ka lepo; a loaa ka uala maka hooili ana i ka lepo, o ia hoi ka hua i ka wa ame ka hua i ka lala hahai mai oia i ka uala mua. Hoi aku oia a hiki i ka hale, hoa ka imu a kalua a moa hoihoi mai a ka hale, noho oia ma ka puka, penei oia e kahea ai: "Kela ao nui eleele i ka maka o ka opua la olalo iho, e malu malu kiai, kiai ae i ko kaua waena nei la o Keaonui, malu oe i ko kaua waena nei la, e Keaonui, e malu oe mai kela kihi a i keia kihi, e malu oe mai kela iwi a keia iwi; mai malu oe i ko hai waena o huhu ia oe i ke pani i ka la, koekoe ka mea nona ia waena. E Keaonui e! e malu oe i ko kaua waena nei; malu oe i ka pue, malu oe i ka lau o ka kaua ai, i ulu, i piha ka pue i ka

hills be filled with potatoes. O ye Keaonui, shade our garden from the head to the bottom, from the upper to the lower side; hallowed is the prayer; it is free."

This prayer is the request of the gods to come and partake of the first fruit of their garden. He then waits until the first Mahoe[10] is past, and during the second Mahoe on the day of Lono,[11] he goes to get some potatoes for food, taking some of them to the heiau (temple). Because on that night the god returns to partake of the food of his planting devotee; thus the saying: "Lives he who has a god; dead is he who has none." After these months during which the children and the parents have partaken of the food, these also being the last months of the rainy season, the summer again approaches. Let us drop the discussion about the winter season, and take up for consideration what is done during the summer.

CONCERNING THE KAU;[12] THAT IS, THE SUNNY SEASON.

This is the method of cultivating during the summer: The farmer goes to select the *mahakea,*[13] that is a place where weeds grow in abundance; that is the best place for planting. This is how he knows: he cuts the weeds and leaves them on the ground, and rain falls, the leaves and the dirt become wet; that is why the stalks do not die when planted in the summer season, because the weeds cover the ground and retain the moisture in the soil. But when he cultivates, he does it during the days of Laaukukahi, Laaukulua, Laaupau, Olekukahi, Olekulua, Olepau, Kaloakukahi, Kaloakulua and Kaloapau;[14] those are the best days during which to plant, a practice handed down by our ancestors.

After he has cut down the weeds he waits for the rain to fall; during the month of Welo,[15] Pookole (short head) is the rain, that is the rain which we style a cloudburst; then the farmer proceeds to crop off stalks. Here are the names of the different kinds of stalks which he gathers: *pae, apo, kapapa, mohihi, uli* and *paa.*[16] He wraps these stalks in bundles and leaves them until the days when the Pleiades rise in the morning, when he proceeds to plant them. He plants them thus: he takes six stalks and keeps them separated as mentioned above; after planting, he waits for a number of days; then during the month of Nana,[17] on the day of Kane,[18] he goes to look at the potato field, and finds it is injured; that is, the stalks are all eaten by cutworms, some have come off and some are dead. During the month of Kaulua,[19] on the day called Lono, in the evening, he goes to crop off some more stalks. These are the names of the stalks he gathers: *hualani, poni, loepaa, awapuhi, uahiapele, pikonui* and *kupa.*[20] He bundles these and sets them aside as described above. He waits until the month of Kaelo,[21] on the day called Mauli[22] in the evening when the moon sets; that

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[10] The first Mahoe is August of the Hawaii calendar.

[11] Lono; this is the twenty-eighth.

[12] Kau, the sunny season, is from Ikiiki (May) to Ikuwa (October) of Hawaii's calendar. The various islands appear to have differed widely from each other, both in months and seasons. The Kau was also known as the Makalii season with some. Instead of Mahoemua and Mahoe-hope representing days of the month, as one Hawaii calendar shows, according to David Malo, Kauai adopts them for first and second divisions of the year.

[13] Mahakea, a wild, uncultivated field.

[14] The days named are from the eighteenth to the twenty-sixth of the month, inclusive.

[15] Welo, March-April.

[16] Six named varieties of sweet potatoes.

[17] Nana, February-March.

[18] The day of Kane falls on the twenty-seventh of the month.

[19] Kaulua, January-February.

[20] Seven more varieties of potatoes.

[21] Kaelo, December-January.

[22] Mauli, the twenty-ninth day of the month.

uala. E Keaonui e! e malu i ko kaua waena mai uka a kai, mai nae a lalo, elieli kapu, ua noa."

O keia pule ana oia no ke kahea ana i ke akua e hoi e ai i ka hua mua o ka laua mea kanu. Noho aku oia a hala ka Mahoe mua, a komo aku iloko o ka Mahoe alua. I ka po o Lono, kii aku oia e ai i ka uala, me ka lawe ana i ka uala i ka heiau; nokamea, oia ka po e hoi mai ai o ke akua, e ai i ka ai a kahi pulapula hooulu ai: "ola nohoi ka mea akua, make no hoi ka mea akua ole," wahi a ka olelo. A hala keia mau malama o ka ai ana o na makua ame na keiki i ka ai, a o na malama hope no hoi keia o ka hooilo, o ka puka no ia iwaho o ke kau. Maanei kakou e waiho ai i ke kamailio ana no ka hooilo, e huli aku kakou e nana i na hana o ke kau.

NO KE KAU; OIA HOI KA WA LA.

Penei ka mahiai ana o ke kau. Hele aku aku ke kanaka mahiai e nana i kahi mahakea, oia hoi kahi nahelehele e ulu nui ana, oia kahi maikai i ka mahi ana. Penei e maopopo ai; i kona mahi ana i ka nahelehele a hina ilalo, a haule mai ka ua, a ma-u iho la ka lepo a me ka nahelehele, oia ke kumu e make ole ai ka lau ke puka iwaho o ke kau, nokamea, ua uhi iho ka nahelehele i ka ma-u o ka lepo. Aka, i ka mahiai ana o ua kanaka nei, iloko o na po o Laaukukahi, Laaukulua, Laaupau, ame Olekukahi, Olekulua, Olepau, ame Kaloakukahi, Kaloakulua, Kaloapau, oia na po maikai i ka mahiai ana, a he mau po no hoi i maa mai ko lakou kupuna mai.

I ka pau ana o ka mahiai ana, waiho aku ka mea mahiai o ka haule mai o ka ua; iloko o ka malama o Welo o pookole ka ua, oia ka ua, he ao ku ia kakou; alaila, hele aku ke kanaka mahiai e ako i ka lau. Eia na inoa o na lau ana e ako ai: he pae, he apo, he kapapa, he mohihi, he uli, a he paa. Oope oia i keia mau lau a waiho aku, a hiki i na kakahiaka e puka mai ai na huihui, oia ka wa e kanu ai i na lau. Penei ke kanu ana: Lawe oia eono lau e kanu ai me ka hoohakahaka e like ma ka mea i hoike ia'e maluna; a pau kona kanu ana, noho oia a loihi kekahi mau la, hele aku oia i ka malama o Nana, i ka la o Kane, e nana i ka mala uala, ua nui ka poino; oia hoi ua pau i ka peeluamoeone a me ke kahuli a ua make wale iho no hoi kahi. I ka malama o Kaulua, i ka la o Lono, i ke ahiahi, hele aku oia e ako i na lau hou. Eia ka inoa o na lau e ako ai: hualani, poni loepaa, awapuhi, uahiapele, pikonui, kupa; oope oia a waiho aku e like me ka mea i hoike ia'e maluna, noho oia a hiki mai ka malama o Kaelo, i ka la o Mauli i ke ahiahi i ka wa e ili ai ka mahina, oia ka wa e kanu ai i ka lau. Penei ke kanu ana: Kiolaola mua keia i ka lau ma ka pue, ewalu nae lau o ka pue hookahi; kanu mai oia. A pau, noho aku oia a hala na malama ino, a loihi ka noho ana, a i ka malama o Kaaona hele oia e hooili i ka lepo i ka pue o ka uala, a

is the time to plant the stalks. He plants them in this way: he first distributes the stalks among the hills, eight to each hill; then he plants them. When this is done he waits until the stormy months are over, and long after that, in the month of Kaaona, he goes to throw up the earth on the hills of the potatoes; when he first obtains potato, whether in between hills or from the running vine, he returns with wood, lights the fire in the imu and cooks the potato until it is done. He prays in this manner: "Keaonui, hanging below the eye of the narrow pointed clouds, come to partake of the food." When the months of Welehu,[23] Makalii[24] and Hinaiaeleele are past, and during the month of Nana on the day called Mauli, he shows off before men and women, and placing a wreath of flowers on his head, he would sally forth to dig potatoes in the presence of these men and women. Then the improvidents would call out, "Say, this is my potato hill;" [and another] "And *this* is mine;" they would forbid each other by saying, "Don't you come to get mine." They would then dig and obtain potatoes. But they are not of large size; they are small. There is one way of keeping the family in food, [that is] to care for the leaves [of the potato]; that is the food with which to feed the family if there be no tubers. One would say thus: "Anyway, these are not the months when potatoes bear plentifully; these are months when leaves grow rank and the stalks swell large. This month is the time to plant in order to bear." On the day called Hilo the planter obtains some stalks, the ones called *kola, nika, pukeleawe, hiiaka, lapa,* and *huamoa.*[25] Prepare them in the manner previously stated. When the day called Hoaka arrives then is the time to plant; set them out in the manner explained above; and when Ikiiki is past the planter would be relieved, for he realizes that his family is saved; the days called Olekukahi, Olekulua and Olekupau are the days during which to hill up potatoes; then he waits until the days called Mohalu, Hua, Akua, Hoku, Mahealani and Kulu, and the last day, Akua, he visits the potato field at the time that the constellation called Taurus rises; arriving at the corner of his field, he prays in this manner: "O Kanepuaa,[26] root towards the mountain, root towards the sea; root towards the wind, root towards the calm, root in the middle of this our potato field! O Kanepuaa! do thou root from that corner to this corner, from that border to this border, from that side to this side, so fruit would appear at the end of the stalk, along the stalk, and the roots which creep between hills."

After he has finished this prayer he waits until Kaloakukahi, Kaloakulua, and Kaloapau are past, and on the day called Kane, the husband and the wife prepare *ko-ko* (nets) for the potatoes; on the day called Lono, prepare for digging the potatoes. There are only three potatoes in a hill; large indeed. (An old man showed me the measure, and when I measured it, it was three feet in circumference; it made me feel like cultivating potatoes on account of those big tubers.) The husband and wife then return and cook a pig with the potatoes.

[UNFINISHED.]

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[23] Welehu, October-November.

[24] Makalii, November-December.

[25] More varieties of sweet potatoes.

[26] Kanepuaa, a god of agriculture.

loaa mua iaia ka uala i ka wa i ka lala, hoi aku oia me ka wahie a ho-a i ka imu a kalua a moa. Kahea aku oia penei: "Keaonui i ka maka o ka opua ilalo iho, e hoi e ai i ka ai." A hala ka malama o Welehu, o Makalii, a o Hinaiaeleele, a komo i ka malama o Nana i ka la o Mauli hoonana kane, hoonana ka wahine, kau na pualei i ke poo, hele e eli i ka uala a ike na kane ame na wahine. Penei ka olelo a ka mea palaualelo: "E! eia ka'u pue uala," a "eia no hoi kau," a papa aku kekahi i kekahi; "mai kii mai oe i ka'u" o ka eli no ia a loaa, ka uala. Aohe nae he nunui he makalii wale no; hookahi mea e ola ai o ka ohana o ka malama i ka palula, oia ka ai e ola ai ke ole ka hua. A olelo ae kekahi penei: "Aole no keia o na malama e hua nui ai ka uala; he malama ulu palula wale no keia, he aa noi ke kumu. Eia ka malama e kanu ai i hua." I ka la o Hilo kii aku ka mahiai i na lau; eia ka inoa: kola, nika, pukeleawe, hiiaka, lapa, huamoa; waiho aku e like me ka mea i hoike ia. Aia hiki mai ka la o Hoaka oia ka wa e kanu ai, e kanu e like me ka mea i hoike ia maluna, a hala o Ikiiki pau ke kaumaha o ke kanaka mahiai, manao ae oia o ke ola o ka ohana; a i ka la o Olekukahi, Olekulua, Olekupau, oia na la e pue ai i ka uala; noho aku oia a hala na po o Mohalu, o Hua, o Akua, o Hoku, o Mahealani, o Kulu, a i ka la hope o Akua hele oia ma kona mala i ka wa e puka mai ai na kao, oia hoi ka lalani, a ku oia ma ke kihi o ka mala, penei oia e kahea ai: "E Kanepuaa, eku i uka, eku i kai, eku i nae, eku i lalo, eku iwaena o ka kaua mala uala nei la, e Kanepuaa, eku oe mai kela kihi a i keia kihi, mai kela kaika a i keia kaika, mai kela iwi a i keia iwi, i hua i ka mole, i hua i ke kano, i hua i ke aakolo i ka wa." A pau kana pule ana, noho aku oia a hala Kaloakukahi, Kaloakulua, Kaloapau, a i ka la o Kane, hoomakaukau ke kane ame ka wahine i mau koko no ka uala, a i ka la o Lono, hoomaka ka eli ana o ka uala. Ekolu no uala o ka pue, nunui nohoi ka uala. Ua hai mai kekahi elemakule i ke ana, a ua ana wau ekolu kapuai ke anapuni, olioli wale ae e mahiai uala i ka nunui o ka hua. Hoi mai ke kane ame ka wahine, kalua ka puaa me ka uala.

[AOLE I PAU.]

CONCERNING THE TI-LEAF.

THE ti-leaf is one of the plants growing in the mountains. It grows in valleys, on hills, mountain ridges and side-hills. This ti-leaf plant grows tall, but it is not large round like other trees. I think the ti-leaf grows on all inhabited islands, but I am not sure. Where it originated I do not know; it may have been brought from some place, or it may have been indigenous. Let us consider the uses of the ti-leaf.

THE USES OF ITS LEAF.

The leaf of the ti is something that alleviates the trouble of man, in that it is used in the construction of houses to be occupied by man; such a house is called *hale la-i*[1] (ti-leaf house). Just like a chief who built a ti-leaf house for himself at Puulaina and because of the fact that *la-i* was used, the hill was called Puula-i,[2] as we heard heretofore. It is also used by some people for wearing [apparel] by braiding it, and, when done, wearing it.

It is used for lau[3] fishing; when braided long it is used to frighten and drive the fish into the net. It is used for covering the imu to retain the steam and thus cook the food. It is used for covering for fish to be roasted on coals. It is used for *paiai*[4] covers. It was also used as a boat by some people in the olden time. It is braided into hula skirts and used by the dancers. It is used at feasts. It is used as a broom to clean the dirt from the mat. The midrib is used for braiding into hats. The leaf is made into *pula-i* (*lai* whistle) which gives forth sound when blown upon.

By the use of the *pula-i* were the sisters of Aiwohikupua befriended by Laieikawai, and they lived together happily. It was the case when Malio, the sister of Halaaniani, went to get Laielohelohe the younger sister of Laieikawai. She used the pula-i when Halaaniani wished to get Laielohelohe for wife; they did not succeed in their desire, however.

The leaf of the ti is also used to drive away illness from a sick person. If the sickness be [in the nature of] sores, then ti-leaf is obtained and placed on the body, so the sores would not touch the mat and cause pain; if ti-leaf [is used] the sores do not adhere; they are cooling; the skin is not heated. It is worn on the neck by some people to prevent illness; the ti-leaf wards off and safeguards from sickness.

THE STALK OF THE TI-LEAF PLANT.

The stalk is used as a spear for fire-brand[5] to be thrown from a height when dry. The plant is propagated from this part; if a la-i fence is desired, secure some, plant them around and after a while they will grow.

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[1] La-i is an abbreviation of two words, *la* for *lau*, leaf; and *i* for *ti* or *ki*, the plant; hence, ti or ki-leaf.

[2] Puula-i, ti-leaf hill.

[3] Lau fishing is with large joined nets to the top of which are affixed bunches of ti-leaf to frighten and confine the fish.

[4] Paiai, *kalo* pounded stiff; hard poi.

[5] The pithy nature of the wood, never of large size, rendered it light when dry. These stalks were called *auki*.

NO KA LA-I.

O ka la-i oia no kekahi o na laau e ulu ana ma kuahiwi. Ua ulu oia ma na awawa, na puu, na kualapa, na kipapali. O keia laau o ka la-i he loloa no, aohe nae ona nunui e like me kekahi mau laau e ae. Ua ulu no paha ka la-i ma na mokupuni i noho ia e kanaka, aole i maopopo loa ia'u.

O kahi i loaa mai ai ka la-i aole i loaa ia'u; he loaa mai paha mai iloko mai o kahi mea, a i ole he mea ulu wale mai no. E nana kakou i na hana a ka la-i.

NA HANA A KONA LAU.

O ka lau la-i, he mea no ia e hoopau ai i ka pilikia o ke kanaka, oia hoi ma ka hana ia ana i hale i wahi e noho ai ke kanaka, a kapaia ia hale, "hale la-i." E like me ke 'lii i kukulu ai i hale la-i nona ma Puulaina, a kapaia ia puu ia manawa o Puulai, e like me ka mea a kakou i lohe ai mamua iho nei. He kapa no hoi ia no kekahi poe ma ka haku ia ana a paa, alaila aahu.

He mea lau lawaia ke hili ia a loihi, nana e hoa mai ka ia iloko o ka upena. He mea kauwewe imu i mea e paa ai ka mahu a moa ka ai. He mea pulehu i'a nohoi. He mea pai ai. He moku nohoi ia na kekahi poe i ka wa kahiko. He pau hula ke haku ia a paa, na ka poe hula. He mea ahaaina nohoi. He pulumi moena i pau ai ka lepo. A o ka iwi owaena o ka lau, he mea hana papale ia. O ka lau nohoi he mea hana ia i pu-la-i i mea hookani ma ke puhi ana aku nohoi.

Ma ka pu la-i nohoi i lilo ai na kaikuahine o Aiwohikupua i poe aikane na Laieikawai, a noho like lakou me ka oluolu. Pela nohoi o Malio ke kaikuahine o Halaaniani i kii ai ia Laielohelohe me ka pu la-i, ke kaikaina o Laieikawai, i ka wa i makemake ai o Halaaniani e moe ia Laielohelohe, aole nae i loaa ia laua.

O ka lau no hoi o ka la-i, he mea kuehu i ka mai, i pau ka mai i ka wa kahiko. Ina he puupuu ka mai, alaila, kii i ka la-i, i mea hoomoe pu, i ole e pipili ka puupuu i ka moena a eha, ina he lau la-i, aole e pipili, a he mau nohoi ka ma-u, aole e wela ka ili. A he mea lei ia no e kekahi poe ma ka a-i, i ole e loaa i ka mai, na ka la-i e pale aku i ka mai a pakele.

O KE KUMU O KA LA-I.

He auhau nohoi ia, he mea kao-ahi ke maloo. A o kona wahi nohoi ia e ulu ai o ka auki, ina makemake i pa la-i, alaila, kii, a kanu a puni, a mahope ulu. Ka

[Here is] a story concerning its wood: At Waipio is a stream wherein lived a man-eating shark; when one came to the place (there were no bridges then) he stood on the bank of the stream and threw in a stalk of ti-plant. If it disappeared quickly, go back, the shark was there, and was not gone; to jump in was to be eaten. But, if when thrown in, the stalk did not disappear, then there was no shark; it had gone to another place; then jump in and swim across quickly, because the stream is not wide; but if you tarried or were slow in swimming you would be caught by the shark, the champion of the ocean, and he would secure a morsel of food, and he would laugh for he had obtained something.

THE ROOT: THAT IS, THE PART UNDER THE SOIL.

The root was used a great deal by the Hawaiians for cooking in the *imu* (underground oven). After two or three days it would be cooked, then it was used as food during times of plenty and during famine; but it was used mostly during times of famine. Again it was used for simply eating; and then again it was made into a liquor called okolehao,[6] a drink for men, women and children; that was one cause of famine when time was taken up with those kinds of pleasure. This same root was used for oil to keep the hair together so that it would not be blown by the wind. It is called *ki*.

This is all I have obtained by asking questions. The leaf is the most useful part of this plant.

JOHN MANA.

THE KUKUI TREE.

THIS tree, the kukui,[1] we are familiar with; we know its kind and what it looks like, and that is, it has a stocky, stout trunk with many branches, and green leaves. This tree commonly grows on the mountains, in the forests and hill tops. It grows also on all of the islands; but there is no place where it came from; it is indigenous to Hawaii nei. Here are the uses of the kukui:

THE USES OF THE LEAVES.[2]

They are used for hastening the ripening of bananas, and are also used in the roasting of fish; those are the uses of the leaves which I know about.

CONCERNING THE NUT.

The nut is edible, after being roasted and the kernel pounded with salt.[3] It is used in the place of fish when sojourning in the mountain, and the day when the eye

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[6] Okolehao, so named from the introduced iron-pot method of its distillation by the beach-comers of early day.

[1] Kukui (*Aleurites Moluccana*), so called for its recognized light-furnishing properties, as shown in this paper.

[2] To ripen bananas, the dry leaves of the kukui were wrapped around the fruit, which is said to effect in three days what would otherwise have required a week's time to become mellow. Its use in fish roasting was, like the ki-leaf, simply to protect it; not for the imparting of any flavor.

[3] This furnishes the relish known as *inamona*.

mea hoi i olelo ia no ka auki. Aia ma Waipio he muliwai, a he mano aikanaka ko laila, penei: I ka wa e hele aku ai a hiki ilaila, aohe uapo ia wa, ku iho ma kae o ka muliwai, a kiloi aku i ka auki; a i nalowale koke ka auki, alaila hoi, he mano o loko, aohe i hele, ina e lele pau loa, aka, i kiloi a aohe nalowale iki o ka auki, alaila, aohe mano, ua hele i kahi i hele ai, lele ino a au wikiwiki, nokamea, aole akea loa ka; ina e au lohi loaa koke mai no i ka mano ke ahikanana o ka moana, a loaa kaiala mea ai, kani kaiala aka, ua loaa iaiala.

O KA MOLE, OIA HOI KAHI MALALO O KA LEPO.

O ka mole, he mea hana nui ia ia e na kanaka, a kalua i ka imu. Elua, a ekolu la, alaila moa, lawe ia aela no hoi i mea ai, i ka wa wi, a i ka wa wi ole, aka, i ka wa wi ka hana nui ia o keia mea. A i ole he mea ai wale no, alaila, hana ia i mea ona, oia hoi ka okolehao, i mea inu, na na kane, na wahine, na keiki; a oia kekahi mea e wi ai o ka lilo ma ia mau hana lealea. A o ua mole nei no, he aila hoopaa lauoho ia, i ole e puehu i ka makani, a ua kapa ia hoi ua mole la-i nei he ki.

O ia wale iho la no kahi mea i loaa ia'u me ko'u ninaninau ana aku no hoi; ma ka lau nae kahi ka hana nui loa ia o keia laau.

JOHN MANA.

NO KE KUKUI.

O KEIA laau o ke kukui, ua ike kakou a ua hoomaopopo i kona ano, a me kona helehelena a pau, oia hoi, he puipui kona kino, a he nui kona mau lala, a he uliuli kona mau lau. O keia laau no hoi ua ulu mau ia ma na mauna, ma kuahiwi, ame na kualono; o keia laau nohoi, ua ulu ia ma na mokupuni apau, aka, o kahi nae i loaa mai ai o keia laau aohe wahi i loaa mai ai, he laau kahiko no ia no Hawaii nei. Eia na hana a ke kukui.

NA HANA A KA LAU.

He mea hoopala maia ia i kekahi manawa; he mea lauwalu ia ia i kekahi manawa, oia iho la na hana a ka lau i loaa ia'u.

NO KA HUA.

He mea ai ia ka hua, ma ka pulehu ana a moa, lomi pu me ka paakai. A he ia ia no ka noho ana i kuahiwi, a me ka la maka pehu loa no hoi i ka ia. O kekahi,

bulges out for [want of] fish. This is also used as medicine for rubbing on the body, if the disease be sores on the body or on the head. This was also used for lamp light in the olden times. It is prepared by cracking the shell, leaving the kernel, which is strung together on the midrib of a coconut leaf (segment). If a feast were held at night in a house this kind of lamp was the light mostly used. It is prepared by stringing four or five sticks, when they are bunched together and wrapped in ti-leaves so that they would not burn out quickly. It is also made into oil by cooking it. When done the shells are cracked and the kernel taken and thrown on a stone or wooden board and a large block of wood is placed on top. This block is rolled all over [the kernels] and the juice [obtained therefrom] is the oil.[4]

This is also used to obtain the *hamauleo*[5] fish of Ewa; the shell is broken off, leaving only the kernel; this is placed in the clothes, or else in the container where said fish would be placed when caught, or in any other thing. Proceed to where that fish is generally caught, chew some of this kukui kernel, and blow it on the sea; the sea would be smooth and oily, and that fish could be seen. So it is done when fishing for squid; like catching clams. It is also used for torches at night, when fishing for eels. These are the uses of the nut which I know about.

CONCERNING THE SMOKE FROM THIS NUT.

The soot from the smoke was used in tatuing on the arms. Here is the method of preparation: It is strung on sticks until each is full; one is lighted, and is taken and placed in a hollowed stone in such a way that the smoke would fill the hollow in said stone; after a while the soot would adhere to the stone, when it is dug out and placed in a container prepared for it; it is mixed with sugar-cane juice, and then used for tatuing the arms. Those are the uses of the nut which I have obtained.

CONCERNING THE SHELL.

That is, the part immediately outside of the kernel. This thing was greatly valued by the old men and the old women in the olden times. When matches had not come into use here in Hawaii, that is, the sulphur match, the old men and women used to crack the nuts open, take out the kernel, leaving only the shells, gather them by the fireside and burn them; it burns for a long time; it does not disappear quickly. That is all the use of the shell[6] which I have obtained.

CONCERNING THE BARK.

That is, the part enveloping the trunk. This thing was used a great deal by the canoe builders. It was gathered, prepared and pounded, and its juice was mixed with the ashes of the bulrush or cane-tops.[7] It was also spread on the blackboard so that the writing would show. It was also used for printing kapa.

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[4] Kukui oil, from experience, is known to be a heavy bodied, slow drying oil, very durable in painting, and said to possess excellent properties for varnish making. Effort has been made of late to start kukui oil making as an industry but so far without success, owing to the uncertainty and high cost of labor.

[5] *Hamauleo,* lit., silent voice.

[6] The writer omits to mention its use ornamentally. The nuts, polished, are strung on a cord, or tape, and worn as a necklace. Young nuts furnish a mottled or plain brown lei, while the old nuts rival black ebony. It has use also in the manufacture of substitute jet jewelry.

[7] This furnished the black paint of Hawaii.

he laau keia i hamo ai i ke kino, i na he puupuu ka mai, ame ka piele. He kukui no hoi keia no ka manawa kahiko. Mamuli o ke kike ia ana a pau ka iwi, koe iho ka io, kui ia alawa ke koi me ka niau niu nae e kui ia ai. Ina he hale ahaaina, i ka po, ua ike ia o keia kukui ka mea hana nui ia. Mamuli o ke kui ana a lawa na koi eha a elima paha, huihui ia a kahi hookahi owili iho i ka lau o ka la-i mawaho, i ole e pau koke. O kekahi, he hana aila ia, mamuli nae o ke kalua ia ana a moa, kike ia nohoi ka iwi apau, lawe ia a luna o kekahi papa pohaku a i ole he papa laau paha, lu ia iluna olaila, kau iho i laau nui maluna; me ia laau e olokaa ai io ia nei a o ka wai, oia no ka aila.

O kekahi he mea keia e loaa ai o ka ia hamauleo o Ewa; oia hoi, ke kike ia ana a pau ka iwi, koe iho ka io, hookomo iloko o ke eke o ka lole, a i ole iloko no hoi o ka ipu kahi e hookomo ia iho ai ua ia ala, a i kekahi mea e ae paha. Hele no a hiki i kahi o ua ia ala, naunau iho i ua kukui ala, a puhi aku iloko o ke kai, a malino aela ke kai, a ike ia i hola ua ia ala. Pela no ka lawaia ana i ka hee, elike me ka lawaia ana o ka ia hamauleo. O kekahi, he mea lamalama ia no hoi i ka po, ke hele nae i ka lawaia puhi. O ia iho la na hana a ka hua i loaa ia'u.

NO KA UAHI O KEIA HUA.

O ka uahi he mea hana ia i mea kakau i ka lima, oia hoi ka pa'u. Eia ke kumu i loaa ai; kui ia nohoi alawa ke koi, hoa ia no hoi a a, lawe ia a malalo o kekahi pohaku i eli ia a poopoo, hookupono ia ka uahi a kupono iloko o ua pohaku ala, a mahope manoanoa ae kela uahi i pili mau i ka pohaku, a kii aku ohikihiki a loko o kekahi wahi mea kupono no ia mea; hana pu me ka wai ko, a lilo ae i mea kakau i ka lima. O ia iho la na hana o ka hua i loaa ia'u.

NO KA IWI.

Oia hoi ka mea mawaho ae o ka io. O keia mea he mea makemake nui ia keia e ka poe elemakule ame ka poe luahine, aia i ka manawa kahiko. I ka manawa aole i laha mai keia ahi, oia hoi ke kukaepele, hana nui na elemakule ame na luahine me ke kike ia nae a pau ka io koe iho ka iwi, houluulu a ma kapuahi, hoa i ke ahi a he loihi ka a ana oia mea, aole e pau koke, o ia iho la ka hana a ka iwi i loaa ia'u.

NO KA ILI.

Oia ka mea mawaho ae o ke kumu. O keia mea he mea hana nui ia keia e ka poe kalai waa, mamuli o ka lawe ana, a hana, a kui a o ka wai, oia no ka mea hana pu ia me ka lehu o ke akaakai a ha-ko paha, he mea hana ia no hoi i ka papa eleele i kohu ke kakau aku. He mea kakau ia kekahi i ke kapa pa-upa-u.

CONCERNING THE TRUNK.

This was often used for fences to confine animals and to protect plants; it was also used in the construction of houses, and as firewood for imus.

CONCERNING THE GUM.

When we were young a great deal of this thing was eaten; when the parents went up to the mountains to look for kukui fungus[8] (mushroom) they would also come across gum oozing from the tree, and all of it would be eaten. It was also used for daubing on the hair; it was placed in a bowl or a cup, with some water added, and left to stand for a while, and when taken up the water has become lumpy; it was very good when applied to the hair; it made it smooth, shiny and slippery. Those are the uses of the kukui which I have been able to obtain.

THE FAMOUS KUKUI GROVES.—GROVE OF KAUKAWELI.[9]

This grove was so named during the time when Mr. Pogue was teacher [at Lahainaluna] and because of his sternness with the pupils. The pupils were possessed with fear at his sternness, and also because they were afraid of human skulls and other things, so they named it the Kukui Grove of Kaukaweli. This grove of kukui is where visitors while away the time during commencement days, and it was a good thing.

GROVE OF LANIKAULA.

This kukui grove is on Molokai; it was named in that way on account of a prophet of Molokai named Lanikaula. When he died he was taken to and buried at this kukui grove, and that is why its name is Ulukukui a Lanikaula.[10]

CONCERNING THE GROVE OF LILIKOI.

This kukui grove grows on this island of Maui, at Makawao. It was famous because the chiefs went there in the olden times, and perhaps even to this day; it was noted as a place often visited by strangers. It was also the place where were procured the kukui nuts for the chiefs, for the kernel of its nuts was fragrant and good to the taste. This is all that I have learned.

JOHN MOO.

WHERE THE KUKUI IS OBTAINED AND ITS USES.

Where it is obtained: The kukui is a large tree and is good to look upon; it is obtained from its fruit. When the fruit of the kukui dries and falls off, then some of

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[8] The kukui fungus, *pepeiao* or ears, for a number of years was gathered, dried and exported to China, as a much-desired edible product.

[9] *Kaukaweli*, possessed by fear.

[10] Ulukukui a Lanikaula, kukui grove of Lanikaula, a famous prophet in the time of Kamalalawalu, who endeavored to dissuade the king from his fool-hardy invasion of Lono's domain, Hawaii.

NO KE KINO.

He mea hana pinepine ia eia e kanaka i mea pa holoholona ame ka pa mea kanu, a he mea kukulu hale ia nohoi, a he wahie hoa imu nohoi.

NO KA PILALI.

Aia i ko makou manawa liilii, he mea ai nui loa ia keia, mamuli o ka pii ana o na makua i ka imi pepeiao, no ka mea, ua kupu mai no ia mea no loko mai oia laau, a loaa aku la ka pilali e hu ana a o ka hamu ia aku la ia apau. O kekahi, he mea hamo lauoho ia, me ka hookomo ia nae iloko o ka bola a kiaha paha, ukuhi ia i wai, waiho aku a liuliu kii aku, ua lilo ae la ka wai a uuluhaku, a he mea maikai loa ia i ka hamo lauoho ana, he pahee a me ka pakika. Oia iho la na hana a ke kukui i loaa iau.

NO NA ULU KUKUI KAULANA.—ULU KUKUI O KAUKAWELI.

O ke kapa ia ana o keia inoa mamuli no ia o ka manawa e noho kumu ana o Pokue, no ka nui o kona huhu i na haumana. Ua kau ka weli o na haumana ia ia no kona huhu, a o kekahi no ka makau o na haumana i na poo kanaka ame kekahi mau mea e ae. A ua kapa lakou o ka ulukukui o Kaukaweli. O keia wahi ulu kukui, oia kahi e luana mau ai o na malihini ke hiki aku i na la hoike, a he mea maikai ia.

ULU KUKUI O LANIKAULA.

O keia ulu kukui aia no ia ma Molokai, o ka mea i kapa ia ai o keia ulu kukui mamuli oia inoa; he kaula no Molokai, oia hoi o Lanikaula, i ka make ana o ua kaula nei, lawe ia no a ma ua ulu kukui ala kanu ia, a oia ka mea i kapa ia ai kona inoa, ulu kukui o Lanikaula.

NO KA ULU KUKUI O LILIKOI.

O keia ulu kukui aia no ia ma Maui nei kahi i ulu ai, aia nae ma Makawao. O ka mea i kaulana ai o keia ulu kukui, no ka hele mau o na 'lii ilaila i ka manawa kahiko a hiki paha i keia manawa, he wahi makaikai nui ia e na malihini. O kekahi, kahi no ia e kii ia ai o na hua kukui ai na na alii, nokamea, o ko laila kukui he ala ame ka ono. O ia iho la na mea i loaa ia'u.

JOHN MOO.

KAHI I LOAA MAI AI KE KUKUI AME NA HANA.

Kahi i loaa mai ai: O ke kukui, he laau nui no keia a maikai no hoi ke nana aku, ua loaa mai keia laau mai loko mai no o kona hua, aia i ka wa e maloo ai o ka

them will grow into a distinct kukui tree; that is where the kukui tree which we know now comes from. But the bark of this tree is used for dyeing nets, printing kapa, and blackening canoes; [but in the latter case] it is mixed with the ashes of sugar-cane leaves; the leaves were burnt to produce the ashes.

Its flower is used for medicine for certain ailments such as stomachache, weakness or ulcers of the mouth. Those kinds of diseases can be cured by that medicine.

The use of its nut: Its nut was strung into candles; that is, when the kukui nut is dried a person goes for it and gathers plenty, then he returns to the house, cooks them and when done cracks them; then string them on a coconut stem, and when that is done it becomes the kukui candle with which to look at each other, but that is a new name; the old name was *kali kukui.*[11] Here is another thing: The nut of the kukui is also used in place of fish; it is cooked and when it is done that is the time to eat it. It is then called *inamona*, because it was sweet to the taste when eaten. Still another thing: The nut is used in fishing for uhu or in spying for squid; if it were not for the kukui, these kinds of fishing could not be carried on; for the oil of the kukui is the thing which enables one to see the dark places of the ocean. That is one of its uses.

Here is still another use of the kukui fruit: It is made into oil. It is first gathered, and when there is plenty it is cooked in the imu; when cooked it is cracked and the shell separated from the kernel. The kernel is made into oil by pounding it on a board until it is pulverized; then a large smooth *ala*[12] stone is rolled on this pulverized kukui meat. The juice is then run into a container through a strainer that would keep out the dregs. That is one use of the fruit of the kukui—for oil; but perhaps there are more uses of the fruit of the kukui, but these are what I have seen being done with my own eyes, and that is why I have brought these things for your enlightenment, my friends.

TIMOTHY LILILEA.

AN ACCOUNT OF THE BREADFRUIT.

THERE are two places where breadfruit is to be found. 1. At Kaawaloa, Kona, Hawaii. Man was the origin of the breadfruit of that place. Before his death he had said to his children: "If I die, both of you watch the tree that may grow at the door of our house; its fruit shall be your food; the hands and hairs are the roots of that breadfruit tree, the legs are its branches, the testicle is the fruit thereon. At that time that was the food that saved this whole family. At the time the forty thousand gods and the four hundred thousand gods saw the fruit of this breadfruit tree, they went and plucked it and tried to eat it green, but it was not palatable; they then tried cooking it on hot coals and found it relishable. They spoke to Kane and Kanaloa[1] of the sweetness of this fruit; to which they replied that the fruit was no other than the testes of a certain man who is now dead. At this they vomited until they were ex-

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[11] *Kali kukui*, string of kukui kernel.

[12] *Ala*, the fine-grained clingstone, ordinary lava rock being too absorbent.

[1] Kane and Kanaloa, two of the four principal gods of Hawaiian mythology.

hua o ke kukui, a helelei mai luna aku ona, alaila, ulu mai ana no kekahi hua ona a lilo i kukui okoa; a oia kahi i loaa mai ai ke kukui a kakou e ike nei, aka, aia ma ka ili o keia laau ua hana ia i mea hooluu upena, a i mea hooluu kapa no kekahi, a i mea paele waa kekahi, he awili ia nae me ka lau ko, i puhi ia i ke ahi, a loaa ka nanahu.

Pela no hoi kona pua, ua hana ia i laau no kekahi mau mai, oia hoi ke nahu, paaoao, a me ka e'a, a ua ola no hoi ia ano mai i keia laau.

Na hana a kona hua: Aia ma kona hua ua hana ia i mea ihoiho kukui, oia hoi, i ka wa e maloo ai ka hua o ke kukui, kii aku ke kanaka, ohi a nui, alaila, hoi mai a hiki i ka hale, kalua i ka imu a moa, kike aku a pau, alaila, kui aku me ka niau a paa, a o ia iho la ka ihoiho kui i imihia, he inoa hou nae ia, he kali kukui no ka inoa kahiko.

Eia kekahi; o ka hua no o ua kukui nei, oia iho la no ka i-a, aia nae i ka wa e pulehu ia ai a moa, a oia iho la ka wa e ai ia ai, a ua kapa ia kona inoa he inamona, no kona momona a ono ka ke a'i aku.

Eia no kekahi; he mea lawaia kaka uhu, a akilo hee ia no hoi ka hua o ke kukui, i na aole ka hua o ke kukui, aole paha e pono keia mau lawaia ana, ke ole ka hua kukui, nana e hoomoakaka aku i na wahi pouliuli o ka moana, oia iho la kekahi hana.

Eia hou no kekahi hana a ka hua kukui, ua hana ia no o ua hua nei i aila kui; ma ka hoiliili ana a nui, alaila, kalua i ka imu a moa, kike aku a nahaha, ka iwi owaho, o ka io oloko oia ka mea e hana ai i aila ma ke ku'i ana iluna o ka papa a wali, olokaa aku oe me kekahi pohaku nui ala nemonemo, maluna o ke kukui i ku'i ia a wali; alaila, o ke kahe aku la no ia o ka wai o ka kukui iloko o kekahi po'i a'u i hana ai me ke kanana, i mea e komo ole ai ke oka iloko, o ia iho la kekahi hana i ka hua kukui i aila, aka, he nui aku no paha na hana o ka hua o ke kukui, o ka'u mau mea nae keia i ike maka i ka hana ia, a oia ka'u mea i lawe mai ai i keia mau mea, a hoikeike aku iwaena o oukou e o'u mau hoa.

TIMOTHY LILILEA.

MOOLELO NO KA ULU.

ELUA wahi i loaa ai ka Ulu. 1. Ma Kaawaloa, Kona, Hawaii. He kanaka ke kumu o ko laila ulu. Ma ka make ana ona, ua olelo mua nae kela i kana mau keiki: "Ina wau e make, e nana olua i ka laau e ulu ae ana ma ka puka o ka hale o kakou; o ka hua ona, oia ka olua ai; o na lima a me na lauoho, oia ke a-a o lalo o ua ulu nei, o na wawae oia na lala, o ka opea, oia ka hua o luna o ua ulu nei." Ia wa, oia ka ai i ola ai keia ohana a pau, a hiki i ka wa a kini o ke akua, a me ka lehu o ke akua ike ana no ka hua o keia ulu, kii lakou e hoao e ai maka, aole ono ke ai, hoao lakou e pulehu ike i ka ono, olelo aku lakou ia Kane ma laua o Kanaloa i ka ono o keia hua, olelo mai laua: "Aole na he hua e, he opea na no kekahi kanaka i make." Ia wa luai lakou

hausted; they started to vomit in Kona and continued through the mountains till they reached Waipio. That is why the breadfruit trees became so plentiful, at that time, because the gods vomited on their way through the mountains, hence its wide spread.

2. At Puuloa, Oahu. Its breadfruit plant came from Kanehunamoku,[2] brought by two men of Puuloa who were out fishing and were blown off by a heavy wind and rain storm and landed at the uninhabited land, save gods only. Therefore by them it was introduced at Puuloa and planted in a large excavation where it grew and bore fruit, which they ate. Haumea and others afterwards knew of this breadfruit tree having been brought away secretly by these men, so she came to see it herself and made a visit to these islands, but this variety of tree was not found. That is the reason she scattered the breadfruit in all lands; hence its wide distribution.

This land of Kanehunamoku is in Kahiki, a land not found by explorers who are endeavoring to discover, because this is a mythical land; if this land is seen by man it is then submerged in the ocean, it can never be found, and so continues on. The good things of that land are many; the living-water of Kane and Kanaloa is found there; those who have died and their bodies turned into ashes can be brought back to life by that water.

Its sap: The sap was very valuable in the olden time for the snaring of birds; it was considered superior for such use by those persons who snared birds in all the islands. The island of Hawaii was the most prominent in this method of bird catching. The birds desired were the soft feathered oo of the mountain, its valuable asset being the yellow feathers under the wings, for the purpose of making feather wreaths; the feathers were very expensive in price in the olden time. That was the principal use of the breadfruit sap [or gum], and such like purpose.

Concerning the body of the tree: It materially aids the necessities of man. For instance: It can be made into poi-boards as well as door casings of the houses in olden time; also as fuel for oven cooking, and so on; it was also used for canoes in the olden time; for sleds for racing on high sloping lands, and the people staked articles of value on both sides, as in horse racing at the present time. Such were the sleds of breadfruit wood.[3]

Breadfruit was of three kinds. 1. The rat-eaten breadfruit; the reason it was so called was on account of the holes made by the rats. 2. The wind-stricken fruit; it was so called because of its exposure to the wind at all times. 3. The soggy fruit; so called because the inside or pulp was water-soaked, lumpy and tough when eaten.

Furthermore, the breadfruit blossom, I have heard, somewhat resembles the male organ, and is the source of all the fruit of the tree. This blossom drops off at all times; it does not remain on the tree very long. Of the bark of the breadfruit tree: This has been made into kapa in the olden time. The pulp bark of the young plant, which is flexible, was beaten into kapa like the wauke of Hawaii nei.

W. S. Lokai.

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[2] Kanehunamoku, a mythical land supposed to have been hidden by Kane; its name implies Kane the land hider.

[3] The wood of the breadfruit was easily worked, being soft in grain, yet durable in quality. Canoes are made of it in Tahiti, and it has qualities for certain cabinet work.

a pau ke aho, mai Kona ka luai hele ana ma kuahiwi a hiki i Waipio. Oia ke kumu i laha ai ko laila ulu i keia wa, no ka luai hele ana o na akua ma ke kuahiwi a laha loa.

2. Ma Puuloa i Oahu. Ko laila ulu no Kanehunamoku mai, na kekahi mau kanaka o Puuloa i hele i ka lawaia a puhia e ka ino nui, makani a me ka ua, a pae i keia aina kanaka ole, he akua wale no; nolaila mai ka laua lawe ana mai i keia ulu a hiki i Puuloa, kanu a ulu i kekahi lua nui a hua, ai keia mau kanaka; mahope ike mai o Haumea ma i keia mea o ka ulu i lawe malu ia mai e keia mau kanaka, kii mai oia a ike, hele oia e nana i keia mau pae moku, aole i ike ia keia ano laau. Nolaila, o ka mea ia ona i hoolei hele ai i na aina a pau i ka ulu a laha loa. O keia aina o Kanehunamoku aia i Kahiki, he aina i loaa ole i ka poe imi aina e hele mai nei e imi, no ka mea, he aina akua keia. Ina ike ia e kanaka emi i ka moana aole loaa, a pela wale aku. He nui na mea maikai o kela aina, aia ilaila ka wai ola a Kane ma laua me Kanaloa. O ka poe make a lehu ke kino ola i kela waiola.

No Ke Kepau. He mea waiwai loa ia i ka wa kahiko no ke kapili manu ana. O ka oi aku ia o ka mea hana nui ia e ka poe kia manu o na aina a pau loa. O Hawaii nae ka oi o ka aina kapili manu mau. O ka manu e kapili ai o ka oo hulu pala o ka uka, o kona waiwai nui o ka hulu ma ka eheu he mea lei hulu, he pii ke kumu kuai i ka wa kahiko; oia ka hana oi o ke kepau o ka ulu.

No ke kino o ka Ulu. He mea kokua ia no ka pilikia o ke kanaka, eia, he mau papa kui poi, he mea papa kikina puka o na hale o ka wa kahiko, a he mea wahie imu ai, a pela aku no hoi, he waa holo no ka wa kahiko; he waa holua mea holo iluna o kahi pali kiekie e pili waiwai ai kanaka me na waiwai he nui loa, ma kela aoao keia aoao, elike me na lio heihei o keia wa. Pela keia mau holua, no ka ulu ia waiwai.

Ekolu ano hua o ka Ulu. 1. Ulu a-aiole. Ka mea i kapaia ai ia ulu no ka pukapuka i ka ai ia e ka iole. 2. Ulu pamakani. Ke kumu i kapaia ai pela no ka pa mau ia e ka makani i na wa a pau. 3. Ulu holina, no ke ano loliloli a apuupuu oloko a uaua ke ai aku.

Eia kekahi. O ka ulu pohoule, he ano like me ka omaka o ke kanaka, pela ko'u lohe, oia ke kumu o na hua a pau o ka ulu he hua haule wale nae keia i na wa apau, aole paa mau. No ka ili o ka Ulu. He mea kapa no ka wa kahiko. O ka ulu keiki e malulelule ana ka alualu oia ka mea kapa i kuku ia elike me ka wauke Hawaii nei.

W. S. LOKAI.

CULTIVATION OF TARO; ANCIENT AND MODERN.

The subject of this paper assigned us at this time is in reference to the method of planting taro at the time of our forefathers, and the planting of the present time, and everything pertaining to their method of cultivation. According to my own knowledge, as also from my inquiries of an experienced cultivator, there were only two methods of cultivating taro in the olden time: First, the cultivating of dry-land is distinct: Second, the cultivating of wet-land, which is different.

But we must take the first division and consider it, and I will give its account as far as possible, aided by what this expert has said; that is, for the dry-land cultivation and implements used by the people of that time.

It is said that in the olden time they had no *oo,* no axe or other implement fit to do their work with, but they went in search and found sharp-edged stones, called *pahoa,*[1] and with these sharp-edged stones they went into the woods and cut material for oo's for themselves. These are the woods that are fit to be made into oos: the *mamane,* the *ohia,* the wind-swept *aalii,* and other hardwood trees. Before they shaped them into oos this is what they first did: They called on the "hewing" deities, because if they did not first invoke the gods before they shaped their oos, then their implements would all be broken; therefore they invoked the gods of the mountain, calling on them thus:

"Kumokuhalii, Kupulupulu, Kualanawao, Kupaikee, cut the trunk, cut the *kalaau;*[2] cut the branches, observe and see the shaping of the oo; the oo is made of the aalii.[3] I cultivate the kula land; the yam is the food, dry-taro is the food and all other food plants suitable for planting on dry land."

On commencing the cultivation the men first burn off a large field selected for the purpose, then clear it nicely, throwing the stones aside till the field is in good condition. Then the planter awaits the fall of the first shower of rain. At the fall of the first shower the spirit of the planter is gladdened, the eyes are gratified; he then waits for one more shower that his field may be thoroughly soaked. When the second rain comes on the evening of that day, the planter goes in search of taro-tops[4] (*huli*). These are the kinds of seed chosen, which are planted in dry land: 1, *elepaio,* a species of taro with spotted leaves; 2, *apuwaipiialii;* 3, *lehua-ku-i-ka-wao;* 4, *kumu;* 5, *manini* and *ape.* Tie the seed plants into a bundle, and on the morning of the next day proceed to the prepared field; dig as many holes therein and plant out the taro-tops selected; when the field is planted then the farmer watches the field for the growth of weeds, and at their appearance he takes his wooden oo and clears the growing weeds or grass. This method of cultivation is called *"oloolohio."* This work must be done regularly until the young leaves of the seed-plant make their appearance; sometimes three or four leaves are seen, then the planter separates the planted taro-tops (hulis), because if they are not separated and the soil pressed down firmly, it was said by the

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[1] Pahoa is the name of the instrument rather than the stone. The same name is given to a weapon of wood, as also stone, which is described as a short sword.

[2] Kalaau, the tree.

[3] Aalii *(Dodonaea viscosa)*, a common hardwood tree, though not of large size.

[4] Hulis are the taro-tops cut off with a thin slice or shoulder of the tuber for its propagation as seed.

KE ANO O KA MAHI KALO O KA WA KAHIKO, A ME KO KEIA WA.

Ua pili no keia moolelo i haawi ia mai ia kakou i keia manawa, no ka wa o ke au o na kupuna o kakou i ka wa kahiko, i ke ano o ke kanu ana o ka lakou kalo, a me ke kanu ana o ke kalo o keia wa, ame na mea e pili ana i ka lakou hana ana. Ma ko'u noonoo ana, a ma ko'u ninaninau ana aku i kekahi o na elemakaiauli kahiko, ua hai mai kela, he elua wale iho no mahele nui o ka mahi ana o ke kalo o ka wa kahiko. Akahi: He okoa no ka mahi ana o ka aina maloo. Alua: He okoa no ka mahi ana o ka aina wai. Aka, e lawe mai kakou i ka mahele mua a kukulu iho, a na'u e kalai aku ma kahi mea hiki, i kokua pu ia hoi me ka olelo a keia elemakaiauli; oia hoi, no ka mahi ana o ka aina maloo, a me na mea paahana i hana ia e lakou i keia wa.

I ka manawa kahiko ka, aole o-o, aole ko'i, aole he mau mea paahana kupono no ka lakou hana. Aka, ua hele no lakou e huli, a loaa na pohaku lipilipi oioi, i kapaia he pahoa, a me ia pohaku lipilipi no e pii ai a oki aku i na laau i mau o-o no lakou. Eia na laau kupono i ke kalai ana i mau o-o no lakou; ka mamane, ka ohia, ke aalii ku makani a me na laau paa e ae; a hoomaka e kalai i na o-o, eia ka lakou hana mua: kahea aku i na akua o ke kalai ana, no ka mea, ina aole lakou e kahea mamua o ke kalai ana, alaila, e pau ana na o-o i ka hakihaki. Nolaila, kahea i na akua o ka mauna. Penei ke kahea ana:

"Kumokuhalii, Kupulupulu, Kualanawao, Kupaikee, kua i ke kumu, kua i ka elau, kua i ka lala, e ike, e nana i ke kalai ana o ka o-o, he a'alii ka o-o, mahi au i ka aina kula, he uhi ka ai, he kalo maloo ka ai, a me na ai kupono i ke kanu i ka aina maloo."

A penei ka hoomaka ana i ka mahiai, ua puhi mua ke kanaka i ke ahi i kahi mahakea nui, waele a maikai, hoolei ke a-a a pau ma hai a maikai ka mala. Alaila, kakali aku ka mahiai o ka haule mai o ke kuaua mua, a i ka haule ana o ke kuaua mua, olioli ka naau o ka mahiai, hoihoi na maka, kakali hou no ka mahiai hookahi kuaua i koe, ma-u, kui, mahakea, a haule hou ke kuaua, ahiahi oia la, hele ka mahiai e imi i mau huli. Eia na huli kahiko kanu ia i kahi maloo: 1, elepaio; 2, apuwaipiialii; 3, lehua-ku-i-ka-wao; 4, kumu; 5, manini ame ka ape. Ope a paa waiho a kakahiaka o kekahi la, alaila pii aku a hiki i ka mala ana i hana ai, pahu mua i ka makalua a nui, alaila kanu aku i na huli i hai ia ae la maluna. A paa ka mala i ke kanu, alaila, nana aku ka mahiai o ka ulu mai o ka nahelehele, a i ka ulu ana ae o ka nahelehele, hele aku la no ua mahiai nei me kahi o-o laau e kuwehu i na mauu i ulu mai, kapaia he oloolohio. A peia e hana mau ai a hiki i ka laupai ana o ka ai, ia manawa ua puka ae ka lau o ke kalo, ekolu a eha lau. Alaila hoomaka mai ka mahiai e mawehe i na huli i kanuia, no-

people of old, the bulb would become poor and slender instead of being full and rounded. But, if the planter regularly and daily separates the decaying leaf-stalk and presses the soil around the taro plants until it nearly matures, whereby, they say, the taro is extra large, they are full and round, not long and slim.

When the taro is matured, the fainting spirit of hunger passes away from the planter. The wife and children, accustomed to pulling the taro for food, take the matured ones and sufficient young ones (*oha*), leaving the rest of young ohas in the hole. The remaining young ones are called by them the *aae*,[5] which means a field or patch of young taro. When the first taro is taken out then the invoking of the god is indulged in, thus:

"That large black cloud[6] in the path of the rain-cloud below, cast a shadow. Shadow, watch! watch this our field. Say, large cloud, cast your shadow from that corner to this corner; cast your shadow from that side to this side; do not cast your shadow on the field of others, you will be censured for obscuring the sun; the owner of the field might be chilled. Say, large cloud! Cast your shadow on this our field; shade the holes, shade the leaves of our food to give it growth, that the hole be filled with taro. Say, large cloud, shade our field from mountainward to seaward, from the upland to the lowland."

At the conclusion of this prayer the man returns with the food to the house, cuts his wood, cooks his pig with a few of the new fresh taro; when cooked the planter again makes another supplication, a short prayer,[7] as follows:

"O Keukulia, the food is cooked; a fresh taro, the pig is cooked; here is the food; here is the fish; return and partake of my food, the great farmer, saved by me and my family. Amen, it is done." All then partake of the food of the farmer. This ends the account concerning dry-land farming.

Now let us take up the second division of this subject and consider it at this time, which is: the planting of wet-land taro. It is different both in the method of its cultivation and its treatment.

This was the way they cultivated wet-land taro in the olden time. The first duty of the farmer to perform was to clear the weeds; when that is done, then the banks must be made solid to prevent leakage. When a taro patch is dried, then the farmer digs the patch in blocks (*cka*) and turns it over, places the blocks against or along the banks, and the remaining dirt, or earth for the patch; because if stones only were placed along the banks the water would all flow through it. Therefore, the earth will help it. After the patch is all dug and in good order, nothing lacking, then the farmer waits a few days, allowing time to soften the earth; when he knows that the time for planting is at hand, he procures the bundle of taro tops and carries them to the patch. The planter then begins to make large[8] mounds of earth and five men cannot encircle with their hands. After this is done, the taro-tops are then planted. Here are are the names of those of the olden time: Apuwai, apowale, aweu, awapuhi, ipu-

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[5] Aae and oha are synonymous terms for young taro shoots.

[6] Keaouli, or *ao nui eleele*, the large black cloud, supposed to embody a watchful deity to whom the farmer appealed for protection and success.

[7] Saying grace at one's meal.

[8] These mounds varied in size sufficient for from say six or eight to maybe as many dozen taros each.

kamea, ina aole e mawehe ia a onou ole ia ka huli ilalo, wahi a ka poe kahiko, he kumu ia e wiwi ai ka ai, a loloa wale iho no, aole puipui. Aka, ina e mawehe mau ka mahiai i ka huli i kela la keia la a hiki i ka ane o-o ana o ke kalo; wahi a lakou, he keu aku ka nunui o ke kalo, puipui pono na wahi a pau o ke kalo, aole loloa.

A i ke o-o ana o ke kalo, akahi no a ola ka maka poniuniu o ka mahiai, ka wahine, a me na keiki, a i ke kii ana e uhuki, lawe mai no i ke kalo, a me na oha kupono, a koe aku no kekahi mau oha i ka makalua, oia mau oha i koe aku ua kapaia aku e lakou; he aae. A hemo mai la ke kalo mua, alaila, kahea aku la i ke akua:

"E kela ao nui eleele i ka maka o ka opua la olalo iho, e malu, malu kiai, kiai oe i ko kaua waena nei la, e Keaonui, malu oe i ko kaua waena nei la, e Keaonui, malu oe mai kela kihi a keia kihi, e malu oe mai kela iwi a keia iwi, mai malu oe i ko hai waena o huhu ia oe i ke pani i ka la, koekoe auanei ka mea nona ia waena. E Keaonui e! e malu no oe i ko kaua waena nei, malu oe i ka makalua, malu oe i ka lau o ka kaua ai i ulu, i piha ka makalua i ke kalo. E Keaonui, e malu i ko kaua waena mai uka a kai, mai nae a lalo."

A pau ka pule ana, alaila, hoi ke kanaka me ka ai a hiki i ka hale, ka-ka ka wahie, kalua ka puaa me kekahi mau kalo hou, a moa, alaila kaumaha hou no ua mahiai nei, he wahi pule uuku, a penei ka pule ana:

"E Kukulia, ua mo'a ka ai, he kalo hou, ua mo'a ka puaa, eia ka ai, eia ka ia, e hoi e ai i ka ai a'u, a ka mahiai nui, e ola 'i a'u a me ko'u mau ohana. Amama, ua noa."

Alaila, o ka hoomaka iho la no ia o na mea a pau e ai i ka ai a ka mahiai. O ka pau keia o na mea e pili ana i ka mahiai ana ma ka aina maloo.

Alaila, lawe hou ae kakou i ka mahele alua o keia moolelo a kukulu hou mai imua o kakou i keia manawa, oia hoi keia: he okoa no ka mahi ana o ke kalo o ka ainawai, a me na mea e pili ana i ka lakou hana ana, a me ke ano o ka hana ana.

Eia ke ano o ka mahiai ana i ke kalo ma ka aina wai i ka wa kahiko. O ka hana mua a ka mahiai e hana ai, o ka waele mua i ka nahelehele apau alaila, hoonoho ka pa-e a paa loa, i ole e puka aku ka wai, a maloo ka loi; alaila, kulepe mai ka mahiai i na eka lepo, hoonoho kekahi eka ma ka pae, a koe aku kekahi lepo no ka loi, no ka mea, ina o ka pohaku wale no ke hoonoho ia ma ka pae, e pau ana no na wai i ke kahe, nolaila, me ka lepo kekahi e pono ai; a i ka pau ana o ka loi i ke kulepe, a maikai aole wahi hemahema, alaila, kakali aku ka mahiai he mau la, i pulu lea iho ka loi, a ike oia i ke ano kupono ke kanu, alaila kii i ka pu-a huli, lawe a hiki i ka loi, alaila, hoomaka mai la ka mahiai e hana i na puepue nunui, i hiki ole i na mea elima ke apo ae, a pau ka puepue ana, alaila kanu aku i na huli o ka wa kahiko. Eia ko lakou mau inoa: apuwai, apowale, aweu, awapuhi, ipuolono, ieie, owene, oopukai, ohe, uwalehua,

olono, ie'u, owene, oopukai, ohe, uwalehua, uwia, umauma, ulaula, uwa, hiapele, hapuupuu, hokeo, kaikea, kaieleele, kai-koi-o-Ewa, kumu, lauloa, lehua, lihilihi-keokeo, lola, manaulu, maunakea, moi, makohi, mahaha, mamauwea, mokulehua, manini, naioea, piko, piko-kea, poni, elepaio, apuwaipiialii, kalehua-ku-i-ka-wao, palili, pala, pipika, palakea, pueo, palai'e, wa'e and wewehiwa.

When the taro-tops are set out and the patch is planted uniformly, the farmer then waits awhile. As the weeds spring up the planter proceeds with weeding, that method of cultivation being known as *"heau loi,"* burying the weeds under the surface. When three open leaves are seen on the taro-tops the taro is on a fair way. The man then plucks as many leaves as he can which he makes into a neat bundle, and lighting a fire he roasts that bundle of luau,[9] and when cooked separates the part that may be burnt and throws it away. Uncovering the calabash he prays to the god thus: "Say, Kane of the water of life, here is the luau, the first leaves of our food. Say, Kane, return and eat; save me, thy offspring, your cultivator, to live to an old age in the everlasting world; the life is from you, my god. Amen, it is done; it flies." When the prayer is ended then eat of the food till satisfied.

The farmer then waits for the taro to ripen; when it is matured he proceeds to his taro patches and stands on the bank, calling to the god of husbandry, praying[10] thus: "O Kukeolowalu, the taro is luxuriant; like the banana stem are the stalks of the taro; the leaves of our taro are as large as the bananas. Say, Kukeolowalu, when man is among our taro he is lost from sight. Say, Kukeolowalu, my god to the maturing of the taro. Say, Kukeolowalu, our foodstuff must be rooted. Say, Kukeolowalu, I carry the taro and the oha and the *kamau;* the mound remains as a means of existence for the farmer, some taro tops for an empty patch. Say, Kukeolowalu, bunch our foodstuff, carry it on the shoulder; light the oven for our foodstuff, bake our food; when cooked, pound it till our poi is mixed. Say, Kukeolowalu, put it in the calabash, mix our food till it is soft and smooth. Say, Kukeolowalu, split the wood, light the oven, choke the pig, place it on the hot stones, remove its hair with the heat of stones; take its insides out, bake our pig in the oven. I say, Kukeolowalu, when the pig is cooked cut it until the platter is full; let the husband partake, the wife partake, the child partake of our pig and taro. I say, Kukeolowalu, ye small board, ye large board, stir up your kapu; stir up your freedom; let earth proclaim it is free; the kapu is done away; it is freed." After the conclusion of the prayer this and that person are at liberty to go and get some taro, for it is freed, released.

This concludes the methods and treatment concerning the cultivation of taro in the olden time, both of dry-land and wet-land; there are perhaps other ways which have escaped my mind touching this subject, though this may suffice.

Now let us take the second subject given for our consideration, and that is: the way of cultivating taro at the present time, both of the dry-land and that of the wet-land methods.

Regarding this subject, perhaps there is not a boy that is without observing what his parents had done in both dry and wet-land cultivation. Therefore, let me re-

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[9] The young taro leaves, cooked, furnish excellent greens, resembling spinach. It is known as *luau* when cooked, not before.

[10] This account shows the religious character of Hawaiians.

uwia, umauma, ulaula, uwahiapele, hapuupuu, hokeo, hao, kai-kea, kai-eleele, kai-koi-o-Ewa, kumu, lau'loa, lehua, lihilihi-keokeo, lola, manaulu, manakea, moi, makohi, mahaha, mamauwea, mokulehua, manini, naioea, piko, piko-kea, poni, elepaio, apuwaipiialii, lehua-ku-i-wao, palili, pala, palaii, pipika, palakea, pueo, wa'e ame ka wewehiwa.

Apau keia mau huli i ke kanu, a paa pono ka loi, alaila, noho aku ka mahiai a liuliu. Ulu mai la ka nahelehele, hele ke kanaka e mahiai; o ka inoa oia mahiai ana, "he au loi," a ekolu lau o ka ai i mohala ae, laupai ka ai, alaila, kii ke kanaka, ako i ka lau o ka ai a nui, alaila, ope a paa, ho-a ke ahi, pulehu i ua ope luau nei, a moa, wehe oia i ka mea ino a hoolei, alaila wehe ke poi o ka umeke, a pule aku i ke akua. Penei ka pule ana: "E Kane i ka wai e ola, eia ka luau; ka lau mua o ka ai o kaua. E Kane e hoi e ai, e ola ia'u i ko pulapula, i ka mahiai, a kanikoo pala lauhala kanaka i ke ao mauloa, kau ola e kuu akua. Amama, ua noa, lele wale hoi."

A pau ka pule, alaila ai ka ai, a maona, kakali aku ka mahiai o ke oo mai o ke kalo, a hiki i ka wa e oo ai, alaila, hele ua mahiai nei a hiki i na loi kalo ana, ku iho la ma kuauna, kahea akula i ke akua hooulu ai. Penei ka pule ana: "E Kukeolowalu, he olowalu ke kalo, he ha puuaia ka ha o ke kalo, laemaia ka lau o ke kalo a kaua la; e Kukeolowalu, nalowale ke kanaka iloko o ka kaua kalo la; e Kukeolowalu, kuu akua i ke oo ana o ke kalo, e Kukeolowalu e uhuki ka ai a kaua la; e Kukeolowalu lawe au i ke kalo me na oha, me na kamaukoe aku ka puu i ola no ka mahiai, i huli no ka amau a kaua la; e Kukeolowalu, huihui ka ai a kaua la, auamo ka ai, hoa ka imu o ka ai a kaua la, kalua ka ai a moa, a kui, a wali ka poi a kaua la; e Kukeolowalu, hahao i ka umeke hoowali a wali ka ai a kaua la; e Kukeolowalu e, kaka ka wahie, hoa ka imu uumi ka puaa, kau i ka imu, ununu ka hulu, kuai ka puaa, kalua ka imu o ka puaa a kaua la; ea, e Kukeolowalu a moa ka puaa okioki a piha ke palau, e ai ke kane, e ai ka wahine, e ai ke keiki i ka puaa, i ke kalo a kaua la; ea, e Kukeolowalu, a papaiki, a papanui, elieli kapu, elieli noa, i ae no honua, ua noa, pau ke kapu, ua noa." A pau ka pule ana, a mahope aku oia wa, e kii kela mea keia mea i ke kalo, me ka noa.

A ma keia wahi, o ka pau keia o na mea e pili ana i ke kanu ana i ke kalo i ka wa kahiko, mai ka aina maloo, a i ka aina wai. He nui aku no paha na mea i koe e pili ana i keia hana, he ma-u keia.

Alaila, lawe mai kakou i ka lua o na mea i haawi ia mai ia kakou e imi, oia hoi keia: No ke ano o ka mahi ana o ke kalo o keia wa, mai ka ainamaloo a i ka ainawai.

Ma keia mea, aole paha kela keiki keia keiki i nele i ka ike ole i ka hana ana mai, a ko lakou mau makua ma ka mahiai ana i ka ainamaloo, a i ka aina wai. Nolaila, ke

late what I have seen my grandparents do as their regular method of working. Perhaps it is best for me to first explain the planting of taro on the uplands at the present time and the methods of its cultivation

These two subject matters are quite different in their recount, while alike in their divisions, but to be able to explain the difference of the recount and the division are similar.

Our grandparents these days are enjoying a period of enlightenment and advancement; also the receipt of proper implements for performing the work. The dry-land planting of taro at this time is similar to what our grandparents did in the past, for the first thing to do is to burn off the field; that being done well, the stones are all thrown aside along the borders of the field; the act of digging holes for the plants is then begun; taro-tops are planted; the taro-tops that are to be set out at this day are the same as planted by the ancients; there are no other seed plants, and the way of cultivating is similar to that of the olden time in the treatment and care of the taro-tops, loosening the soil and pressing it down, that the bulb may be plump are identical with that of that time. Here is where it differs, in their manner of praying. At that time they prayed when the food matured; at this time, no. Perhaps there is where it varies slightly, providing the people of that time observed its practice.

I have seen my grandparents carry their taro-tops and plant them among the ohia grove. The first thing they did was to remove the akolea[11] fern till it was well cleared, after which the taro tops were planted and the fern leaves were then spread all over the planted field, that the dampness may be retained and the whole field be kept moist. Weeds will not make their appearance until the taro is almost matured; at the same time adhere to the practice of the old people in constantly loosening the soil, and when you see the taro at maturity it is extra large, exceeding in size that planted on the open plain. A number of residents of my locality moved to the ohia grove to take up taro culture at that time, and the crops were large. This concludes my observations of my grandparents' practice concerning their method of taro cultivation.

In conclusion, concerning the planting of taro in wet-land and things relating to its method. Respecting this subject, in my opinion it is needless for me to reiterate my remarks concerning the present method of preparing the patch, also of planting, for the reason that each and everyone of us are familiar with our every day duties, and it is unnecessary for me to relate it at this time, for the old-time method is that being observed and practiced by us, such as the loosening of the taro tops, pressing them down in the soil, and things relating thereto. Therefore, it is clear to us that though the recount shows a difference in the methods of culture it agrees in its divisions.

This is the result of what I have gathered upon the subject assigned for my investigation.

January 25, 1872. SAMUEL K. KAINOA.

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[11] Akolea *(Polypodium Keraudreniana)*.

hai aku nei au i na mea a’u i ike ai i ko’u mau kupuna, a i kamaaina ai hoi i ka lakou hana ana. E pono nae e wehewehe e aku au i ke kanu ana o ka ai ma ka aina kula i keia wa, a me na mea e pili ana i ka lakou hana ana.

Iloko o keia mau hakina elua, ua like ole na hoohelu, a ua like na mahele, aka i kumu nae e akaka ai ka like ole o na hoohelu, a like hoi na mahele. I keia wa o na kupuna hou o kakou, he au malamalama, he au naauao, a ua hiki mai na mea paahana kupono e pono ai ka hana ana. O ke kanu ana o ka ai o ka aina maloo o keia wa, ua like no me ka wa o na kupuna o ke au i hala, nokamea, o ka lakou nei mea mua nohoi e hana ai, oia ke puhi ana i ka mahakea i ke ahi a maikai, hoolei nohoi na aa apau ma kaika, hoomaka aku la no ia e pahu i na makalua, a kanu aku no hoi ka huli; o na huli nae e kanu ia i keia wa, o na huli mua no a ka poe kahiko, aohe he mau huli e ae, a o ke ano o ka mahiai ana, ua like no me ko ka wa kahiko, a o ke ano o ka hana ana i na huli, mawehe ana a nou hou iho ilalo i puipui ka ai, ua like no me ko kela wa. A eia kahi i like ole ai, o na pule a lakou, ia wa he pule ko ka oo ana o ka ai, i keia wa, aole. Eia nae paha kahi mea i kue iki, ina nae aole i hana ka poe kahiko pela.

I ko’u ike ana i ko’u mau kupuna, ua lawe lakou i ke kanu ana i na huli, a loko o ka ohia, o ka mea mua nae a lakou e hana ai, o ka waele mua i ka akolea a maikai, apau ka huli i ke kanu, alaila kii i na lau akolea a uhi ma kela mala i kanu ia ai ka ai i mea e mau ai ka wai, a mau ka ma-u o ka mala ai a puni; aole e ulu ka nahelehele, a kokoke i ke oo ana o ke kalo me ka malama no nae i na rula a ka poe kahiko o ka mawehe mau ana i na huli, a i kou nana ana aku i ke kalo i ka wa i oo ai, he keu ka nunui, i oi ae mamua o ke kalo o ka aina kula, a ua pau kekahi hapa o kanaka o ko’u wahi, i ka hoi iloko o ka ohia e mahiai ai i keia manawa, a ua nui ka ai. O ka pau keia o na mea a’u i ike ai i ko’u mau kupuna a me na mea e pili ana i ka lakou hana ana.

Eia ka mea hope loa. No ke kanu ana i ke kalo ma ka aina wai, a me na mea e pili ana i ka lakou hana ana. O ko’u manao ma keia mea, he makehewa ia’u ke wehewehe aku i na mea e pili ana, a me ke ano o ka hana i ka loi i keia wa, ame ke ano o ke kanu ana, nokamea, ua kamaaina kakou pakahi i ka hana ana i na loi, i kela la keia la, a he mea makehewa wale aku no hoi ka’u wahi wehewehe ana imua o oukou i keia manawa, o na rula nae o ka wa kahiko, oia no ka kakou e malama nei, ka mawehe ana, ka onou ana iho ilalo i ka huli a me na mea e pili ana. Nolaila, ua maopopo ia kakou ka like ole o na hoohelu o keia mau hakina, a like hoi na mahele, nolaila oia ka nui ame ka lawa o ko’u manao no ka moolelo i haawi ia ia kakou na’u e imi.

January 25, 1872. SAMUEL K. KAINOA.

A Story of Kamehameha.

IT WAS thought that the father of Kamehameha was either Kahekili, Haalou[1] or Kaleiopuu, because at that time [the people] lived promiscuously, and no attention was paid [to the fact] of a man having for his wife one woman. Therefore it was thought that out of these three was Kamehameha begotten. Another thing, I was not told who his mother was.

He was born at Kailua,[2] on the western side of Hawaii, and what he did from his early youth until he became a man has not been spoken of much.

CONCERNING HIS SAILING FOR MOLOKAI.

When he became a man he sailed with a great many people on one hundred canoes; the kind of sails used was mats braided round and flat. They landed at Kaunakahakai and lived there. The reason for this coming was because the king was fond of maika, that is, rolling a stone which was made round with flat sides.

While Kamehameha lived at Kaunakahakai he had nothing with which to amuse himself. He sent his friend Kikane to get stones from Kahekili who was living on Oahu. When he sailed he went alone. Arriving in the presence of Kahekili, they wailed together, after which Kahekili inquired: "What does the chief desire that he sent you to me?" Kikane answered: "I came to get the stone for a plaything for your child; we came together and he is now residing at Kaunakahakai, Molokai; he sent me to come to you."

Kahekili again inquired: "What stone does he desire?" He replied: "The stone at the flap of the *malo*." The meaning of this is that it was a peerless stone, and was carefully guarded. Do not mistake, my friends, this kind of a stone; it is made in the way above stated and called *ulu*. Kahekili handed over the stones saying: "This, the stone called Hiupa, is not to be cast on the windy side, lest it be struck by the force of the wind and be unsteady in its rolling, for it is a light stone; it is to be cast on the calm side; but this, Kaikimakua, is to be cast on the windward side for it is a heavy stone. The names of these stones are Hiupa and Kaikimakua."

Kamehameha had sent Kahekili a present of a calabash full of feathers. After the chief was through giving instructions to this man, he reached for the calabash of feathers and opened it, and when he saw what was inside he wept loud and long, saying these words in a chant:

Lihau, mountain in the mist;
Kalae, clear and calm.
Like a flying arrow which has been shot forth
Is the shadow of the smoke carried by the wind.
My wind, the kilioopu[3]
Of my four[4] waters
[Which] when joined by that youngster,
The kaahaaha, turns [the smoke] to blackness.

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[1] This starts out with a grave blunder, Haalou being the mother of Namahana, the wife of Keeaumoku, father of Kaahumanu.

[2] Another error, Kamehameha's birthplace being at Kohala.

[3] Kilioopu, name of a wind at Waihee, Maui.

[4] Four waters; the poetic reference to the four adjoining sections of West Maui, viz., Wailuku, Waikapu, Waiehu and Waihee.

He Wahi Moolelo no Kamehameha.

UA MANAO ia, o na makuakane o Kamehameha nana i imi a loaa, o Kahekili, o Haalou, a me Kaleiopuu, nokamea, he moe aku a moe mai ia wa, aole maopopo ke kane hookahi a me ka wahine hookahi, nolaila ua manao ia, mai kekahi mai o keia poe ekolu i puka mai ai o Kamehameha. Pela no hoi, aole i hai ia mai ia'u kona makuahine.

Ua hanau ia keia ma Kailua, ma ka aoao komohana o Hawaii. O kana mau hana i kona wa liilii a hiki i kona wa i nui ai, aole i hai nui ia mai.

NO KA HOLO ANA I MOLOKAI.

I ka noho ana a kanaka makua, holo aku la oia a me na kanaka he nui, maluna o na waa hookahi haneri. O ke ano o ka pea, he lauhala i ulana ia a palahalaha poepoe maikai. Ua hiki aku lakou ma Kaunakahakai, a malaila lakou i noho ai. O ke kumu nae o keia holo ana, no ka lealea o ke 'lii i ka maika; oia hoi, he olokaa i ka pohaku i hana ia a poepoe, a palahalaha na aoao.

I ka wa e noho ana ma Kaunakahakai, aohe ana mea e lealea'i ia wa; hoouna 'ku la ia i kana aikane o Kikane ka inoa, e kii i na ulu ia Kahekili e noho ana ma Oahu. I ka holo ana o ua kanaka hookahi nei wale no. A hiki keia imua o Kahekili, uwe iho la a pau; ninau mai kela: "Heaha ka makemake o ke 'lii i hoouna mai nei ia oe io'u nei?"

Olelo aku 'la keia: "I kii mai nei au i ka ulu i mea lealea na ko keiki; ua holo mai maua a aia i Kaunakahakai i Molokai aenei kahi i noho ai, hoouna mai nei kela ia'u e holo mai iou nei."

Ninau hou mai kela: "I aha la ka ulu?" Olelo aku hoi keia: "Aia ka o ka ulu i ka pua o ka malo." O ke ano o keia, he ulu alii, he ulu i malama ia i ka poli. Mai kuhihewa e na hoa, o ka ulu maoli nei, he pohaku e like me ka mea i hoakaka iki ia mamua 'e nei, ua kapa 'ku lakou ia he ulu. Haawi maila no hoi o Kahekili me ka olelo pu mai: "O ka ulu Hiupa auanei, aole e hoolei ma ka aoao makani, o puhi ia a olepelepe ka lele ana, oiai, he mama ia ulu, ma ka aoao pohu ia e kiola 'i. O Kaikimakua hoi, ma ka aoao makani e kiola'i, oiai, he kaumaha ia ulu; o ka inoa ia o keia mau ulu, o Hiupa ame Kaikimakua."

O ka Kamehameha makana i haawi aku ai na Kahekili, he ipu hulu manu. A pau ke kuhikuhi ana a ke 'lii i ua kanaka nei, lalau iho la ia i ka ipu hulu a wehe ae la, i ka ike ana iho, aole o kana mai o ka uwe; a puana ae la ia i keia mau lalani mele, penei:

Lihau mauna i ka noe,
Kalae ahu i ka malie
Me he pua lele io ia 'la
Ke aka ka uahi i ka makani
O kuu makani kilioopu
O a'u wai eha
I hui ia me ka ia iki
Me ke kaahaaha ka ele loli.

When he finished chanting, he said to Kikane: "You go back to the chief and tell him to return to Hawaii; then wait until he sees that the black kapa has covered me, and the blackness has crept up to my lips, then come to get the land." (These words, it seems, were uttered in a contemptuous way, meaning that he [Kamehameha] should await Kahekili's death before attempting to conquer the country.) Kikane returned to Kamehameha. The chief asked: "Did Kahekili give you no message?" "There is a message," replied his friend. "What is it?" He then repeated what was given to him.

THE RETURN OF THE CHIEF TO HAWAII.

When the chief heard these words, he surmised that it was Kahekili's intention to wage war against him. So he did not cast these *maika* discs on account of the home-going. The canoes were prepared and when all was ready, the men as well as the chief embarked, and sailed until they reached Kawaihae. This place is at Kohala, on the northwestern part of Hawaii. The chief lived there, and commenced the construction of the large canoes called the *peleleu*.[5] At the same time the king proclaimed his law the *mamalahoa*,[6] which meant that no chief or commoner should undertake anything of his own initiative; he who disobeyed was killed; it was only by doing the chief's [Kamehameha's] work [that he was saved]. One of the chiefs, named Keoua, did not heed this; he went of his own volition and slaughtered the people of Waimea. Kamehameha, however, did not immediately visit the penalty of the law on him.

In the work of hewing and making the canoes, it took three years to build six forty canoes; that is equal to two hundred and forty. When he finished this he went and resided at Hilo where he built another six forty canoes in three years, which added to those already built made 480 canoes in six years. When this was finished, the chief returned to Kawaihae where he again built six forty canoes in another three years, which added to the former made 720 canoes in nine years. After which he again went to Hilo where he built six more forty canoes in another three years, and together with what had been already built, gave him 960 canoes constructed in twelve years; and that satisfied the chief.

When he finished the construction of the *peleleu* canoes, the chief sent two messengers, Kameeiamoku and Kamanawa to go and bring Keoua. When they came to Keoua's presence he asked: "Why did you two come to me?" They answered: "The chief sent us to come and get you." Keoua said: "If the chief contemplates death for me, this is the proper time for you to say it." Kamanawa and the other replied: "Your nephew does not desire your death; your nephew loves you; that was why we were sent." Keoua's advisers said to him, "O ye chief! those words which have been spoken are false; they are lies—no truth in them; but this is our advice: let us go overland; if we go overland, then Kamehameha has death, and so have we."

But because Kameeiamoku was persistent and cunning in his conversation the chief was deceived, and he consented to sail on the canoes. When they arrived at Ka-

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[5] The peleleu was a special style of canoe, of large size, but short and deep, as a war fleet for the invasion of Kauai.

[6] The *mamalahoa* edict of protection was proclaimed much earlier in his career, in Puna, Hawaii. Some authorities give it as *mamalahoe*, from the incident of its origin, the splintered paddle.

A pau ke mele ana, olelo mai kela ia Kikane: "E hoi oe a ke 'lii, olelo aku e hoi i Hawaii, alaila nana mai ia'u, a uhi kapa eleele, a kau hoi ka puaa i ka nuku, alaila, kii mai i ka aina;" me he mea la, he olelo hoohuakeeo keia, o ke ano oia, aia a make kii aku i ka aina. O ka huli hoi mai la no ia o Kikane a hiki imua o Kamehameha. Ninau aku ke lii: "Aohe huaolelo a Kahekili ia oe?" "He huaolelo no," wahi a ke aikane. "Pehea?" Hai aku la no hoi keia e like me ka mea i olelo ia mai iaia.

NO KA HOI ANA O KE'LII I HAWAII.

A lohe ke 'lii i keia mau olelo, manao iho la ia e kipi ana o Kahekili iaia. Aole nae keia i maika i ua mau pohaku nei, a o ka hoi e no keia. Makaukau na waa aohe mea koe, kau iho la na kanaka he nui a me ke 'lii pu kekahi, a holo aku la a hiki ma Kawaihae; aia kela wahi ma Kohala, ma ke komohana akau o Hawaii. Noho ke 'lii ilaila; o ka hoomaka ana ia e oki ka waa nunui i kapaia he peleleu. Ia wa, hai ae la ke 'lii i kona kanawai he Mamalahoa, o ke ano oia, aohe alii, aohe makaainana e hele ma ko lakou manao iho i ka lakou hana; o ka mea hoolohe ole i keia, he make kona; aia wale no ma ka ke 'lii hana e hana ai. O kekahi alii o Keoua ka inoa, aole ia i hoolohe, ua hele ia ma kona manao iho a luku aku i na kanaka o Waimea, aole nae i hooko koke o Kamehameha i ke kanawai maluna ona.

I ke oki ana i ka waa a me ka hana ana a maikai, ekolu makahiki pau eono lau waa, ua like ia me elua haneri a me kanaha. Pau keia, hoi ke 'lii i Hilo, malaila ooki hou i na lau waa he eono iloko o na makahiki ekolu, hui ia me kela mau waa mamua 480 iloko o na makahiki eono. Pau ia, hoi hou ke 'lii i Kawaihae, oki hou i na lau waa he eono i na makahiki ekolu, hui ia me kela mau waa, 720 iloko o na makahiki eiwa. Pau ia, hoi hou ke 'lii i Hilo e oki hou i mau waa eono lau i na makahiki ekolu, hui ia me kela mau waa mamua, 960, iloko o na makahiki he umikumamalua; alaila ua lawa ka makemake o ke 'lii.

Pau ka hana ana i na waa peleleu, hoouna 'ku 'la ke 'lii elua mau kanaka, o Kameeiamoku ame Kamanawa, e kii ia Keoua. A hiki keia mau elele imua o Keoua, ninau mai kela: "Heaha ka olua i hele mai nei i o'u nei?" Pane aku laua nei: "I hoouna mai nei ke 'lii e kii mai maua ia oe." Olelo aku o Keoua: "Ina he make ka ke 'lii ia'u ano ka wa pono o olua e hai mai." Olelo aku o Kamanawa ma: "Aohe make a ko keiki, he aloha ko keiki ia oe, nolaila, ko maua mea i hoouna ia mai nei." Pane mai na kahu o Keoua: "E ke 'lii, o kela mau olelo i hai ia mai la, he alapahi, oia hoi, he wahahee, aohe oiaio, eia nae ka maua, mauka nei kakou e hele ai, ina mauka nei, alaila, he make ia Kamehameha a he make no hoi ia kakou."

Aka, mamuli o ka paakiki ame ka maalea o na olelo a Kameeiamoku, ua puni ke 'lii, a o ka ae no ia e holo maluna o na waa. I ka holo ana o lakou nei a hiki ma Ka-

waihae, they saw that the place was covered with a multitude of people. The chief Keoua then realized that he would be killed, so he reached for a cord and tied around his person. The men whom Kamehameha sent to him said: "It is high time for you to be girding up your loins; you will be killed for being cruel to others, for rebelling, for disobeying the laws of the chief." Then Keoua and his retinue wailed with loud voices. Kamanawa and Kameeiamoku seized Keoua and held his head under the water until he died, whence he was taken and baked in the imu. After Keoua died, one of his attendants, Kaoleioku,[7] begged Kamehameha, "O ye chief! grant me protection that would save me." Kamehameha gave him the *papa*[8] as such; he rejected it, saying that could not save him. Kamehameha next gave the water of Ahukini (perhaps this water is still at Kawaihae at this time). He persisted in his refusal, saying that could not save him. So Kamehameha granted him the mamalahoa, saying at the same time, "No subject and no chief shall take your life; you may live!" The other chiefs objected to this [gift] and said that mamalalaau should be given instead, meaning by this a law which would allow of his being killed; but Kamehameha would not concede, for he had already spoken. Then one of Keoua's attendants, Wailama, cried as follows:

My lord of the driving rain,
The rain flying in the upland of Auaulele:
The rain flies, flying with the wind,
Flying to the headwater [the spring] to give it life.
My lord from [the land of] the waterfall.

After this Kamehameha sent some canoes to sail ahead to Oahu. These canoes touched at Haneoo, Hana. Kahekili had arrived from Oahu, and it was made known that it was his intention to wage war on Kamehameha. Kamehameha was sent for. He came from Hawaii, and on arriving the fighting began, and was kept up until Kahekili was defeated. Kahekili returned to Oahu while Kamehameha returned to Hawaii. Kamehameha, however, set up the image called Kawalakii,[9] clothing it with *ahuula* and with *mahiole* for a hat; a spear and a war club of Kona were placed by it, and it was consecrated to Malio. Because Kahekili's famous soldier, Keawepuahiki, saw that it did not move he went and struck at it with a club and broke it into small pieces. Kahekili sent another famous soldier, Kapakahili by name, to battle with Kamehameha, and they fought here on Maui until Kapakahili was defeated. Then Kamehameha returned to Hawaii, and when he heard of Kahekili's death he went after his kingdom. Then Kaiana rebelled, but was not victorious over Kamehameha.

That was when Kamehameha commenced the cultivation at Ualakaa;[10] the chief was three years on Oahu; then he came to Lahaina. That was the time of the sounding reed,[11] that is, a thinned stem of coconut leaf placed on a flat piece of wood which fitted in the mouth; or it may be fibrous lauhala, and so forth. After three years here, he returned to Hawaii.

[KEAKALOLOA.]

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[7] This person was Kamehameha's first-born son, but being at this time an adherent of the Keoua party he was liable to the death penalties of the vanquished, hence his call for adequate protection.

[8] Papa, a certain class or code of Kamehameha laws.

[9] Here the essayist confuses the events and time of Umi with that of Kamehameha, centuries apart.

[10] Ualakaa, or Roundtop, at entrance of Manoa valley.

[11] Ka niau kani, a mouth-sounding contrivance with a coconut leaf which came into vogue at this time and became thereafter a national chronological era, as here noted, according to ancient custom, which reckoned by events, not years.

waihae, ike aku la lakou, aole o kana mai ua mea he kanaka e kuku mai ana mauka. O ke 'lii o Keoua hoi, ua ike e ia e make ana oia, lalau aku la oia i ke kaula a hikii iho la i ka ma-i a paa. Eia hoi ka olelo a na kanaka a Kamehameha i hoouna 'ku ai: "Ke hikii la ka hoi oe e hikii ai i ko ma-i, e make ana hoi paha oe he hana aloha ole i kanaka, he kipi, he hoolohe ole i ke kanawai o ke 'lii." Ia wa, uwe ae la o Keoua me ka leo nui a me na kahu pu kekahi. O ka hopu aku la no ia o Kamanawa a me Kameeiamoku ia Keoua, a lumai iho la iloko o ke kai a make, lawe ia 'ku la a kalua ia i ka imu. A make o Keoua, nonoi aku la kekahi kahu ona ia Kamehameha, oia hoi o Kaoleioku: "E ka lani-e! i kanawai no'u e ola 'i." Haawi aku o Kamehameha i ka papa he kanawai ia, hoole mai kela, aole au e ola ia kanawai. Haawi hou o Kamehameha i ka wai o Ahukini, aia no paha ia wai ma Kawaihae a hiki i keia la, hoole no kela, aole au e ola ia kanawai. Haawi aku o Kamehameha i ke kanawai he Mamalahoa me ka olelo aku: "Aohe makaainana, aohe alii e kii a lawe ae i kou ola, ua lanakila oe." Hoole mai hoi na 'lii, i mamalalaau kanawai, o ke ano oia, he kanawai e make ai, aole nae he ae aku o Kamehameha, ua hai kela i ka olelo paa mamua. Ia wa, uwe iho la kekahi wahi kahu o Keoua, o Wailama ka inoa, penei:

Kuu haku i ka ua haao
Ke lele mauka o Auaulele
Lele ka ua, lele pu me ka makani,
Lele poo a na ka wai o ka ha
Kuu haku mai ka wai haule poo.

Mahope iho, hoouna ku 'la o Kamehameha i kekahi mau waa e holo e mamua i Oahu, a pae aku la ua mau waa nei i Haneoo ma Hana. Ua holo mai hoi o Kahekili mai Oahu mai, a lohe ia ae la he manao kaua kona ia Kamehameha. Kii ia ku la o Kamehameha ma Hawaii, a hiki mai la, o ka hoomaka no ia o ke kaua a hee o Kahekili. Hoi aku la o Kahekili i Oahu, a hoi no hoi o Kamehameha i Hawaii. Kukulu iho la nae o Kamehameha i ke kii o Kawalakii ka inoa, a hoaahu ia i ka ahuula a hoopapale ia i ka mahiole, a hookau ia iho la ka ihe, laau pololu o Kona, ua hoomalu ia na Malio. No ka ike aku o ke koa kaulana o Kahekili, oia o Keawepuahiki i ka oni ole, o kona kii no ia a hili me ka laau a haihai liilii iho la. Hoouna hou mai o Kahekili i kekahi koa kaulana, o Kapakahili ka inoa, e holo e kaua me Kamehameha, a ma Maui nei no kahi i kaua ai a hee o Kapakahili. O ka hoi no ia o Kamehameha a Hawaii; a lohe i ka make o Kahekili, o ke kii no ia i ka aina, a kipi mai hoi o Kaiana, aole nae i lanakila maluna o Kamehameha.

O ka hoomaka ana ia o Kamehameha e mahi ia Ualakaa; ekolu makahiki o ke 'lii i Oahu hoi mai a Lahaina, he niaukani ia wa, oia hoi he niau me ka laau palahalaha maikai e komo pono ana i ka waha, a he lauhala paha a pela aku; ekolu makahiki maanei o ka huli hoi no ia i Hawaii.

[KEAKALOLOA.]

A Story of Kawelo.

CHAPTER I.

Kawelo a Timid Youth.—Learns Swimming, Fishing and Dancing.—Covets the Wives of Aikanaka.

KAWELO was born at Pupulimu,[1] in Waimea, Kauai. Heulu was the father, and Haiamu was the mother, of whom the child, Kawelo, was begotten. During Kawelo's childhood he was a timid stripling whenever his companions or others challenged him to fight. His elder brother was Kauahoa,[2] who was born of the same parents. Kauahoa had been previously adopted by Haulili,[3] the great one of Hanalei. The purpose for which his elder brother had been taken away was because he was found to be very strong, and, therefore, was feared lest he should kill his younger brother.

Let us turn aside and glance at Kawelo. While Kawelo dwelt peacefully with his parents a desire entered his mind to go sea bathing, which was his favorite pastime from his infancy up to the time of his death. In his eighteenth year a secret longing prompted Kawelo to seek the wives of his half-brother, Aikanaka, the king of Kauai. Said he to Heulu, his father: "How amazing is the greatness of my desire for the wives of my lord brother! By what means may they be obtained?" Whereupon the father asked: "Do you really wish the wives of your lord to be yours?" "Yes," Kawelo replied. "Here is the means whereby they may be won: let me teach you how to fish."

So they entered upon the task of learning, and not very long after the instruction was begun Kawelo became proficient. Wherefore he immediately went out to fish. In a short period of fishing a great heap of fish was caught. He patiently waited for, but failed to secure the women; so he said to the father: "I can not in the least obtain the wives of my elder brother." "Then go farming," answered the father. He went to till the soil, and the things that he planted thrived. He waited, but could not secure [them]; then he meditated: "Indeed! It appeared as though my father's instructions to me were the wise policy whereby those women may be mine; but lo! they are not."

Thereafter, he began to learn dancing. In educating himself to dance, and becoming proficient therein, he immediately held a dancing exhibit before a large gathering. When he went to dance Kawelo was arrayed in a feather cape. The women saw that Kawelo was very skillful in dancing, so they fell upon him and kissed him.

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[1] This brief version of Kawelo differs in many respects from that shown as No. 1 in this second volume series. At the outset, the parents, birthplace on Kauai, and family vary materially. This gives him but one brother; the other, three brothers and a sister. The main points, however, retain a similarity.

[2] The other story shows Kauahoa, as also Aikanaka, of same age with Kawelo and brought up together as companions, but unrelated.

[3] Adoption of children in infancy by relatives, or near friends, was common practice, but oftener at birth than at the development of character traits as here presented.

He Moolelo no Kawelo.

MOKUNA I.

Kawelo, he Keiki Makau Wale.—A'o i ka au, Lawaia, a me ka Hula ana.—Makahehi i na Wahine a Aikanaka.

UA HANAU ia o Kawelo ma Pupulimu i Waimea, Kauai. O Heulu ka makuakane, a o Haiamu ka makuahine, na laua mai keia keiki o Kawelo. Aia i ko Kawelo wa kamalii, he keiki makau wale ke hakaka mai kekahi mau keiki, a mea e ae paha. O ko ia nei mua o Kauahoa no ia, na ka makua hookahi. Ua lawe mua ia o Kauahoa na Haulii, ka mea nui o Hanalei. O ka hana a kona kaikuaana i lawe ia ai, no ka ike ia no ka nui o kona ikaika, a manao ia no hoi o make kona pokii iaia.

E huli ae kakou a nana aku ia Kawelo. Aia ia Kawelo e hoonanea ana me kona mau makua, kupu mai la ka manao iloko o ua Kawelo nei e hele i ka auau kai, a o kana puni no hoi ia mai kona wa uuku mai a hiki wale i kona make ana. I ka umikumamawalu o kona mau makahiki, kupu mai la ka manao iloko o ua o Kawelo nei e kii i na wahine a kona kaikuaana hanauna, o Aikanaka, ke alii o Kauai. Pane aku i ka makuakane ia Heulu: "Nani mai la ka hoi ka nui o ko'u makemake i na wahine a ko'u kaikuaana haku. Pehea la auanei e loaa ai?" Ia manawa, ninau mai ka makuakane: "He makemake nae kou e lilo na wahine a ko haku ia oe?" "Ae," wahi a ua o Kawelo nei. "Eia ka mea e lilo ai, e a'o aku ia oe i ka lawaia."

O ko laua nei a'o iho la no ia, aole no hoi i emo ia a'o ana iho, o ka makaukau no ia o ua Kawelo nei. O ko ianei hele aku la no ia i ka lawaia. Aole no i emo ia lawaia ana, ku ka paila o ua mea he i'a. Oi kali wale aku keia, aohe no he loaa iki o ua mau wahine nei iaia, ninau aku keia i ka makuakane: "Aohe loaa iki o na wahine a kuu kaikuaana haku ia'u." "O hele i ka mahiai," wahi a ka makuakane, hele keia i ka mahiai, a hewahewa ua mea he ai aia nei o ke kanu ana. Oi kali aku keia, aohe no he loaa iki, komo ka manao iloko oia nei: "Ka! kainoa no paha he hana pono ka kuu makuakane e a'o nei ia'u i mea e loaa ai la hoi kela mau wahine ia'u; eia ka aole."

A mahope iho, hoomaka keia e a'o i ka hula. I ko ianei a'o ana i ka hula a makaukau, hoomaka keia e hula iwaena o ke anaina. I ko ianei hele ana e hula, ua kakua ia ua o Kawelo nei i ke kapa ahuula. Ike mai la ua mau wahine nei i ka lea maoli o Kawelo i ka hula, o ko laua lele mai la no ia e honi. Ia manawa, komo mai la ka

At that moment he mused, "At last here is the means whereby I have secured both, which is dancing." When he had finished dancing, and when night had come, the women went and met Kawelo; whereupon they lived as husband and wives. Let us leave the narrative of Kawelo with his wives and turn to Aikanaka.

CHAPTER II.

AIKANAKA PLANS TO BE AVENGED.—KAWELO MOVES TO OAHU.—JOINS MAKUAKEKE AND CAPTURES A FAMOUS FISH.—OBTAINS A NEW WIFE AND IS TAUGHT THE ARTS OF WARFARE.

WHILE Aikanaka was brooding with love for his wives the thought occurred to him to seek the death of his younger brother[4] Kawelo. Soon afterwards all the people of Kauai assembled and consulted with their great king Aikanaka.[5] The task of spear practice was begun, and the men became highly dexterous in that service. They spent much time in its exercise, and, very long afterwards, a longing took hold of Kawelo to go sightseeing in circuiting Oahu; hence, he said to the father: "How great is my desire to sail and tour all of Oahu!" The father answered: "Go as your desire dictates."

Upon which he set out; but while he was traveling along the road, young Kamalama[6] approached and inquired of Kawelo: "Whither are you bound for?" Kawelo replied, "I am going to sail and tour Oahu and then return." Whereupon the former said, "It is well then that I, too, shall accompany you." The latter gave his consent and boarded the canoe. This canoe, on which they embarked, belonged to Kaulukauluoko and Kaulukauwaho.[7]

Soon they all sailed out for and landed at Oahu. Kou,[8] a beautiful woman of Puuloa, Oahu, met him. In due time he started out to call on the celebrated fisherman of Oahu here at that time, who was Makuakeke. Kawelo immediately asked of Makuakeke: "Are the fish of this locality famed for their not being entrapped by the net, caught?" The latter replied: "One has been captured, but the other one is still at large." "What of it? Let us go out to entrap it; perhaps we may capture it." So they paddled out until they arrived off the point of Kaena.[9] Just as they approached the spot, Makuakeke bent his head down to make observations and saw the fish swimming about. "Here is that fish," said the fisherman. Let us leave these two awhile and speak relative to the parents.

As the parents were residing on Kauai, every one in their neighborhood, including themselves, were attacked. Moreover, the parents were driven away, and they retired to a very distant place.

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[4] Kawelo as a younger brother of Aikanaka here, and a half-brother in the preceding chapter; the terms would also apply to them as cousins.

[5] This is the same name of Kamapuaa's antagonist at Koolau that fled to Kauai and was king there when he again met and vanquished him.

[6] Kamalama, lit., the moon, in the other version is spoken of as his brother.

[7] These are two of those later referred to as Kawelo's *ulus*; their names literally signify The-breadfruit-placed-within, and The-breadfruit-placed-without.

[8] Kou, the ancient name of Honolulu harbor, is taken as the attractive name of Puuloa, presented as a beautiful woman; a common practice in Hawaiian story.

[9] Kaena, the northwest point of Oahu.

manao iloko o ianei: "Eia ka ka mea o olua e loaa ai ia'u, o ka hula." A pau ka hula ana a ainei; aia ma ka po ana iho, o ka hele mai la no ia o ua mau wahine nei a hui pu me Kawelo. O ko lakou nei noho iho la no ia, noho a kane a wahine. E waiho kakou no ke kamailio ana no Kawelo me na wahine ana, a e huli ae kakou no Aikanaka.

MOKUNA II.

IMI O AIKANAKA I WAHI E LANAKILA AI.—HOLO O KAWELO I OAHU.—HUI ME MAKUAKEKE A HEI KA I'A KAULANA.—LOAA HE WAHINE HOU A A'O IA MA NA MEA KAUA.

AIA ia Aikanaka e noho ana me ke aloha i na wahine ana, kupu mai la ka manao iloko ona e kii e pepehi i ka pokii ona, oia o Kawelo. Mahope iho, hui na kanaka a pau o Kauai a kuka pu me ke alii nui o lakou, oia o Aikanaka. Hoomaka ia e a'o i na ihe, a ua nui loa ke akamai o na kanaka ma ia hana. Loihi ko lakou a'o ana ia mea, a liuliu loa, kupu mai la ka manao iloko o Kawelo e hele e makaikai ia Oahu a puni, a pane aku i ka makuakane: "Lealea mai la ka hoi au i ka holo e makaikai ia Oahu a puni!" Pane mai ka makuakane: "O hele, e like me kou makemake."

O ko ianei hele mai la no ia. Iaia, nei nae e hele ana ma ke alanui, ku ana o Kamalamaikipokii, a ninau ana ia Kawelo: "E hele ana kau huakai mahea?" Olelo mai o Kawelo, "E holo ana au e makaikai ia Oahu, a hoi mai." O ko ianei olelo aku la no ia, "E aho la hoi owau kekahi e hele pu me oe." Ae mai kela a kau maluna o ka waa, o keia waa a laua i kau ai no Kaulukauloko ame Kaulukauwaho.

O ko lakou holo mai la no ia a hiki ma Oahu. Halawai mai la meia nei o Kou, no Puuloa, Oahu, he wahine maikai. A liuliu iki, hoomaka keia e hele e halawai me ka lawaia nui o Oahu nei ia wa, oia o Makuakeke. Ia wa, olelo aku o Kawelo ia Makuakeke: "Ua make anei na i'a kaulana onei no ka hei ole i ka upena?" Olelo mai kela: "Ua make hookahi, a koe hookahi i'a e noho nei la." "Heaha la hoi! e kii kaua e lawaia iaia, malia o make mai ia kaua." O ko laua nei hoe aku la no ia, a hiki ma ka lae o Kaena. I ko laua nei hiki ana aku, kulou iho la o Makuakeke ilalo e nana ai, a ike i ua i'a nei e holo ana. "Eia no ua i'a nei la," wahi a ka lawaia. E waiho iki iho kakou no laua nei, a e kamailio ae kakou no na makua.

Aia i na makua e noho ana ma Kauai, luku ia aku la ka poe a pau e pili aku ana i ua mau makua nei, a me ua mau makua nei no hoi kekahi. Kipaku ia aku la nae ua mau makua nei a noho kaawale aku la ma kahi kaawale loa.

While Kawelo and companion were busily engaged in watching the fish and also in casting their net, the fish could not be caught. The name of the fish was Uhumakaikai.[10] They toiled on, but it could not be entrapped; for which reason they came back. As they were paddling back Kawelo observed a large gathering of men and women and questioned the fisherman: "What is that assembly for?" "It is a surf-riding crowd. But there is only one who is unparalleled; it is a young woman. She is never wet by the surf." The first asked, "What is the name?" The latter replied, "Kanewahineikiaoha."[11] And when he had memorized the name of the young woman they paddled for and disembarked at the landing where the friend, Kamalama, then stood in waiting. Said he to his friend: "Let us attend the surf-riding sport of the crowd." To which the latter consented.

And when they had arrived there Kawelo inquired of his friend, "You are perhaps acquainted with Kanewahineikiaoha?" "Yes," the other replied. At which the one in question came surfing in with the breakers; one, two, and on the third breaking of the surf she landed, snatched up her board and her dress, donned it, and was soon on her way homeward. Then Kawelo said to his friend, "You follow her." Kamalama immediately followed and hid himself. As he lay in concealment he saw the javelins of her brothers hurled in great numbers at her; therefore, he returned and stood before his friend, who asked: "How fares it?" "Say! You are asking me; there is nothing in that performance but death. When I journeyed thither and hid myself, I observed the one in whom we have been interested resting. I saw her brother thrusting their spears."

Whereupon Kawelo made up his mind to go up and reconnoiter; so he said to his friend, "It is best that we both go up to investigate. What is there to repent should fortune be against us?" To which the other consented. As they journeyed upward and reached the house, the woman had just finished bathing;[12] but the javelins of the brothers were her bath water. When they espied the young woman, Kawelo called forth in a chant as follows:

> There is my lehua at Luluupali
> Which is wafted by the cold wind.
> I am beseeching you, O antagonist,[13]
> To accept me as your friend.

At the end of the recital of his chant an invitation was shouted back by the young woman; whereupon they both proceeded and entered the house. The father of the young woman said: "What is the cause that brings you two hither?" He replied, giving his answer precisely, "Both of us have come here to investigate into your performance; that is the cause for which I journeyed hither." Immediately they were taught, and they attained skill in that branch. They remained under instruction until the use of all weapons had been taught them, when fear dawned on the instructor lest

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[10] Uhumakaikai, literally, the wandering or sightseeing uhu (Parrot-fish).

[11] She who became the wife, and led to Kawelo's instruction in warfare.

[12] The javelin exercise with her brothers was as enjoyable as a bath, *wai auau,* and is referred to as bath-water.

[13] *Hoapaio,* rendered here as antagonist, is of mental rather than physical contention.

Ia Kawelo ma nae e nanea ana i ka nana i ua i'a nei, me ka hookuu pu no hoi i ka laua upena, aole no hoi he wahi mea a make iki o ua i'a nei. O ka inoa nae o ua i'a nei o Uhumakaikai. Oi hana aku laua nei, aohe no he wahi mea a komo iki. O ko laua nei hoi mai la no ia. Ia laua nei no e hoe ana, ike aku la keia i ka paapu mai o na kane, na wahine, ninau aku la i ka lawaia: "He piha aha kela?" "He piha heenalu. Hookahi nae mea oi la, he kaikamahine. Aole e auau kona kai." Olelo aku keia: "Owai ka inoa?" Hai mai kela, "O Kanewahineikiaoha." A paanaau iaia nei ka inoa o ua kaikamahine nei, o ko laua nei hoe mai la no ia a pae i ke awa, ku ana no o Kamalama, ke aikane a ianei. O ka hoi aku la no ia o ka lawaia a ianei, koe iho la laua nei. Pane aku keia i ke aikane: "E hele kaua i ka nana heenalu a na kanaka." O koi ala ae mai la no ia.

A hiki laua nei malaila, ninau aku o Kawelo i ke aikane: "Ua ike nae paha oe ia Kanewahineikiaoha?" "Ae," wahi aiala. O ko iala hee mai la no ia i ka nalu; a kahi nalu, alua, i ke kolu o ka nalu, o ka hii mai la no ia i ka papa, hopu no i ka lole, komo, a o ka pea mai la no ia hoi. Ia wa, olelo iho la o Kawelo i ke aikane: "E hahai oe mahope oiala," o ka hahai aku la no ia o Kamalama, a pee keia. Iaia nei nae e pee ana, ike aku la keia i ka lele makawalu mai o ka laau a na kaikunane, o ko ia nei huli hoi mai la no ia, a ku ana ma ke alo o ke aikane, pane mai kela: "Pehea mai la?" "Ka! Pehea mai ka kau he hana auanei kela he hana make. Ia'u i pii aku nei, a pee no hoi au, nana aku au, e moe ana ua mea nei a kaua i makakiu iho nei, ike aku au i na kaikunane e hou ana i na laau."

O ke kupu ae la no ia o ka manao iloko o Kawelo, e pii e hoa'o e nana, a pane aku i ke aikane: "E aho e pii kaua e nana. Heaha la auanei ka hewa ke make kaua." O ko iala ae mai la no hoi ia. Ia laua nei e pii ana a hiki ma ka hale, ua pau ae ka auau ana a ua wahine nei. O ka wai auau iho la no nae ia o ka ihe a na kaikunane. Ia laua nei i ike aku ai i ua kaikamahine nei o ke kau aku la no ia o ua Kawelo nei i ke mele, penei:

Aia la o a'u lehua i Luluupali,
Ke paialewa ia ala e ka makani moae.
E nana aku ana ia oe e ke hoapaio
I hoa-aloha au nou e!

A pau ka ia nei kau ana aku i kana mele, o ka pa mai la no ia o ke kahea a ua kaikamahine nei. O ko laua nei hele aku la no ia a komo ana iloko o ka hale. Pane mai la ka makua o ke kaikamahine: "Heaha ke kuleana o ka hiki ana mai nei o olua ia nei?" Hai aku keia, me ka hai pololei aku no: "I pii mai nei maua no ka ike ana i kau hana—oia ke kumu o kuu pii ana mai nei." Ia manawa, o ka hoomaka koke ia iho la no ia o ke a'o ia o laua nei a makaukau ma ia mea. Oi a'o aku no hoi laua nei a pau

they should all be defeated by Kawelo; so he withheld a certain method[14] which he did not impart to Kawelo—this was warfare with stones.

They settled down, and, in due time, he (Kawelo) married Kanewahineikiaoha, the daughter of the instructor. A thought seized Kawelo to go again after the fish which he and Makuakeke had attempted to catch, so he said to the wife: "I am going out fishing." Now, the place they were then residing was at Waiawa, Oahu. He immediately set out to join his fishing companion, and both sailed out and arrived at the place where they had formerly floated. They lowered the net, but the fish became shy and kept away from the net. Kawelo remarked: "We shall not be able to catch the fish. If we can secure an uhu, then, we can have a bait that will tempt[15] it." This is a fact that has found expression among the composers of chants, in this manner: "The fish are tamed by the tempting bait," etc.

Let us leave the two and go back to the parents of Kawelo, on Kauai. Whilst Kawelo's parents remained in constant dread, some men journeyed here to Oahu to summon Kawelo. Their food on this voyage consisted of a few balls of *popolo* and a few fours of fleas. When they had arrived at the house of Kamalama, he asked: "What brings you two here?" "We came to fetch Kawelo. His father has been driven away[16] by Aikanaka. That is why we came."

CHAPTER III.

KAWELO IS CALLED BACK TO KAUAI TO AID HIS PARENTS.—AIKANAKA'S FORCES ENGAGE HIM AND ARE DEFEATED.—KILLS HIS BROTHER KAUAHOA.

KAMALAMA thereupon prepared his canoe to go after Kawelo; he set out but was still at a great distance when he commenced to call out: "O Kawelo! Your parents are in trouble. They have been ousted by Aikanaka." Whence the friend returned, thinking that he would be overtaken and defeated by Kawelo. Kawelo heard the call, but paid no attention to it, for he wanted to capture his prey. When the fish was caught the fisherman said to him: "You are being called." Whereto Kawelo turned around and commanded: "Sit firmly." No sooner had Makuakeke taken a firm seat than he heard the breath drawn in, Kawelo being sure to overtake Kamalama. Six strokes of the paddle by the superhuman one brought them to the landing. As to the fisherman, however, he was constantly rocked about on the canoe; and the stem of the canoe pointed to this and that direction. His friend's canoe was then being lifted. The stern had not yet reached the shore when Kawelo's canoe shot in, and he said to his friend: "Why did you call me?" "You were called; our parents are approaching death. For that reason I went forth to summon you."

At once Kawelo made preparations, with his wife, friend and *ulus,*[17] ten in num-

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[14] Tradition abounds with instances of this reserve of one feature of skill in warfare instruction; the master holding one power in reserve lest his pupil should gain the mastery over him.

[15] This has reference to the practice of taming uhus for use as decoys in catching their kind.

[16] Wreaking vengeance for Kawelo's winning away of Aikanaka's wives, as instructed by the father.

[17] The application of the term *ulus* to this company of ten, but four of whom are so entitled, likely arises from the expectation that as a body fighting together they would prove the *ulu* (bowls) that would sweep down their opponents. The other version has a larger number, but they are not referred to as ulus.

na mea i ke a'o ia ia laua nei, manao ka makua o make lakou ia Kawelo, huna oia i kekahi aole i haawi ia Kawelo o pau lakou i ka make iaia, oia hoi ke kaua pohaku.

Oi noho aku lakou nei a liuliu wale, o ko ianei mare ae la no ia me Kaneikiwahineaoha ke kaikamahine a ua kanaka nei. Kupu mai ka manao iloko o Kawelo e kii hou no i ua i'a nei a laua i lawaia mua ai me Makuakeke, a olelo aku i ka wahine: "E hele ana au i ka lawaia." O kahi nae a lakou e noho nei, aia no ma Waiawa, Oahu. O ko ianei hele aku la no ia e halawai me ka lawaia a ianei, a o ko laua nei holo aku la no ia, a hiki no ma kahi a laua nei i lana mua ai. O ko laua nei kuu iho la no ia i ka upena, ahiu aku la ua i'a nei aohe kokoke mai i ka upena. Pane aku o Kawelo: "Aole e loaa ana ka i'a ia kaua. Ina e loaa kekahi uhu okoa ia kaua, alaila, loaa ka pakali nana e hoowalewale." Oia kekahi mea i olelo ia e ka poe haku-mele, penei: "I laka no ka i'a i ka pakali," a pela aku.

E waiho kakou no laua nei, a e kii ae kakou no na makua o Kawelo i Kauai. Aia i na makua o Kawelo e noho ana me ka pilikia, holo mai la kekahi mau kanaka e kii mai ia Kawelo i Oahu nei. O ka laua i'a o ka holo ana mai, he mau wahi pikao popolo, a me na kauna uku. A hiki ma ka hale o Kamalama ma, ninau aku o Kamalama, "Heaha mai nei ka olua?" "I holo mai nei maua e kii ia Kawelo. O ka makuakane ona, ua kipaku ia e Aikanaka. Oia ko maua hiki ana mai nei."

MOKUNA III.

KII IA O KAWELO E HOI I KAUAI E KOKUA I NA MAKUA.—KU PAIO NA KOA O AIKANAKA IAIA A HEE.—PEPEHI I KONA KAIKUAANA IA KAUAHOA.

O KO Kamalama liuliu iho la no ia i kona waa e kii ia Kawelo; o ka holo aku la no ia aole i lihi launa aku, pa e no kahea a ua Kamalama nei: "E Kawelo e! Ua pilikia ou mau makua. Ua kipaku ia e Aikanaka." A huli hoi mai la no ua aikane nei a ianei, me ka manao o loaa koke mai no a m ke ia Kawelo. A lohe o Kawelo i keia leo kahea, aohe nae he manao mai, e ake no o ka make o ka enemi. A hei ua i'a nei, olelo iho ua lawaia nei: "Ke kahea ia mai la oe." O ka huli ae la no ia o Kawelo, a olelo aku: "Noho pono iho." I lawa no a noho pono o Makuakeke, he lohe ana kana i ke umi o ka hanu, me kona manao no e loaa mai o Kamalama iaia. Eono no mapuna hoe a ua kamaeu nei, lihi launa i ke awa. O ua lawaia nei nae, ke holea mau ia ala iluna o ka waa; aia hoi ke hookui ia ala ke poo o ka waa i o ia nei. Hapai no hoi ko ke aikane waa. Aole i kaa aku ka hope i uka, kamumu ana ko Kawelo waa, a olelo aku la oia i ke aikane: "Heaha kau o ke kahea ana ae nei?" "I kahea ia aku nei hoi paha oe, o na makua o kaua ua kokoke e make. Nolaila au i kii aku nei ia oe."

O ka liuliu iho la no ia o ua Kawelo nei me ka wahine, me ke aikane, me na

ber. Here are their names: the two ulus that had come together from Kauai, who were Kaulukauloko and Kaulukauwaho; Kauluikapapaakea, Kauluikawekiu, Paapaaina, Aumai, Hawewe, Haulili, Hanaula and Aiwohi. They immediately set to work, but Kawelo was fashioned so as to resemble a roll of mat[18] and deposited squarely on the canoe. Then they sailed out and appeared outside of Wailua, on Kauai.

At this moment, Aikanaka had an instinctive knowledge that a canoe was then floating and called to his messenger: "Say, Haweo!" "What is it?" Haweo replied. "You run out and inquire regarding that canoe, whether it be a war canoe, or, if not, a sightseeing one." The latter hurried off and soon stood above the landing and inquired of the men on the canoe: "What is the nature of the canoe?" Kamalama made reply: "A canoe to carry on war." "Shall that one canoe enable you to make a sweeping conquest of Wailua here?" At which the messenger returned and stood in the presence of the king. The king said: "What is the nature of the canoe?" "A war canoe." Immediately some warriors were sent out; Walaheeikio was their chief and skilled in various wars. His (Kawelo's) ulus saw him; and Kamalama said: "There he is, a man with warriors." Kawelo informed [them]: "That is Walaheeikio. You disengage me."[19] At which he was taken out, and he stood on the platform[20] of their canoe. The warrior of Aikanaka called forth a challenge: "Who is your champion of that canoe?" Kawelo then replied: "Myself." The warrior remarked: "There is not the slightest doubt that this javelin will spare you. My javelin has not even missed the blade of grass and the grasshopper, but lo! with yonder hut,[21] my javelin shall never fail to hit the mark." Kawelo thereupon recited this chant:

O Walaheeikio! O Walaheeikio!
When you thrust your javelin
It is warded[22] off with the end of the loin-cloth—
Won't the degradation be a pain to you!

"This javelin would not, perhaps, miss you." The warrior planted himself erect but on thrusting, his spear was warded off with the end of the loin-cloth. Kawelo was at the same moment thrusting, his javelin—the name of Kawelo's javelin was Koihelaumeki—and the warrior was laid low. With that one thrust the weapon made a clean cut from his head and lodged in his detested spot. Kawelo's ulus were vigorously conducting the war, the informant being the one to escape. Said Aikanaka, "How fared your[23] battle?" "Lo, you question! We have all met with disastrous defeat, and I am the only[24] one spared. Maybe I have escaped by a hair's breath from falling into their power; and furthermore, I admit that our leader, who was sent

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[18] A familiar way of old-time stowaways, or the secreting of important persons on eventful occasions, in canoe voyaging.

[19] Kawelo, aware of the opportune time to impress the foe, wishes to be released.

[20] Waena, middle; kuaiako, the back or shoulders of the curved sticks connecting with the outrigger if a single canoe, or which joins another if a double canoe, as is likely in this case; hence, the platform between them, the natural place of command.

[21] The expression *papai hale,* a shelter hut, shows an old-time construction on some double canoes as a shield from sun or rain. It is in its shade that Kawelo stands, which draws the boast of the expert spearsman who could spear even a blade of grass, as Kakaalaneo also ranked.

[22] *Pekua,* warded off as with a kick; to be done so with the flap of one's malo may be understood as the acme of disdain.

[23] Aikanaka does not accept the battle as his, clearly inquiring of it as yours—*a oukou*—though it was at his direction and on his behalf.

[24] "I only am left," follows down the centuries. This was Aikanaka's experience with Kamapuaa.

ulu a ia nei, he umi. Eia na inoa: o na ulu elua i holo pu mai ai mai Kauai mai, oia o Kaulukauloko ame Kaulukauwaho, Kauluikapapaakea, Kauluikawekiu, Paapaaina, Aumai, Hawewe, Haulili, Hanaula, ame Aiwohi. O ko lakou nei liuliu iho la no ia, hana ia iho la nae o Kawelo a kohu ope moena, a kau ia iho la iluna pono o ka waa. O ko lakou nei holo aku la no ia a kaalo ana mawaho o Wailua, i Kauai.

Ia wa ike e mai la no o Aikanaka ke 'lii nui he waa keia e lana aku nei, a o ke kahea aku la no ia i kahi elele ana: "E Haweo e!" "E-o," wahi a Haweo. "E holo oe e nana i kela waa, he waa kaua paha, a i ole ia, he waa makaikai paha?" O ko ianei holo mai la no ia a ku ana ma uka o ke awa, a ninau ana i na kanaka o luna o ka waa: "He waa aha ka waa?" Pane mai o Kamalama: "He waa kaua." "O kena waa hookahi wale no la e pau iho no o Wailua nei ia oukou?" O ka hoi aku la no ia o ua elele nei a ku ana i mua o ke alo o ke alii. Pane mai ke alii: "He waa aha ka waa?" "He waa kaua."

O ka hookuu ia mai la no ia o kekahi poe kaua, o Walaheeikio ko lakou mea nui, ua akamai i kela kaua keia kaua. Ike aku la na ulu a ianei, o ka pane iho la no ia o Kamalama, "Aia la he kanaka me na koa." Hai ae o Kawelo: "O Walaheeikio kena. E wehe ae oukou ia'u." O ka wehe ia ae la no ia a ku ana i waena o kuaiako o ka waa o lakou nei. A olelo aenei ua koa nei a Aikanaka: "Owai ke kanaka koa o luna o kena waa." Pane ae la no o ua Kawelo nei: "Owau no." Olelo aku ua koa nei: "Aohe paha he mea e kanalua iho ai o keia ihe ia oe. Aohe ka hoi he hala o ka'u ihe i ka pua o ka mauu, i ka uhini, aiwa aku ka hoi o kena papai hale la, o ka mea auanei ia e hala ai o ka'u ihe." E kau mai ana o Kawelo i keia mele:

Walaheeikio e! Walaheeikio e!
Pahu ana oe i kau ihe;
A pekua ae i ka pola o ka malo—
He mea mai nui nou ka hilahila ea!

"Aole paha e hala keia ihe ia oe." Oia ku no ko ua koa nei a pololei, i pahu aku ka hana, pekua ia oia i ka pola o ka malo. E pahu mai ana o Kawelo i kana ihe —o ka inoa o ka Kawelo ihe oia o Koihelaumeki—e hamo ia iho ana ua koa nei. Hookahi no ia pahu ana, mai ka piko o ke poo a makau ka laau a ia nei i kahi ino ona. E luku aku ana na ulu o ua Kawelo nei a koe aku la no kahi ahailono. Pane mai o Aikanaka: "Pehea mai la ke kaua a oukou?" "Pehea mai ka hoi kau. O makou, ua pau loa, a owau wale no koe. He ola mahunehune mai nei paha ko'u i ko lakou la lima; hoi iho no paha ka'u, o ko makou alii koa i iho aku nei, aole i hanaino ia mai, i

thither, received no brutal treatment; he was told to thrust his javelin, but it was warded off with the end of the loin-cloth. Then the other sent his javelin home, and he was pierced from the head clear down."

Soon another leader, who was Maumauikio, and his men were sent for. On the arrival of Maumauikio and his warriors, Aikanaka inquired: "How is it; can you overcome Kawelo today?" The other replied: "He shall be defeated by me, because that warrior of ours was not skillful enough. I am the one who has a wide experience in this art." Upon this, he went down with the soldiers and soon appeared at the landing. Then the warrior called forth in a chant as follows:

I bewail the broad expanse of Kapaa,[25]
That is being traversed by the naulu[26] wind,
Which is challenging the wai-pa oa [wind];
That is perhaps considering me a bunch of bananas.

And when the warrior had finished, Kawelo then responded with his chant:

Turn around! Observe Kawaikini-a-Kane
That is exceedingly permeated with the chill of Waialeale.[27]
Yes, that is the gift of Maunahina!
At Maunahina descended the ends of the koolau[28] wind.
To return is the safety, O combatant.
Woe betide you!

Whereto the warrior replied: "I came not to delay; this javelin, perhaps, shall not spare you. Walaheeikio possessed no knowledge; it is well that he was vanquished. But *I*—my javelin shall never miss you." At this Kawelo recited his chant, as follows:

O Maumauikio! O Maumauikio!
When you thrust your javelin
It is warded off with the end of the loin-cloth—
Won't it be a shame that will pain you greatly!

As the warrior thrust his javelin it was held fast by Kamalama. Kamalama then made a thrust and the fighter was killed. The soldiers fled, but were annihilated by the ulus of Kawelo, and the individual that had been spared before was left; his back was, however, injured from having been scratched. Kawelo started to slay all the soldiers. In the meanwhile a desire came into Aikanaka who commanded the messenger, saying: "It is perhaps well that you summon Kauahoa[29] to come hither and combat with his younger brother. We have no hope left; we have been made powerless—utterly hopeless and despairing."

Soon the messenger stood on the bank of the stream of Hanalei and called out. When he looked ahead, behold! Kauahoa was lying in deep slumber—the water returned to the upland; the gobies decayed in the lowland![30] Then he called: "Say,

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[25] Kapaa, a section of eastern Kauai, between Kealia and Waipouli.

[26] Naulu, name of the sea-breeze at Waimea. The waipaoa is also a wind of that locality.

[27] Waialeale, the summit of Kauai's central mountain.

[28] The koolau is the northerly wind of Kauai.

[29] Aikanaka seeks to benefit by the estrangement existing between the two brothers.

[30] A side remark indicating that Kauahoa was oblivious to all about him.

olelo ia mai no e pahu aku ka ihe, e pekua ae ana i ka pola o ka malo. Hana ia iho i ka iala ihe a mokupu mai ke poo a hala ilalo."

O ka hoouna hou ia ae la no ia o kekahi mea hou me kona mau koa, oia o Maumauikio. I ka hiki ana mai o Maumauikio me kona mau koa, olelo aku o Aikanaka: "Pehea? E make no anei o Kawelo ia oe i keia la?" Olelo aku keia: "E make ana no ia'u, nokamea, o kela koa no o makou, aole no i makaukau. Owau ka mea i makaukau ma keia hana." O ko ia nei iho aku la no ia me na koa, a ku ana keia ma ke awa. O ke kau aku la no ia o ua koa nei i ke mele, penei:

O ka laula Kapaa ka'u minamina,
Ke paialewa ia ala e ka makani naulu,
E hoohaehae ana i ka wai paoa,
E i mai ana paha ia'u he pumaia—e!

A pau ke mele ana a ua koa nei, o ke kau aku la no ia o Kawelo i kana mele:

Huli, haliu Kawaikini-a-Kane
Hakai lua nei i ke anu o Waialeale
O ke kupu no ia o Maunahina—e!
A Maunahina huki na pea a ke koolau
O ka hoi ka pakele e ke hoapaio
Aloha oe—e!

O ka pane aku la no ia o ua koa nei: "Aole paha au i hele mai nei e hoolohi; aole paha e hala keia ihe ia oe. Aole no he ike o Walaheeikio, ua hiki no kona make ana, aka, owau, aole e hala kuu ihe ia oe." Kau mai no o Kawelo i kana mele, penei:

Maumauikio—e! Maumauikio e!
Pahu ana oe i kau ihe
A pekua ae i ka pola o ka malo,
He mea mai nui nou ka hilahila, ea!

E pahu iho ana ua koa nei i kana ihe, paa ia mai e Kamalama ka ihe a ua koa nei. E pahu ia mai ana e Kamalama a make ua koa nei. Auhee aku la na koa; e alualu aku ana na ulu a Kawelo a koe no ua wahi kanaka nei i hookoe ia ai mamua, poholehole nae ke kua i ka ualu ia aku. Oi noke o Kawelo i na koa a pau i ka make. Ia wa kupu mai ka manao iloko o Aikanaka; a kauoha iho i ka elele: "E aho paha e kii oe ia Kauahoa e hele mai e kaua me ka pokii ona. Aohe o kakou wahi i koe, ua pau kakou i ka make."

Pupuu a hoolei loa ku ana ua wahi elele nei i ke kahawai o Hanalei a kahea ana. I nana aku auanei ka hia e moe ana no ua Kauahoa nei, hoi ka wai i uka, pilau ka

Kauahoa! Your older brother is in trouble. They have been placed in a dangerous position by your younger brother, Kawelo." At that moment he awoke and said: "Return and I will follow." He immediately bestirred himself and as his weapon, Kahihikolo, which was sacred to Kumakaohuohu, his superior younger brother, stood near at hand, the sacredness was ignored; he uprooted it, trunk and leaves, and went down and stood at the landing. His younger brother saw and recited his chant, as follows:

Awake,[31] O Kauahoa,
The champion of Hanalei!
Strikingly strange is his slumber during the noonday.
Postpone the battle, O companion-in-birth;[32]
Spare me who is your kinsman."

Kauahoa replied: "Perhaps my weapon will not be fully satisfied with you. Let us string flowers; my garland is completed, whereas yours is not. Let us urinate. I urinate for a length of time; you, a short time. Why, then, will this weapon spare you?"[33] Kauahoa struck but [the blow] fell harmlessly on the back of Kawelo, who urged his ulus forward: "O Kaulukauloko, Kaulukauwaho, etc., strike vehemently; and hold the weapon down fast." When Kauahoa tried to withdraw [the weapon] it moved not." Kawelo ran his spear, Kuikaa, from head to foot, and Kauahoa was killed.

CHAPTER IV.

Kawelo Loses His Wife to Aikanaka.—Plot to Kill Kawelo and His Ulus.—Kamalama, the Last Defender, Falls as He Calls Kawelo From Surfing.—Kawelo Buries His Friend.—Is Stoned to Supposed Death.—His Half-Sister Appointed Caretaker of the Body.

Kawelo dwelt peacefully with no one to contend with in war, but, after living together with his wife she was taken[34] by the ruling chief, Aikanaka. At this, Kawelo was left without a wife. Because Kawelo grieved very much for his wife, a thought came to him to seek a way whereby his older brother might be thwarted.

He dwelt alone, but meditated within himself: "What shall I do to him? Either death, perhaps, or life?" And when he had spent some time in musing, all at once he noticed the crowd assembled on the lowland for surf-riding, which always drew a gathering from morning to evening, and great was the desire of Kawelo; consequently he forgot his wife and engaged in his favorite pastime of surf-riding. Let us now depart from the narrative of Kawelo and speak about the beloved friend of the marvelous one and his ulu followers.

Whilst they were engaged with comparative comfort in their special calling, spear practice, thereafter an idea occurred to the king, Aikanaka, to destroy[35] them

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[31] A call to a realization of his situation.

[32] An attempt to win over his brother whom he designates as *hoahanau*, companion-in-birth.

[33] Taunting in riddles. Hawaiians were much given to such.

[34] Aikanaka serves Kawelo with his same medicine, who in turn seeks vengeance.

[35] The spear practice is convincing to the king that he is in danger unless he can accomplish the death of them all: *e pepehi ia lakou apau i ka make.*

oopu o kai! Kahea iho la keia: "E Kauahoa—e! Ua pilikia ko kaikuaana haku. Ua pau i ka make i ko pokii ia Kawelo." Ia wa puoho ae la keia a olelo aku: "O hoi a mahope aku au." O ko ianei ala ae la no ia, o ke ku no ua laau nei a ia nei, oia o Kahihikolo, he laau kapu keia na Kumakaohuohu, o ka pokii haku hoi; he ole ia kapu, o ka uhuki mai la no ia, o ka kumu, o ka lau, a o iho mai la no ia o Kauahoa a ku ana i ke awa. Ike mai la ke kaikaina hoahanau a kau mai ana kela i kana mele, penei:

E ala e Kauahoa!
Ke kamaeu o Hanalei,
Huhua kana moe i ke awakea,
Kapae ke kaua e ka hoahanau—
E waiho ia'u i kou hanauna.

Olelo aku o Kauahoa: "Aole paha e na iho kuu laau ia oe. Kui lei no kaua: lawa no ko'u lei, lawa ole no kou. Mimi no kaua: loihi no ko'u mimi, loihi ole kou. Aole paha e waiho iho keia laau ia oe." E uhau iho ana o ua Kauahoa nei, pa nolu iho la i ke kua o Kawelo, e kauoha ae ana kela i na ulu a ia nei: "E Kaulukauloko, Kaulukauwaho, a pela aku, nai kai a oukou, kohia ka lala o ka laau." I hoeu ae ka hana o ua Kauahoa nei aohe eu ae. E hamo iho ana o Kawelo i ka ihe a ia nei, oia o Kuikaa, mai ke poo a hiki i ka wawae, a make o Kauahoa.

MOKUNA IV.

LAWE IA KA KAWELO WAHINE E AIKANAKA.—KUKO E MAKE O KAWELO ME NA ULU.—MAKE O KAMALAMA, KA MEA PAIO HOPE, OIAI OIA E KAHEA ANA IA KAWELO MAI KA HEE-NALU.—KANU O KAWELO I KANA AIKANE.—HAILUKU IA ME KA POHAKU A KUIHIHEWA IA UA MAKE.—HOONOHO IA KE KAIKUAHINE HANAUNA E KIAI I KE KINO.

AIA ia Kawelo e hoonanea ana me ka loaa ole o ka mea nana e hoonioni i ke kaua, aka, mahope nae o ko laua noho pu ana me kana wahine, o ke kii ia mai la no ia o ka wahine a ianei e ka haku alii, oia hoi o Aikanaka. Hoaa iho la ua Kawelo nei i ka wahine ole. A no ka nui minamina loa o ua Kawelo nei i ka wahine ana, kupu mai la ka manao iloko ona i mea e make ai ke kaikuaana haku ona.

Noho wale iho no keia me ka nune ana iho iloko ona: "Heaha la ka'u e hana aku ai iaia. "O ka make paha, o ke ola paha." A liuliu wale kona nune ana, ia manawa, ike aku la keia i ka piha mau o kai i ka heenalu, o ka piha mau iho la no ia mai ke kakahiaka a po, a nui loa ka makemake iloko o Kawelo. O ko ianei manao ole ae la no ia he wahine, lilo aku la keia i ka puni a ianei o ka heenalu. E waiho ae kakou no ke kamailio ana no Kawelo, a e kamailio ae kakou no ke aikane aloha a ua kupueu nei a me na ulu a ianei.

Aia ia lakou e noho ana me ka hoonanea i ka lakou hana, oia hoi ka oo ihe, a mahope oia wa a lakou e hana nei, kupu mai la ka manao iloko o ke 'lii, o Aikanaka e

all; and he said to the wife of his younger brother whom he had brought: "Say, you woman whom I have taken by my own hands!" "What is it?" the wife answered. "How is it; is it possible for me to defeat Kawelo and his ulu adherents?" She replied: "If you want to kill my husband and his ulus, here is the only way to insure death: Should you wish the death of the ulus first, then proclaim that all the people gather together to perform the Friday[36] tasks; and no man shall stay away during that time you have so decreed, and he who defaults will suffer death. Thereby the ulus will be killed,[37] and afterwards my husband. Furthermore, however, I have instructed my husband: all things were taught him, except one, and that is fighting with stones, which art I[38] did not teach him. But if he should come out unscathed from that death-dealing method, what a great pity would it then be that our bones should be allowed to bleach in the sun." The other remarked: "Does he know what he has in store?" Soon after this, Aikanaka summoned all the men to assemble; no man should stay back, and if any was absent from the king's call, death would be the penalty. Let us leave the proclamation of the king and turn aside to the ulus of Kawelo. What are they doing now?

While the ulus were making preparation to attend and ascertain the object of the king's proclamation, young Kamalama[39] first cautioned the most of the ulus: "Should we ascend, and should the labor day approach, do not one of you go off; we must remain in one place together; maybe this is a summons[40] wherein our death is planned.

The ulus readily assented. They therefore went up and approached the place that had been set apart for the work. To their surprise, they noticed the majority of the men held diggers in their hands. But Kamalama had brought his javelin, Hawae, along. Said he to the ulus: "In the event of our remaining here, and the king commands us to ascend to perform the labor, then go up in a body. Here it is: Doom appears to lurk before me—we are going to be killed, and no survivor will remain." Kaulukauloko remarked: "Decidedly so; if we are defeated by them, that is all to it; but wait until the trial takes place."

However, before an attack was commenced against them, eight piles of stones had been prepared by the men and the king on a hill, the name of which was Hulili. Immediately the ulus were surrounded, and they were trapped in the centre. He (Kamalama) heard the king command that the diggers be thrust; that the stones be thrown. Kamalama said to the ulus: "There is no hope left! Seek your strength in order to escape." The ulus began to press forward. They all fought on furiously from early morning until the sun had passed the zenith; two ulus still survived, and nine were killed. The names of the remaining ulus were Kauluikapapaakea and the friend of Kawelo, Kamalama. Nevertheless, the greater part of the men had been

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[36] The *poalima* (Friday) was the right of king or chiefs to the fifth day of the week, of his people for any work or service he might wish performed. These were known originally as *konohiki* days. To disregard the law by non-attendance of any tenant on poalima days met with severe penalties. *E kuahaua* was to proclaim, to herald abroad.

[37] This assumes that the ulus will ignore the proclamation.

[38] The other version of Kawelo makes his father-in-law as his warrior-tutor in all except one club-stroke, which he reserved in self defense.

[39] Kamalamaikipokii, of the original, signifies "the little youngest Kamalama."

[40] Premonition of threatened danger puts them on their guard for concerted action.

pepehi ia lakou nei a pau i ka make; a pane aku i ka wahine a ke kaikaina i lawe ia mai ai eia: "E! e ka wahine i lawe ia e a'u mamuli o kuu mau lima." "Heaha?" wahi a ka wahine. "Pehea, e make ana no anei ia'u o Kawelo a me na ulu ana?" Hai mai ka wahine: "Ina he makemake kou e make kuu kane a me na ulu ana, eia wale no ke kumu e make ai, ina he makemake, e make mua na ulu, alaila, e kuahaua oe i na kanaka a pau e poalima, aohe he kanaka noho aku iloko oia wa au e olelo ai; noho no make. Ilaila ka hoi e make ai na ulu, a mahope aku kuu kane. Eia nae la, ua a'o au i kuu kane: ua pau na mea a pau i ke a'o ia, a koe hookahi mea i koe, aia ke kaua pohaku, aole i a'o ia e a'u. Ina nae e ola mai kela mai loko mai o ia make, alaila, ehia mea aloha o ko kaua mau iwi i ke kaulai ia ae i ka la." Olelo aku no keia: "Ua ike ia aku la auanei kaua?" Ia manawa mahope mai o ke kuahaua aku la no ia o ua Aikanaka nei i na kanaka, aohe kanaka noho, noho no make i ke kauoha a ke 'lii. E waiho ae kakou no ke kauoha a ke 'lii a e huli ae kakou no na ulu a Kawelo, e aha ana la ua poe ulu nei.

Aia i ka wa a ua poe ulu nei e hoomakaukau ana e pii i ka makaikai i ke kuahaua a ke 'lii, olelo mua aku o Kamalamaikipokii i ka nui ulu o lakou: "I pii auanei kakou a i hiki i ka poalima, mai lalau kekahi o kakou, e noho pu no kakou ma kahi hookahi, malia he kuahaua hana make keia no kakou."

Ae mai la no hoi na ulu, ko lakou nei pii aku la no ia a hiki i kahi i hoomakaukau ia no ka hana. I nana aku auanei ka hana o lakou nei, me na oo wale no ka nui o na kanaka e paa ana i ka lima. Ua paa mai la no nae ua Kamalama nei i kana wahi ihe, oia hoi o Hawae. Olelo aku la keia i na ulu: "I noho auanei kakou a i kahea ia mai e ke 'lii e pii i ka hana ea; alaila, e pii like kakou. Eia la ke kau wale mai nei no ia'u ke ano kaumaha, e make ana kakou, aohe ahailono o kakou e koe ana." Olelo mai o Kaulukauloko: "E nalo no hoi e make ana ia lakou, oia iho la no hoi; aia no la hoi i na hana ana."

Mamua nae o ka hoomaka ia ana e pepehi ia lakou nei, ua hoomakaukau mua ia e na kanaka ame ke 'lii he mau puu pohaku nui ewalu maluna o ka puu, o ka inoa o ua puu nei, oia o Hulili. Ia manawa, o ke kaapuni ia ae la no ia o ua poe ulu nei, a paa lakou nei i waenakonu. Lohe aku la keia i ka o ia mai a ke 'lii e hou i na oo, e hailuku i na pohaku. Pane aku o Kamalama i na ulu: "Aohe pono i koe! Imi ia ka ikaika i pakele." E hao aku ana ua poe ulu nei. Oi nononoke aku no hoi lakou nei mai kakahiaka nui a hiki i ka aui ana o ka la, koe mai la elua ulu i koe a ua make eiwa. O ka inoa o ka ulu i koe o Kauluikapapaakea ame ke aikane a Kawelo, o Kamalama. Ua pau no nae ka hapanui o na kanaka i ka make ia Kamalama; ina no nae he wahi

killed by Kamalama; and had the men been less in number they would all have been slain by Kamalama. They moved towards the sea, with a hope of securing aid should his friend[41] notice [them]. The greater force pushed the battle on until Kauluikapapaakea had been killed, leaving Kamalama alone.

Kamalama was much worn by the struggle, for he had, singlehanded, assisted the ulus until they were all killed. As to his javelin, it was broken short, and only the handle was left. At this moment Kawelo beheld this great horde of men, and Kawelo was still in the lowland surf-riding, as it was his favorite sport. Fear crept into him, and when Kamalama saw his friend, since he was powerless to resist and his strength well spent and his javelin all splintered, he straightway raised their chant, as follows:

There is my lehua[42] at Makanoni!
That is being surrounded with the chill[43] of the koolau [wind]
Within me is heavily bearing your love:
Perhaps you may see, or perhaps not, eh!
O farewell to you!

When he had finished chanting, Kawelo then looked carefully, and seeing the sand particles rising up, he concluded that his friend was ill-fated; wherefore he commenced to conjure up a surf for himself.[44] This is the manner in which he called:

Arise! Arise, the great surf from Kahiki!
Come, break, deep blue sea, the long heavy surf!

He caught a hurried view of a very high-sounding surf coming dancing in, and he was immediately brought to shore. Just as he reached the sand the head of Kamalama received a blow from the digger of Ohiakuikalaka. The friend came forward and, raising him up, observed the blood trickling from the head of his bosom companion. He kissed the nose,[45] and took him for burial. However, he looked back and saw the men closing in behind him who had come to secure his death. He buried and covered up his friend; then turned around and beheld the many men on the hill, and observed the bodies of his ulus lying scattered about, and secretly commented on the haste of them in wandering away to broader destruction. Whereupon Kawelo recited these lines of chant:

It has risen above Nihoa,
From the foundation of Lehua,[46]
The rain falls, the stream is fed;
My lehua[47] is softened by the makoa rain.

Soon he was pursuing the men who, whenever captured by him, were crushed. He kept on, but there was no place of meeting;[48] the men fled hastily towards, and occupied the top of the hill and very calmly began to pelt stones at him.

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[41] The reference here is to Kawelo.

[42] *Lehua*, brave soldier, Kamalama.

[43] Chill of the *koolau*, the north wind, is the overpowering army which surrounds him.

[44] For surf aid to speed him shoreward.

[45] The Hawaiian mode of kissing was to touch or rub noses together.

[46] Nihoa and Lehua, westernmost islets of the Hawaiian group.

[47] My lehua (soldier) is softened (overcome) by the *makoa* rain, overwhelming soldiers.

[48] No place of meeting, i.e., his opponents made no stand; they were on the run.

hapa kanaka ae, pau no la i ka make ia Kamalama. Nee aku la laua i kai me ka manao e pakele laua ke ike mai ke aikane a ianei. Noke mai la no ka nui o na kanaka, a make o Kauluikapapaakea, koe hookahi ua Kamalama nei.

Ua luhi loa ua Kamalama nei i ke kaua, nokamea, nana wale no i kokua i na ulu a pau lakou i ka make. O ka ihe nae a ia nei ua poomuku, a koe o kahi wale no e paa ana i ka lima. Ia manawa, ike mai la o Kawelo i keia puulu kanaka nui, aia no nae o Kawelo i kai i ka heenalu, nokamea, o kana puni ia, haupu mai la ia. A ike aku la o Kamalama, i ke aikane, nokamea, aohe hiki iaia ke hana aku aohe ona ikaika i koe, ua pau ka ihe ana i ka hakihaki, o ko ianei kau aku la no ia i ke mele a laua, penei:

Aia la o a'u lehua i Makanoni!
Ke punia mai la e ke anu o ke koolau.
Ke hakoi lua nei loko i ko aloha:
E ike ana paha oe aole paha—e!
E aloha oe—e!

A pau ka ia nei mele ana, o ka nana pono mai la no ia o ua Kawelo nei a ike i ka puehu liilii o ke one, manao keia ua make ke aikane, o ko ianei kahea aku la no ia i nalu no ia nei. Penei ke kahea ana:

Ku mai! Ku mai! Ka nalu-nui mai Kahiki,
Mai popoi kai uli, kaikoo loa.

O ka nalu kui lua ka ianei ike ana aku i ka haa mai, o ko ianei pae mai la no ia. Kau no hoi keia i ke one, ku no hoi ke poo o Kamalama i ka oo a Ohiakuikalaka. Pae mai la no hoi ke aikane a ike i ke kahe o ke koko ma ke poo o ke aikane, honi iho la keia i ka ihu a lawe ia aku la e kanu. Nana ae la nae keia mahope, a ike aku la ia i na kanaka e hahai mai ana mahope oia nei, i kii mai no nae e make keia. Kanu keia a nalo ke aikane a ianei, huli mai la a ike i ka nui o na kanaka maluna o ka puu: a nana iho la keia i ka waiho mokaki o na kino o na ulu a ia nei, me ka olelo pu iho i ka wikiwiki o ua poe nei i ka hele e a laa ka make. Ia wa i kau iho ai ua Kawelo nei i keia mau lalani mele:

Ea mai ana ma Nihoa,
Ma ka mole mai o Lehua,
Ua iho la e ka ua pulu kahawai
Pulu a'u lehua i ka makoa.

O ko ianei alualu aku la no ia i na kanaka, loaa aku la no iaia nei, haki ae ana. Oi noke aku no hoi keia, aohe no he wahi a launa aku. Puhee aku la nae na kanaka a noho mai iluna o ka puu, me ka nounou malie mai i ka pohaku iaia nei.

While he was making ascent he saw his wife standing together with her husband; and because of the men that ran about on the hill he addressed these lines of chant:

The children are growing mischievous;[49]
The surf-riding boards are ever increasing.
The surfs break! Kamalama!

Persistently he climbed up; they were pelting stones at him. He was struck, but he still pressed upward. When he was covered over with stones he shook and they all fell [off]. Still he ascended. Reaching the summit, there were only two piles of stones left, when he was held down by the many stones on top of him, and he lay back quite dead.[50] Kawelo was then picked up, conveyed to and placed on a structure[51] already prepared. Then the king asked for one to act as guard until the bones were loosened, whence they would be stripped.[52] At this moment the half-sister of Kawelo heard [it] and said to the king: "It is well that I be caretaker," to which the king assented, and they all returned feeling assured there was no mischiefmaker left to cause trouble again, that the tyrant had been killed, and the comparative ease of living had come and slumber was undisturbed during the night.

CHAPTER V.

Body of Kawelo Placed on the Structure for Decomposition.—Kawelo Revives and Is Aided by His Caretakers.—They Agree to Resist the King's Emissaries.

When Kawelo had been placed on the frame[53] of the structure, those who were to keep watch over the corpse of Kawelo retired and rested a few days, because they were much exhausted from the previous encounter. But before Kawelo had been placed on the platform of the structure, he was wrapped up. The manner of its preparation was like the rolling up of a tobacco bundle, though not exactly, for he was laid out at full length and placed on top.[54] The rope with which it was fastened was wauke rope. The king, Aikanaka, had previously instructed the guards, who were the sister and the brother-in-law of Kawelo, saying: "Whilst he remains on the platform of the structure, this is my behest to you two: Take good care of the corpse of the deceased until two ten-day[55] periods have gone by, when I will know that the body of the chief has become decayed. I shall dispatch a messenger hither to make inquiries concerning the body of Kawelo, and you will inform him." "It is agreed," the guards said. The king then withdrew with his men and the companion of Kawelo during his early childhood.

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[49] Rather widely figurative situation.

[50] Dead to all appearances.

[51] The platform of a heiau in preparation for a temple sacrifice.

[52] The loosening of flesh from the bones was sometimes hastened by fire.

[53] The term *kaupoku* (commonly *kaupaku*) *o ka hale*, ridge-pole of the house, would require suspension of the body therefrom, which would be quite unusual and not in keeping with the context, calling for placement from which Kawelo arises at the opportune moment.

[54] Placed on top, i.e., on a platform or shelf of the structure (hale) already prepared, which conforms to the temple (heiau) provision for the placement of sacrifices.

[55] Two *anahulus*, ten-day periods, a term only referring to number of days, never to other counting.

Ia manawa a ia nei i pii aku ai, ike aku la keia i ka wahine a ia nei, e ku pu ana no me ke kane; a o ka naholo mai a na kanaka iluna o ka puu, kau aku la keia i keia mau lalani mele:

Kolohe iho la ua poe kamalii nei,
Ke lehulehu mai la ka papa hee i ka nalu,
Kakala—e! Kamalama!

O ko ianei pii aku la no ia, e nee mai ana lakou 'la i ka hailuku iaia nei i ka pohaku. Pa mai la no keia, pii no nae. A paa keia i ka pohaku, ue ae la no keia, pau i ka helelei. Pii no hoi keia. Oi pii aku keia, ua koe nae elua puu pohaku i koe, paa keia i ka nui o ka pohaku maluna ona, waiho a make aku la keia. Kii ia mai la ua Kawelo nei a lawe ia aku la a waiho ana i luna o kahi i hoomakaukau ia. Olelo iho la ke alii i mea nana e malama a hiki i ka wa e helelei ai na iwi, alaila holehole ia a pau. Ia manawa lohe ke kaikuahine hanauna o ua Kawelo a olelo mai i ke 'lii: "E aho na'u e malama." O ka ae mai la no ia o ke 'lii, a pau aku la i ka hoi me ka akena nui ana iho aohe kupueu nana e pepehi hou, ua make aku la no ka ino, a ua oluolu ka noho ana, lealea ka hiamoe o ka po.

MOKUNA V.

KAU IA KO KAWELO KINO ILUNA O KA HAKA A HIKI I KA INO ANA.—OLA HOU O KAWELO A KOKUA IA E NA KIAI.—AE LAUA E KUE I NA KANAKA A KE 'LII.

AIA ia Kawelo i kau ia ai iluna o kaupoku o ka hale, hoi aku la ua mau mea nei nana e malama ke kino kupapau o ua Kawelo nei a hooluolu iho la, nokamea, ua nui ka luhi no ke kaua mua ana iho, a hala kekahi mau la. Mamua ae nae o ke kau ia ana o Kawelo i kaupoku o ka hale, ua hana opeope ia ua Kawelo nei. O ke ano o ka hana ia ana, ua like me ke kukaa ia ana o ke ope paka, aole nae e like loa me ia, ua hoomoe loihi ia no keia a kau ia iluna. O ke kaula nae o ke kau ia ana, he kaula wauke. Ua kauoha mua mai nae ke 'lii, o Aikanaka, i ua mau kiai nei, oia hoi ke kaikuahine o ua Kawelo nei a me ke kaikoeke: "I ko ianei wa e kau ia ai iluna o kaupoku o ka hale, eia ka'u kauoha ia olua: e malama malie olua i ke kino kupapau o ka mea make, a hala na anahulu elua, alaila, manao ae au, ua palahe ke kino o ke 'lii. Hoouna mai au i kekahi kanaka e ninau i ke kino o Kawelo, a na olua ia e hai ae." "Ae," wahi a ua mau kiai nei. Huli hoi aku la ua 'lii nei me na kanaka a me ke aikane a me ke aikane a Kawelo i ka wa pokeo wale, oia hoi ka wa liilii.

CONCERNING THE REMAINING OF THE GUARDS TO KEEP WATCH OVER THE CORPSE.

Whilst they were residing and keeping vigil over the deceased, when four days had elapsed since the placing of Kawelo on high, and who had begun to decompose,[56] as the skin of the man was seen to burst open, they started to light a fire, because they were short of fish. They had, however, plenty of vegetable food. As to the fire they had kindled, it was obtained from one of the woods, since fire was not then commonly known. Their fire having been lighted and the kukui-nut[57] having been cooked, they sat down to eat; after which they laid down to sleep. They heard the thump of the bundle, and though they thought that its occupant was dead, yet it was still living. The wife said to the husband: "Go over and examine your brother-in-law; perhaps the rope has given way." The husband replied, "Maybe it is a ghost; I am afraid." The wife spoke: "You just simply go and peep, and then come back." "All right," the husband answered.

Whereupon the husband ventured, trembling on account of fear, and peeped in. But to his amazement, the corpse was shaking about in the covering, and the husband exclaimed to his wife: "Say, he is a ghost, for he is here shaking!" The wife ran over and, noticing it tremble, said to the husband: "Disengage him, you who have strong hands, and examine his injuries." The husband unfastened it, but the wife had withdrawn, and he saw the body of Kawelo trembling. If the brother-in-law had perhaps then killed him, Kawelo would then have been forever done with! Not so! Pity possessed him, and [he] called to his wife: "Say, you! Come hither and let us give him treatment. He is alive." The other responded and both massaged[58] him.

But when they observed the skin was of different colors, being black and red. Perhaps the reason for the blackness was because of the continuous bruisings by the stones. Nevertheless, Kawelo was lifted and conveyed to the place they had started the fire, massaged and also warmed up near the fire; and they were up until midnight. Then the body of Kawelo gradually came out of that state of syncope, and he saw the others. He was assisted and sat up, though he was very feeble; he saluted and the others did likewise. After they had spent a sleepless night, and somewhere between daybreak and the approach of daylight, they noticed that the body of Kawelo was slowly recovering. It was not like that before in excessive darkness of color. He had resumed his usual appearance.

Kawelo said: "You two are perhaps the only ones up here to guard me. Is there no one else?" The woman replied: "Yes, we are alone. I never thought of watching over you, but it became necessary since I saw that you were of my blood, because the older brother of my father[59] is your father. Therefore, my pity for you welled up, and I besought the king that I keep watch until you decomposed, when you were to be sent for and your bones stripped." Kawelo spoke on: "Was there no

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[56] The term *malehulehu* (appearance) *puka ae* (bursting) conveys the idea of decomposition having set in, quite natural at the end of four days, yet not borne out by subsequent events.

[57] Cooked kukui-nut called *akimona*, is usually the pounded kernels, though sometimes eaten without such preparation.

[58] *Lomi*, or *lomilomi*, a massage treatment for bruised or tired body in which Hawaiians are acknowledged experts.

[59] The caretaker of the body of Kawelo, stated as his sister, is here shown to be his cousin.

NO KA NOHO ANA O NA KIAI E NANA I KE KINO KUPAPAU.

Aia ia laua nei e noho ana e nana ana no laua nei i ke kino o ka mea make. A hala na la eha o ke kau ana o ua Kawelo nei iluna, molehulehu iho la, e ike ia ana no nae ka ili o kanaka ke puka ae, hoomaka iho la laua nei e ho-a i wahi ahi, nokamea aohe a laua i'a. O ka ai ka laua mea nui. O ka laua nei ahi no hoi i ho-a ai noloko mai no o kekahi o na laau, nokamea, aole i laha loa ke ahi ia manawa. A a ke ahi a laua nei a mo-a ka akimona, hoomakaukau iho la laua nei e kamau ai, alaila la, hooluolu aku e moe. Lohe no laua nei ke pahu ana mai o ua opeope nei, me ko laua nei manao la ua make, e ola mai ana no. Pane aku ka wahine i ke kane: "E hele aku oe e nana i ko kaikoeke, malia paha ua moku mai la ke kaula." Olelo aku ke kane: "Malia paha ua lapu, he makau wau." I mai ka wahine: "O ko hele wale aku no hoi e kiei la a hoi mai." "Ae," wahi a ke kane.

O ka hele aku la no ia o ke kane me ka haalulu no ka makau a kiei. I kona nana aku ana nae ka hana e haalulu mai ana ke kino kupapau iloko o ka opeope a pane aku i ka wahine: "E! lapu oia nei, eia la ke haalulu nei." Holo mai ka wahine a ike i ka haalulu, olelo iho i ke kane: "E wehe ae oe ka lima ikaika, a e nana iho i kona kino." Wehe ae la ua kane nei, hoi aku la nae ua wahine nei, a ike keia i ke kino o Kawelo e haalulu ana. E pepehi ia iho no paha e ua kaikoeke nei, ina la ua make loa o Kawelo! Aole! Komo no ke aloha iloko ona, a kahea aku i ka wahine. "E iala, hele mai kaua e lomi iaia nei. Ua ola oia nei." Hele mai la kela a lomi pu iho la.

I ko laua nei nana iho nae, ua ano okoa ka ili: he eleele, a he ulaula. O ka kumu paha o ka eleele, no ka pa mau i ka pohaku. Kaikai ia aku la nae ua Kawelo nei a hiki ma kahi o ke ahi a laua nei i ho-a ai, lomilomi laua me ka hoopumehana pu ana i ke ahi. A hiki wale i ke aumoe ko laua nei ala ana. A pohala ae la ke kino o ua Kawelo nei mai loko mai oia make a ike ae la keia ia laua nei. Hoala ia ae la keia a noho iluna me ke ano nawaliwali no nae; aloha mai la kela, aloha aku la no hoi laua. A liuliu wale, a aneane i ke kau wahi o ke ao, a hiki wale i ke ao ana, me ko laua nei moe ole, ike aku la laua nei i ke ano maikai o ke kino o Kawelo; aole pela mamua ka eleele ino, ua hoi keia a ke kino mau.

Olelo aku o ua Kawelo: "O olua wale no nae paha kai luna nei e kiai ai ia'u. Aohe he mea e?" Hai mai ka wahine: "Ae, o maua wale no. He manao ole no ko'u e kiai ia oe, aole hoi e hihi o kuu ike ana he mea ponoi oe no'u, nokamea o ke kaikuaana o ko'u makuakane, oia kou makuakane. Nolaila i kupu mai ai ko'u aloha nou, a olelo aku au i ke 'lii na'u e malama a hiki i ko wa e helelei ai, alaila kii ia mai oe a holehole ia ko mau iwi." Olelo mai o Kawelo: "Aohe kauoha hou ae a ke 'lii ia oe?"

other instruction of the king to you?" The former answered: "There was instruction indeed. This is his behest; that we should watch over you until two ten-day periods elapsed, when he would send a man hither who was to be informed by us of your state, and he was to return and report to the king, who would then come up and strip all your bones."

Kawelo said: "How many anahulus are yet left,[60] when some one of them shall come to inquire?" "There are only four days more,[61] when they will come up." Then he instructed his brother-in-law to draw up the ladder, because it was the place where the body had been placed. It was on a hill, all the points of which were unscalable[62] by men, because it was steep on all sides, and only by way of this ladder could those who desired to inspect this hill reach it. Immediately the ladder was drawn up and placed on the top; Kawelo said: "Listen! If in the course of staying, one from below should be sent hither, and should call out to let down the ladder, do not consent. Instead, say to him that only with strength can the top be reached." "It is agreed," the brother-in-law replied.

They lived on and four days passed by. On the fifth day Kawelo, however, being asleep, the brother-in-law espied the man who had come up and began to weep. When the wife heard the wailing of the husband, she said: "What are these tears for?" The other answered: "Why question you regarding these tears; they are for death. Ill-fate will soon come." Not very long afterwards, the one that had been sent to inquire after the corpse of the deceased called out: "Lower the ladder that I may ascend to examine the body of the dead one." The other replied with fear: "The ladder will not be lowered for you. Only with the greatest strength can the top be inspected." The man replied: "Whence, indeed, is that power of resistance of yours? I supposed you were stationed to care for the corpse, but lo! you two are placed to resist. What of it, anyhow? I am going back and report this action of yours to the king; I will explain that the corpse of Kawelo cannot be obtained, except only with force shall it be secured."

CHAPTER VI.

THE KING, ADVISED OF THE REFUSAL TO PERMIT INSPECTION, SENDS A GUARD TO SLAY THE CARETAKERS.—KAWELO ASSUMES DEFENCE OF THE HILL AND HURLS ROCKS UPON THE GUARDS TILL ONE ONLY IS LEFT TO TELL THE KING OF THEIR DESTRUCTION.

AS THE man returned and reached the house of the king, who exclaimed: "Say, how quick is the mission thither!" The other said: "Was it a successful ascent? Indeed, as I set out thither and arrived at the foot of the hill, I called out for the ladder to be lowered, but the others did not let it down. Instead, he asserted that it would not be lowered, and that only with force can we reach thereon. That is what

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[60] Kawelo's inquiry must have had reference to the number of days of the two anahulus remaining.

[61] This is coincident that indications of Kawelo's decomposition should be noted on the fourth day, and that he should revive when but four days remained of the period of royal decree.

[62] Locating heiaus on hill tops was not uncommon, several of which were inacessible save through great effort.

Hai aku keia: "He kauoha no. Eia kana kauoha: e kiai maua ia oe a hala na anahulu elua, nana no e hoouna mai i kanaka na maua e hai aku i ko ino, a nana e hoi aku e olelo i ke 'lii a na ke 'lii e pii e holehole ia oe, a pau ko mau iwi."

Olelo aku o Kawelo: "Ehia anahulu i koe, alaila pii mai kekahi o lakou e nana?" "Eha no la i koe, alaila pii mai." Olelo iho keia i ke kaikoeke e huki mai ke alahaka iluna, nokamea, o kahi ia i waiho ia ai ke kino o Kawelo. He puu no ia, a ma na wahi e ae o ka puu aole e hiki ke pii mai ke kanaka, nokamea, he pali wale no, a ma kahi wale no o ka alahaka e hiki ai ka poe makemake e pii e ike i keia puu. O ka huki ia mai la no ia o ua alahaka nei a kau iluna. Olelo aku o Kawelo: "I noho auanei a hoouna ia mai kekahi o lalo ea, a i olelo mai auanei e hookuu aku i ke alahaka, mai ae aku oe e hookuu, olelo aku oe aia a me ka ikaika hiki iluna nei." "Ae," wahi a ke kaikoeke.

Ko lakou nei noho iho la no ia a hala na la eha. I ka lima o ka la ua hiamoe aku la nae ua Kawelo nei, ike aku la ke kaikoekoe i ke kanaka o ka pii ana mai, o ko ianei uwe iho la no ia. A lohe ka wahine i ka uwe a ke kane, olelo mai la ka wahine: "He waimaka aha keia?" Pane aku keia: "He waimaka aha mai ka hoi kau, he waimaka make. Ei aku ka make la a hiki mai." Aole i liuliu iho, kahea ana ua kanaka nei i hoouna ia mai ai e pii e nana i ke kino kupapau o ka mea make: "Hookuu ia mai ke ala i pii aku au e nana i ke kino o ka mea make." Olelo aku keia me ka makau: "Aole e hookuu ia aku ke alahaka nou. Aia a nui ka ikaika, alaila, ike ia luna nei." Olelo mai ua kanaka nei: "Nohea mai nei hoi kena ikaika ou! Kai no hoi i hoonoho ia oe e nana i ke kino kupapau, eia ka! i hoonoho ia olua e kipi. Heaha la auanei; e hoi ana au a hai aku i ke 'lii no keia hana au. E hoi au a olelo aku, aole e loaa aku ke kino kupapau o Kawelo, aia a me ke ikaika, alaila loaa."

MOKUNA VI.

NO KA HOOLE IA ANA O IKE IA KE KUPAPAU, HOOUNA KE 'LII I KEKAHI MAU KANAKA E PEPEHI I NA KIAI.—KU PAIO O KAWELO A HAILUKU I NA KANAKA ME KA POHAKU A KOE KAHI AHAILONO I KE 'LII.

AIA i ua kanaka nei e hoi ana, a hiki i ka hale o ke 'lii a "mama" ana no ke 'lii: "E! mama no ka huakai o ka pii ana aku nei." Olelo aku keia: "He pii pono auanei. Kai no hoi paha ia'u i pii aku nei a hiki malalo o ka puu a kahea aku no hoi au e hookuu mai i ke alahaka, aohe nae o laua 'la hookuu mai. Hai mai nae kela i kana huaolelo: aole e hookuu aku, aia a me ka ikaika, alaila hiki iluna. Oia kana i olelo mai nei la." Olelo aku ke 'lii: "O hoi a kuahaua aku i na kanaka e kii e pepehi ia laua,

he told me." The king spoke up: "Go and muster the men together to capture and beat them until dead, then drag them hither." "All right," said the man. He then ran out merrily and approached before the men, who said: "Wherefore came you here?" "The king has commanded me that we go and slay those who kept watch over the corpse of Kawelo, and who have rebelled." They immediately prepared and were well equipped.

Previous, however, to the readiness of the men to make the ascent, the wife, Kanewahineikiaoha, remarked to Aikanaka: "We will never escape; we shall all be defeated by Kawelo. I told you frequently that if my husband should survive from this death, then we would perish." The husband said: "Will he that is dead come to life? maybe his flesh has become soft; perhaps it has reduced to nothingness."[63] "It may be so," the wife answered; "it is not clear." In due time the man urged that they go up and kill those two persons. However, the friend,[64] who was the bosom companion of his early childhood, preceded the band.

As they were about to ascend, the brother-in-law espied this large company coming up, and he bent down and commenced to weep. And when Kawelo saw it he asked: "Wherefore is this weeping?" The other answered: "It is a death wailing. The company is on its way to capture me." "You retire then to the rear, and let me move forward." The brother-in-law retired to the rear; Kawelo gradually moved towards, and had just gained the edge of the hill, when the company stood directly below it, and his friend called out: "Lower the ladder that we may be able to ascend." The former whispered to the brother-in-law, "Say, let the ladder down!" It was nothing; so the ladder was dropped to the ground. Immediately his friend with his warriors began to climb up. He looked, and, catching sight of the friend, his tears rolled down; he recited that chant which they had once before composed:

I love the blossom of the lehua
Which is being wilted by the sun
And which espies Huliamahi.
The flesh is just trembling.
Farewell to you!
Farewell to our companionship!
Farewell to the surf of Wailua!
We two were fondled together by the same parent.

And when he had ended his chant, the friend then looked carefully and fully caught sight of Kawelo turning slightly toward him. He shrank back, thinking perhaps that he would escape. The soldiers said: "Why the drawing back, for what?" Why not ascend and capture and drag yonder quiet fellow hither?" Their leader answered: "We shall not escape; we will all be vanquished. That is Kawelo sleeping over there. What a great pity it would be that my intestines be allowed to trail down from the tree; while you are simply slain, and your entrails are not taken out."[65] The men

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[63] The "wish father to the thought", that Kawelo was so weakened by his stone-bruises and three weeks' fast that he would be an easy prey.

[64] Not shown who this may be unless Huliamahi, not heretofore mentioned.

[65] This evidently has reference to a customary treatment of defeated warriors, in disemboweling the leader and treating the others with ignominy.

a make, alaila, kauo hele mai." "Ae," wahi a kahi kanaka. Holo aku la ua wahi kanaka nei me ka olioli a hiki ana i na kanaka, pane mai na kanaka: "Heaha mai nei kau?" "I kauoha mai nei ke 'lii ia'u e kii kakou e pepehi i na mea nana i malama ke kino kupapau o Kawelo, a ua kipi mai nei." Liuliu iho la ua poe kanaka nei a makaukau.

Mamua nae o ka makaukau ana o na kanaka e pii, olelo aku ka wahine, o Kanewahineikiaoha, ia Aikanaka: "Aole kakou e pakele; e pau ana kakou i ka make ia Kawelo. Ua hai mua au ia oe, ina e ola mai kuu kane mai loko mai o keia make, alaila, e make ana kakou." Olelo aku ke kane: "E ola hoi ka mea i make: palahe aku la paha kona io; ua lilo aku la paha i mea ole." "Pela paha," wahi a ka wahine. "Aole i akaka." A liuliu wale, o ka hoeu aku la no ia o na kanaka e pii lakou e pepehi i ua mau mea elua nei. O ke aikane no nae mamua o ka huakai, oia hoi ke aikane o ka wa liilii.

Ia lakou nae e hoomaka ana e pii, ike mai la ua kaikoeke nei i keia huakai nui e pii aku ana, a kulou iho la oia ilalo a hoomaka e uwe. A ike mai o Kawelo, ninau mai la oia: "He uwe aha hoi keia?" Hai aku keia: "He uwe make. Ei ae ka huakai la ke kii mai nei ia'u." "Hoi ae hoi ha oe mahope e nee aku au mamua." Hoi ae la ua kaikoeke nei mahope, neenee aku la o Kawelo a hiki imua o ka pali, ku ana ka huakai malalo pono o ka puu. A kahea no ke aikane a ia nei: "Hookuu ia mai ke alahaka i hiki aku makou." Ui ae la keia i ke kaikoeke, "E! hookuu ia ae hoi ke alahaka." He mea ole ia, ku ana ke alahaka ilalo. O ka hoomaka mai la no ia o ke aikane a ia nei e pii me kona mau koa. Nana aku la keia a ike i ke aikane, kulu ko ianei waimaka, a hoomaka oia e kau aku i ke mele a laua i haku mua ai:

O ka pua o ka lehua ka'u aloha
Ke hoomae ia mai la e ka la
Ike mai la ia Huliamahi
Ke lia wale 'la no ka io
E aloha oe!
Aloha ko kaua holoholo pu ana,
Aloha ka nalu hee o Wailua,
Elua kaua i ka ai hookahi a ka makua.

A pau ka ia nei mele ana, nana pono mai la ua aikane nei a ike pono ia Kawelo e huli papu aku ana. Kuemi hope aku la keia, me ka manao paha e pakele. Pane mai na koa: "E kuemi hope ana ka hoi i ke aha? Kai no hoi o ka pii aku a make aku kena wahi kanaka hoonana a kauo ia mai." Olelo aku ko lakou mea nui: "Aole kakou e pakele. E pau ana kakou i ka make. O Kawelo kela e moe mai la. Ehia auanei mea aloha, o kuu naau a kauhihi ia ae i ka laau; o oukou, he pepehi wale ia iho no, aohe hue ia o ko oukou naau." Olelo mai na kanaka: "Owai hoi ia Ka-

said: "Who is indeed the Kawelo that should survive from an everlasting death? Maybe you mistook the man for Kawelo." "No, that is Kawelo, indeed."

At this moment, the brother-in-law of Kawelo advanced and said triumphantly: "There is only one way you will be spared by me[66]—that you return. But if you persist on coming up here, you will all be killed and no informant shall escape to the king."[67] The men were very much irritated. As they were coming up, he took hold of a boulder and began to roll it. As the boulder rolled down ten were swept away. Then the man ran and crouched behind Kawelo. Kawelo stood forth with unequalled strength and started to sweep them down, when they all fled away. Kawelo began to slay them except one who hied to the presence of the king. "What brings you hither?" the king demanded. "You are justified in asking. We are all vanquished by Kawelo, and I only am left. Perhaps I was allowed to escape to inform you. The majority are all destroyed."

[INCOMPLETE.] D. KAMAKEA.

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[66] A fair warning as to the result if they insist in their ascent.

[67] Kawelo's return to life and standing defiant was expected to strike dismay into the ranks which would make them easy victims. Here again is a resemblance to Kamapuaa, in the incident at the heiau of Kawa'ewa'e, Koolau, in coming to life at the temple and killing Olopana and his warriors.

welo ola ae iloko o ka make nui, malia paha ua kuhihewa aku la oe i ua wahi kanaka ala o Kawelo." "Aole, o Kawelo no kela."

Ia manawa ku aku ua wahi kaikoeke nei o Kawelo a olelo haanui aku: "Hookahi wale no o oukou pakele ia'u, he hoi aku no oukou. Aka, paakiki mai oukou e pii mai iluna nei, pau oukou ia'u i ka make aohe ahailono e hiki i ke 'lii." Nui loa iho la ka ukiuki o na kanaka. Ia lakou nei e pii mai ana hopu iho la keia hookahi pohaku nui, a hoomaka e olokaa. I ke kaa ana aku o ua pohaku nei, pau aku la he umi. Holo aku la ua wahi kanaka nei a pili mahope o Kawelo. Ku mai la o Kawelo me ka ikaika lua ole, a hoomaka e pulumi ia lakou, a pau iho la lakou i ka holo. E nee aku ana o Kawelo i ka pepehi a koe hookahi, a ku ana i ke alo o Aikanaka. "Heaha mai nei kau?" wahi a ke 'lii. "Heaha mai ka hoi kau. O makou ua pau i ka make ia Kawelo, a owau wale no koe. I hookuu ia mai nei paha wau i mea e hai aku ia oe. O ka nui ua pau."

[AOLE I PAU.] D. KAMAKEA.

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Abridged from an exhaustive analysis prepared by Thos. G. Thrum

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